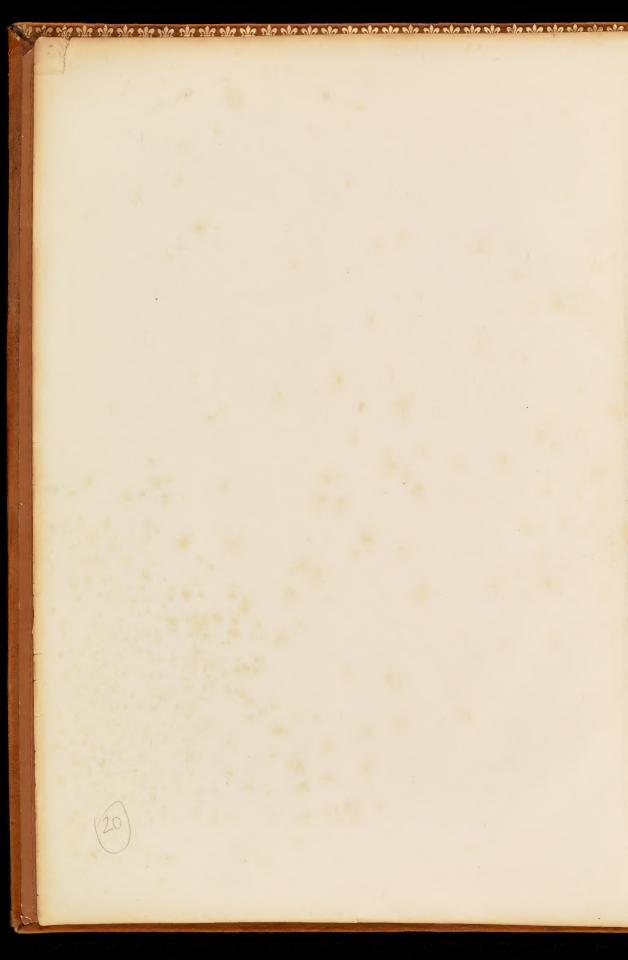


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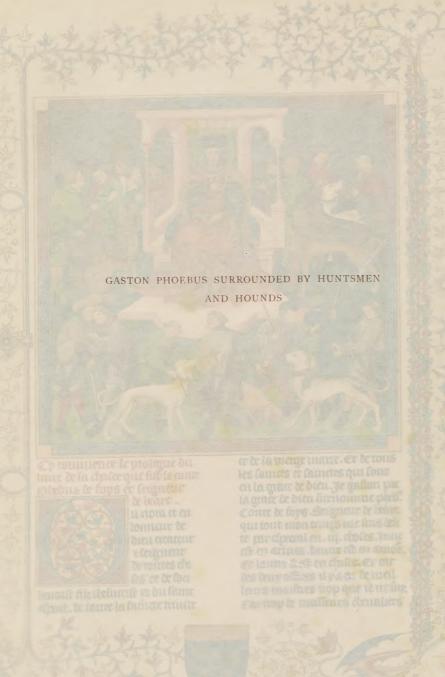


THE MASTER OF GAME

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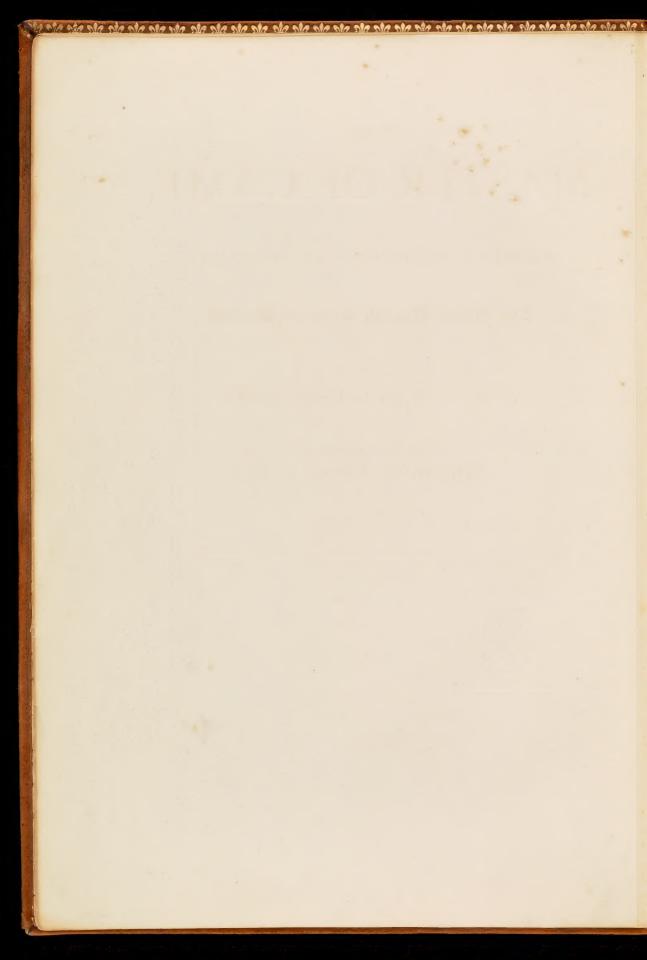
V. A. Saillie Grohman



GASTON PHOERUS SURROUNDED BY HUNTSMEN

V. A. Bill





THE

MASTER OF GAME

BY

EDWARD, SECOND DUKE OF YORK

The Oldest English Book on Hunting

EDITED BY

W. A. AND F. BAILLIE-GROHMAN

WITH A FOREWORD BY
THEODORE ROOSEVELT

WITH 52 FACSIMILE PHOTOGRAVURE PLATES AND MONOTINT REPRODUCTIONS

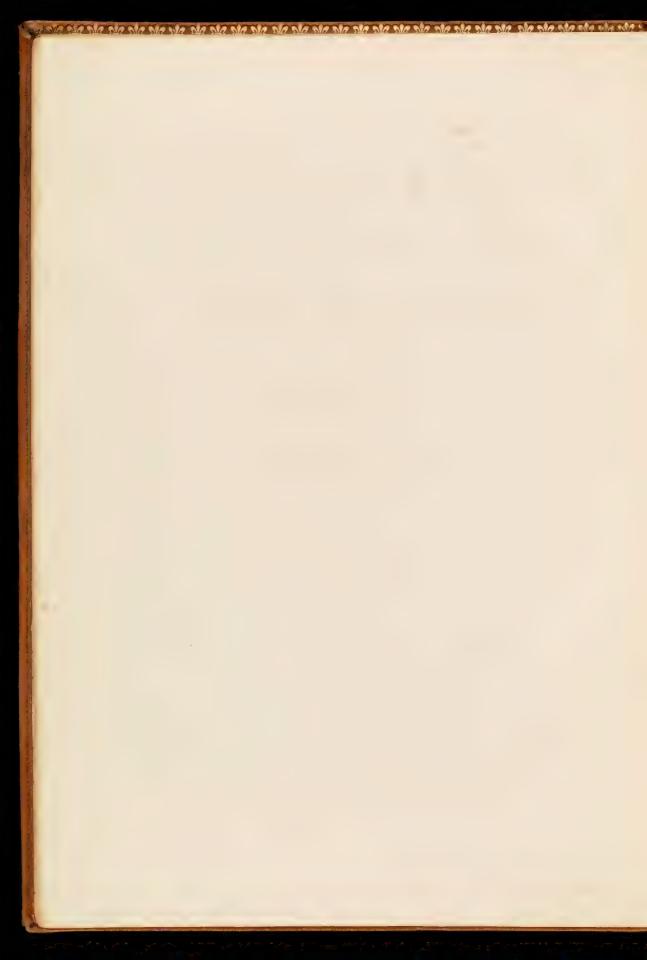
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LONDON

1904



THIS BOOK IS DEDICATED TO

THE MEMORY OF

TOM NICKALLS

OF PATTESON COURT, NUTFIELD, SURREY

(MASTER OF THE SURREY STAGHOUNDS 1878-1893)

BY HIS DAUGHTER AND SON-IN-LAW

THE EDITORS



INTRODUCTION

HE "MASTER OF GAME," now for the first time in print before the reader, is the oldest as well as the most important work on the chase in the English language that has come down to us from the Middle Ages.

Written between the years 1406 and 1413 by Edward III.'s grandson Edward, second Duke of York, our author's personality will be known to every reader of Shakespeare's Richard II., for he is no other than the plotting Duke of Aumarle, previously Earl of Rutland, while the student of history will recognise in him the gallant leader of England's vanguard at Agincourt, where he was one of the great nobles who purchased with their lives what was probably the most glorious victory ever vouchsafed to English arms. He tells us in his prologue, in which he dedicates his "litel symple book" to Henry, eldest son of his first cousin Henry IV. "kyng of Jngelond and of Fraunce," etc.,

that he is Master of Game at the latter's court.

The greater part of the Duke of York's book is a careful translation from what is indisputably the most famous hunting-book of all times, i.e., Count Gaston de Foix's Livre de Chasse, or, as author and book are often called, Gaston Phoebus, which was commenced, as this puissant prince and patron of Froissart informs us in his preface, on May 1, 1387. Of the thirty-six chapters in the "Master of Game" only five are original, but these, as well as the numerous interpolations made by the translator, are all of the first importance to the student of venery, for they emphasise the changes—as yet but very trifling ones—that had been introduced into Britain in the three hundred and two score years that had intervened since the conquest when the French language and French hunting customs became established on English soil. To enable the reader to see at a glance which parts of the "Master of Game" are original, these are printed in italics in the old English text. The latter is reproduced from the Cottonian MS. Vespasian B. XII., dating from about 1420, exactly as it stands, with the addition of stops, and the correction of obvious clerical mistakes or repetitions.

Side by side with the old text a modernised version is printed, for the quaint English of Chaucer's day, with its archaic contractions, puzzling orthography and long obsolete technical terms is not always as easy to read as those who only wish to get a general insight into the contents of the "Master of Game" might wish. It was a difficult question to decide to what extent this text should be modernised. If translated completely into twentieth-century English a great part of the charm and interest of the original would be lost. For this reason many of the old terms of venery and the construction of sentences have been retained where possible, so that the general reader will be able to appreciate the "feeling" of the old work without being unduly puzzled. In a few cases where, through the omission of words, the sense was left undetermined, it has been made clear after carefully consulting other English MSS. and the French parent

work.

It seemed very desirable to elucidate the textual description of hunting by the reproduction of good contemporary illuminations, but unfortunately English art had not at that period reached the high state of perfection which French art had attained. As a matter of fact, only two of the English MSS. contain these pictorial aids, and they are, as the reader can see by a glance at the reproductions from the best—an Oxford MS.—of very inferior artistic merit. The French MSS., on the other hand, are in several cases exquisitely

illuminated, and MS. f. fr. 616, which is the copy from which our photogravure reproductions are made, is not only the best of them, but is one of the most precious treasures of the Bibliothèque Nationale in Paris. The superb miniatures are unquestionably some of the finest handiwork of French miniaturists at a period when they occupied the first rank in the world of art. The history of this particular MS. is, as will be seen further on, a most romantic one.

There are appended biographical accounts of our Plantagenet author and of the mighty French Nimrod from whose writings he borrowed so much. Both personalities are of singular historical interest. There is also added a detailed account of the English and French MSS. of our work, as well as notes elucidating ancient hunting customs and terms of the chase, a bibliography and a glossary, the result of investigations carried on in the principal libraries and archives of Europe for more than ten years. Ancient terms of Venery often baffle every attempt of the student who is not intimately acquainted with the French and German literature of hunting. On one occasion I appealed in vain to Professor Max Müller and to the learned Editor of the Oxford Dictionary. "I regret to say that I know nothing about these words," wrote Dr. Murray; "terms of the chase are among the most difficult of words, and their investigation demands a great deal of philological and antiquarian research." There is little doubt that but for this difficulty the "Master of Game" would long ago have emerged from its seclusion of almost five hundred years. It is hoped that our notes will assist the reader to enjoy this hitherto neglected classic of English sport. Singularly enough, as one is almost ashamed to have to acknowledge, foreign students, particularly Germans, have paid far more attention to the "Master of Game" than English students have, and there are few manuscripts of any importance about which English writers have made so many mistakes.

In conclusion, I desire to express my thanks to the authorities of the British Museum—to Dr. G. F. Warner and Mr. I. H. Jeayes in particular,—to the heads of the Bodleian Library, the Bibliothèque Nationale, the Mazarin and the Arsenal Libraries in Paris, the Duc d'Aumale's Library at Chantilly, the Bibliothèque Royale at Brussels, the Königliche Bibliothèken in Munich and Dresden, the Kaiserliche und Königliche Haus, Hof and Staats Archiv, and the K. and K. Hof Bibliothèke in Vienna, to Dr. F. J. Furnivall, Mr. J. E. Harting, Mr. T. FitzRoy Fenwick of Cheltenham, and to express my indebtedness to the late Sir Henry Dryden, Bt., of Canons Ashby, for his kind assistance in my research work.

To one person more than to any other my grateful acknowledgment is due, namely to Mr. Theodore Roosevelt, President of the United States, who, notwithstanding the press of official duties, has found time to write the interesting Foreword. A conscientious historian of his own great country, as well as one of its keenest sportsmen, President Roosevelt's qualifications for this kindly office may be described as those of a modern Master of Game. No more competent writer could have been selected to introduce to his countrymen a work that illustrates the spirit which animated our common forbears five centuries ago, their characteristic devotion to the chase, no less than their intimate acquaintance with the habits and "nature" of the wild game they pursued: all attributes worthy of some study by the reading sportsmen of the twentieth century, who, as I show, have hitherto neglected the study of English Venery. It was at first intended to print this Foreword only in the American Edition, but it soon became evident that this would give to it an advantage which readers in this country would have some reason to complain of, so it was inserted also in the English Edition.

W. A. Baillie-Grohman.

FOREWORD

URING the century that has just closed Englishmen have stood foremost in all branches of sport, at least so far as the chase has been carried on by those who have not followed it as a profession. Here and there in the world whole populations have remained hunters, to whom the chase was part of their regular work - delightful and adventurous, but still work. Such were the American backwoodsmen and their successors of the great plains and the Rocky Mountains; such were the South African Boers; and the mountaineers of Tyrol, if not coming exactly within this class, yet treated the chase both as a sport and a profession. But disregarding these wild and virile populations, and considering only the hunter who hunts for the sake of the hunting, it must be said of the Englishman that he stood preeminent throughout the nineteenth century as a sportsman for sport's sake. Not only was fox-hunting a national pastime, but in every quarter of the globe Englishmen predominated among the adventurous spirits who combined the chase of big game with bold exploration of the unknown. The icy polar seas, the steaming equatorial forests, the waterless tropical deserts, the vast plains of wind-rippled grass, the wooded northern wilderness, the stupendous mountain masses of the Andes and the Himalayas-in short, all regions, however frowning and desolate, were penetrated by the restless English in their eager quest for big game. Not content with the sport afforded by the rifle, whether ahorse or afoot, the English in India developed the use of the spear and in Ceylon the use of the knife as the legitimate weapons with which to assail the dangerous quarry of the jungle and the plain. There were hunters of other nationalities, of course-Americans, Germans, Frenchmen; but the English were the most numerous of those whose exploits were best worth recounting, and there was among them a larger proportion of men gifted with the power of narration. Naturally under such circumstances a library of nineteenth-century hunting must be mainly one of English authors.

All this was widely different in the preceding centuries. From the Middle Ages to the period of the French Revolution hunting was carried on with keener zest in continental Europe than in England; and the literature of the chase was far richer in the French, and

even in the German, tongues than in the English.

The Romans, unlike the Greeks, and still more unlike those mighty hunters of old, the Assyrians, cared little for the chase; but the white-skinned, fair-haired, blue-eyed barbarians, who, out of the wreck of the Roman Empire, carved the States from which sprang modern Europe, were passionately devoted to hunting. Game of many kinds then swarmed in the cold, wet forests which covered so large a portion of Europe. The kings and nobles, and the freemen generally, of the regions which now make France and Germany, followed not only the wolf, boar, and stag—the last named the favourite quarry of the hunter of the Middle Ages—but the bear, the bison—which still lingers in the Caucasus

and in one Lithuanian preserve of the Czar—and the aurochs, the huge wild ox—the Urus of Cæsar—which has now vanished from the world. In the Nibelungen Lied, when Siegfried's feats of hunting are described, it is specified that he slew both the bear and the elk, the bison and the aurochs. One of the early Burgundian kings was killed while hunting the bison; and Charlemagne was not only passionately devoted to the chase of these huge wild cattle, but it is said prized the prowess shown therein by one of his stalwart daughters.

By the fourteenth century, when the Count of Foix wrote, the aurochs was practically or entirely extinct, and the bison had retreated eastwards, where for more than three centuries it held its own in the gloomy morasses of the plains south-east of the Baltic. In western Europe the game was then the same in kind that it is now, although all the larger species were very much more plentiful, the roebuck being perhaps the only one of the wild animals that has since increased in numbers. With a few exceptions, such as the Emperor Maximilian, the kings and great lords of the Middle Ages were not particularly fond of chamois and ibex hunting; it was reserved for Victor Emmanuel to be the first sovereign

with whom shooting the now almost vanished ibex was a tavourite pastime.

Eager though the early Norman and Plantagenet kings and nobles of England were in the chase, especially of the red deer, in France and Germany the passion for the sport was still greater. In the end, on the continent the chase became for the upper classes less a pleasure than an obsession, and it was carried to a fantastic degree. Many of them followed it with brutal indifference to the rights of the peasantry and to the utter neglect of all the serious affairs of life. During the disastrous period of the Thirty Years War, the Elector of Saxony spent most of his time in slaughtering unheard-of numbers of red deer; if he had devoted his days and his treasure to the urgent contemporary problems of statecraft and warcraft he would have ranked more nearly with Gustavus Adolphus and Wallenstein, and would have stood better at the bar of history. Louis XVI. was also devoted to the chase in its tamer forms, and was shooting at driven game when the Paris mob swarmed out to take possession of his person. The great lords, with whom love of hunting had become a disease, not merely made of game-preserving a grievous burden for the people, but also followed the chase in ways which made scant demands upon the hardier qualities either of mind or of body. Such debased sport was contemptible then; and it is contemptible now. Luxurious and effeminate artificiality, and the absence of all demand for the hardy virtues, rob any pastime of all title to regard. Shooting at driven game on occasions when the day's sport includes elaborate feasts in tents on a store of good things brought in waggons or on the backs of sumpter mules, while the sport itself makes no demand upon the prowess of the so-called sportsman, is but a dismal parody upon the stern hunting life in which the man trusts to his own keen eye, stout thews, and heart of steel for success and safety in the wild warfare waged against wild nature.

Neither of the two authors now under consideration comes in this undesirable class. Both were mighty men with their hands, terrible in battle, of imposing presence and turbulent spirit. Both were the patrons of art and letters, and both were cultivated in the learning of the day. For each of them the chase stood as a hardy and vigorous pastime of the kind which makes a people great. The one was Count Gaston de Foix, author of the most famous of mediæval hunting-books, a mighty lord and mighty hunter, as well as statesman and warrior. The other was Edward, second Duke of York, who at Agincourt "died victorious." He translated into English a large portion of Gaston de Foix's "La Chasse," adding to it five original chapters. He called his book "The Master of Game."

Gaston's book is better known as "Gaston Phæbus," the nickname of the author which Froissart has handed down. He treats not only of the animals of France, but of the ibex, the chamois, and the reindeer, which he hunted in foreign lands. "The Master of Game" is the oldest book on hunting in the English language. original chapters are particularly interesting because of the light they throw upon English hunting customs in the time of the Plantagenets. The book has never hitherto been published. Nineteen ancient manuscript copies are known; of the three best extant two are on the shelves of the Bloomsbury treasure house, the other in the Bodleian Library. Like others of the famous old authors on venery, both the Count of Foix and the Duke of York show an astonishing familiarity with the habits, nature, and chase of their quarry. Both men, like others of their kind among their contemporaries, made of the chase not only an absorbing sport but almost the sole occupation of their leisure hours. They passed their days in the forest and were masters of woodcraft. Game abounded, and not only the chase but the killing of the quarry was a matter of intense excitement and an exacting test of personal prowess, for the boar, or the bear, or hart at bay was slain at close quarters with the spear or long knife.

"The Master of Game" is not only of interest to the sportsman, but also to the naturalist, because of its quaint accounts of the "nature" of the various animals; to the philologist because of the old English hunting terms and the excellent translations of the chapters taken from the French; and to the lover of art because of the beautiful illustrations, with all their detail of costume, of hunting accourtements, and of ceremonies of "la grande venerie"—which are here reproduced in facsimile from one of the best extant French manuscripts of the early fifteenth century. The translator has left out the chapters on trapping and snaring of wild beasts which were contained in the original, the hunting with running hounds being the typical and most esteemed form of the sport. Gaston Phæbus's "La Chasse" was written just over a century before the discovery of America; "The Master of Game" some fifteen or twenty years later. The former has been reprinted many times. Mr. Baillie-Grohman in reproducing the latter in such beautiful form has rendered a real service to all lovers of sport, of nature, and of books—and no one can get the highest enjoyment out of sport unless he can live over again in the library the keen pleasure he experienced in the wilderness.

In modern life big-game hunting has assumed many widely varied forms. There are still remote regions of the earth in which the traveller must depend upon his prowess as a hunter for his subsistence, and here and there the foremost settlers of new country still war against the game as it has been warred against by their like since time primeval. But over most of the earth such conditions have passed away for ever. Even in Africa game preserving on a gigantic scale has begun. Such game preserving may be of two kinds. In one the individual landed proprietor, or a group of such individuals, erect and maintain a private game preserve, the game being their property just as much as domestic animals. Such preserves often fill a useful purpose, and if managed intelligently and with a sense of public spirit and due regard for the interests and feelings of others, may do much good, even in the most democratic community. But wherever the population is sufficiently advanced in intelligence and character, a far preferable and more democratic way of preserving the game is by a system of public preserves, of protected nurseries and breeding-grounds, while the laws define the conditions under which all alike may shoot the game, and the restrictions under which all alike must enjoy the privilege. It is in this way that the wild

creatures of the forest and the mountain can best and most permanently be preserved. Even in the United States the enactment and observance of such laws has brought about a marked increase in the game of certain localities, as, for instance, New England, during the past thirty years; while in the Yellowstone Park the elk, deer, antelope, and mountain sheep, and, strangest of all, the bear, are not merely preserved in all their wild freedom, but, by living unmolested, have grown to show a confidence in man and a tameness in his presence such as elsewhere can be found only in regions where he has been hitherto unknown.

The chase is the best of all national pastimes, and this none the less because, like every other pastime, it is a mere source of weakness if carried on in an unhealthy manner, or to an excessive degree, or under over-artificial conditions. Every vigorous game, from football to polo, if allowed to become more than a game, and if serious work is sacrificed to its enjoyment, is of course noxious. From the days when Trajan in his letters to Pliny spoke with such hearty contempt of the Greek over-devotion to athletics, every keen thinker has realised that vigorous sports are only good in their proper place. But in their proper place they are very good indeed. The conditions of modern life are highly artificial and too often tend to a softening of fibre, physical and moral. It is a good thing for a man to be forced to show self-reliance, resourcefulness in emergency, willingness to endure fatigue and hunger, and at need to face risk. Hunting is praiseworthy very much in proportion as it tends to develop these qualities. Mr. Baillie-Grohman, to whom most English-speaking lovers of sport owe their chief knowledge of the feats in bygone time of the great hunters of continental Europe, has himself followed in its most manly forms this, the manliest of sports. He has hunted the bear, the wapiti, and the mountain ram in the wildest regions of the Rockies, and, also by fair stalking, the chamois and the red deer in the Alps. Whoever habitually follows mountain game in such fashion must necessarily develop qualities which it is a good thing for any nation to see brought out in its sons. Such sport is as far removed as possible from that in which the main object is to make huge bags at small cost of effort, and with the maximum of ease, no good quality save marksmanship being required. Laying stress upon the mere quantity of game killed, and the publication of the record of slaughter, are sure signs of unhealthy decadence in sportsmanship. As far as possible the true hunter, the true lover of big game and of life in the wilderness, must be ever ready to show his own power to shift for himself. The greater his dependence upon others for his sport the less he deserves to take high rank in the brotherhood of rifle, horse, and hound. There was a very attractive side to the hunting of the great mediæval lords, carried on with an elaborate equipment and stately ceremonial, especially as there was an element of danger in coming to close quarters with the quarry at bay; but after all, no form of hunting has ever surpassed in attractiveness the life of the wilderness wanderer of our own time-the man who with simple equipment, and trusting to his own qualities of head, heart and hand, has penetrated to the uttermost regions of the earth, and single-handed slain alike the wariest and the grimmest of the creatures of the waste.

THEODORE ROOSEVELT.

THE WHITE HOUSE,
February 15, 1904.

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THE DESIGN ON THE COVER

Is taken from a Seal of Edward, second Duke of York, figuring in the work of Francis Sandford,

Lancaster Herald of Arms, published 1677.

THE AUTHORSHIP OF "THE MASTER OF GAME"

T is curious enough, considering the precise information to the contrary so easily accessible on the shelves of the British Museum, that, with a single exception, all English writers who have dealt with this the oldest and most important hunting book in the English language, have attributed it persistently to a wrong man and a wrong period. This has been going on for more than a century; for it was the learned, but by no means always accurate, Joseph Strutt who first thrust upon the world, in his often quoted "Sports and Pastimes of the English People," certain misleading blunders concerning our work and its author. Blaine, coming next, adding thereto, was followed little more than a decade later by "Cecil," author of an equally much quoted book, "Records of the Chase." In it, when speaking of the "MASTER OF GAME," he says that he has "no doubt that it is the production of Edmund de Langley," thus ascribing it to the father instead of to the son. Following "Cecil's" untrustworthy lead, Jesse, Lord Wilton, Vero Shaw, Dalziel, Wynn, the author of the chapter on old hunting in the Badminton Library volume on Hunting, Hedley Peek, and many other writers copied blindly these mistakes.

As it is necessary to deal with these errors in another place, we will proceed to give an account of the author of the "Master of Game," premising, as a guide to the reader, a brief recapitulation

of the most important facts bearing upon this subject.

In the Prologue of our book (p. 3) the Duke of York tells us that he holds the position of Master of Game to King Henry Iv., who was his first cousin, and he dedicates his book to the King's eldest son, Henry of Monmouth, who had been created Prince of Wales, Duke of Cornwall

and Earl of Chester at Henry IV.'s first Parliament on October 6, 1399 (Wylie, i. 17).

The almost contemporary copy of the "Master of Game" known as the Shirley MS., so called because it was copied by the hand of the well-known scribe of that name (Add. MS. 16, 165), preserved in the British Museum since 1846, informs us in definite words that the "Master of Game" was written by Edward, Duke of York, who died at the battle of Agincourt. Now although Henry Iv. reigned from 1399 until 1413, our author, the second of the York Dukes, succeeded to the dukedom of York only in 1402, at the death of his father, so that the time within which the book could have been written is narrowed down to 1402-1413. Even if we did not know, as we do from other sources, that Edward was made Master of Game only in 1406, we might surmise that he could not have occupied that post much sooner, for he was in Aquitaine, acting as Governor, when his father died, and when he did return to England he was almost immediately sent to command the English forces against the Welsh. In February 1405 he became involved in his sister's plot at Windsor against the King's life. He lay in prison in Pevensey Castle as a consequence for some time, and though it is by no means unlikely that he occupied his leisure in the dreary walls of his prison by translating "Gaston Phoebus," it was only after he had been made Master of Game by his much-forgiving royal cousin in the following year, that the work was dedicated to Prince Hal, who in 1406 was twenty years of age.

The latter circumstance bears out what other records show in a more positive form, viz., that

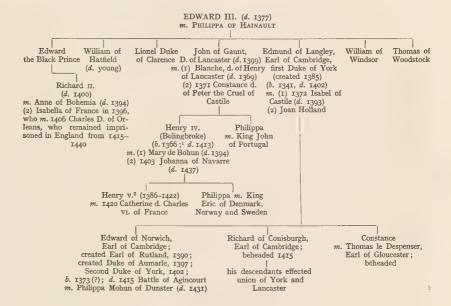
¹ Thomas Wright in Reliquiae Antiquae, i, 149:

² See Appendix: "Errors in English Literature on Ancient Sport."

to the size of a old of

had the work been dedicated at an earlier period by the uncle to his youthful nephew, the former would scarcely have "submitted his little simple book" to a mere child's "noble and wise correction." It was exactly at that period, when it lay very much in the interest of the thrice disgraced Duke of York to regain the King's good will and to conciliate the powers at court. So we see that the flattering language of the dedication was probably intended to serve a purpose.

The following genealogical table may prove of use to show the royal descent of the author:



THE CAREER OF EDWARD, DUKE OF YORK, AUTHOR OF "THE MASTER OF GAME"

EDWARD PLANTAGENET, known also, from the place of his birth, as Edward of Norwich, was, it is almost certain, born in 1373, a year after the marriage of his father, Edmund of Langley, with Isabella of Castile, second daughter of Pedro the Cruel. Edmund of Langley, the founder of the

¹ The date of Henry Iv.'s birth is nowhere recorded with exactness, as he was born in a private station, and the existing evidence is of a conflicting nature (Wylie, iv. 330).

² About the birth of no English King since the Conquest is so little authentic known as of Henry v.'s birth, for at the time nobody could have foretold that he would ascend the throne. Various historians give different dates: Ramsay, following Williams, gives August 9, 1387; Encyc. Brit. and Pauli, August 9, '87; Brockhaus, August 29, '87; William of Worcester, Tyler, Strickland, Holt, Langley, Coxe, Luders, Solly-Flood, Church, Dict. of Nat. Biog. and Gardiner, all accept 1387 as the year of his birth, and, as Wylie points out, it is placed on his statue in Agincourt Square, Monmouth. Others give 1388, as in Archael. xx. 29, "Wills of Kings" 404, Sandford, Blore, Lingard, Skeat, Chaucer, i. 83, Banks, Yorks. Arch. and Top. Jour. iv. 267, Notes and Queries, March 5, '87; while Clarke and Wright even put it a year later. Wylie, on the other hand, proves with clearly reasoned data that 1386 was the year of his birth, having been born at the castle at Monmouth in August 1386, when his mother was only 16 years old. We know that he was 26 years old when he was crowned on April 9, 1413, that he was 34 years old when his brother Thomas died on March 22, 1421, and that he was 36 when he himself succumbed on August 31, 1422. Moreover, as Wylie points out, the records of the Duchy of Lancaster show that his mother and father, Mary de Bohun and Henry Earl of Derby, were keeping house at Monmouth in the summer of 1386, and that their next son, Thomas, was born in

House of York, who, it is said, was the first to use the rose as an emblem, was the least capable of Edward III.'s sons. He occupied various posts at Court, the fact that he was Richard II.'s Master of Game and Master of the Mews being one of the reasons why so many writers erroneously attributed the "Master of Game" to him. He also was one of the Commissioners of Government during the minority of his nephew Richard II., and, later on, was three times Regent of England during Richard's absence in Ireland and elsewhere.

Edmund of Langley proceeded in 1381 at the head of an army to Portugal to assist his brother John against the King of Castile. He was accompanied by his wife and his youthful son Edward, our author. There the latter, who had been knighted by Richard II. at his coronation, was married as a boy of eight or nine to Beatrice, daughter of King Ferdinand of Portugal, as one of the conditions of the Treaty of Estremoz. But as Ferdinand refused to let the child-wife accompany her equally youthful spouse back to England, the marriage was annulled, and she was shortly afterwards re-married to the Infante John of Castile, with whose father her own parent had recently made peace.²

In 1390 King Richard created the young Prince Edward Earl of Rutland, to hold that dignity during the life of his father, together with rents of the annual value of 800 marks secured on the castle and lordship of Okeham, and the whole of the forest of Rutland. In 1392 he was made, in spite of his youth, Admiral of the Northern Fleet, and in the following November Admiral of England, an office which he retained until 1398. When Richard's relations with Gloucester and Arundel grew more and more strained, he showed increasing favour to Edward, and, if we can believe Creton, there was no man in the world whom Richard of England loved better than Edward, and according to one authority ("Ann. Richardi," p. 304), Richard at one time contemplated abdication in Edward's favour.

In 1392 Edward, in conjunction with his uncle, John of Gaunt, visited France to negotiate at Amiens for peace. Two years later he accompanied the King on his first expedition to Ireland, and in the subsequent year he acted as Richard's principal plenipotentiary in the negotiations concerning the latter's marriage with Isabella of France, a suggested marriage between Rutland himself and Jeanne, a sister of Isabella, coming to nothing. He figured prominently at the costly meeting at Guisnes between the Kings of England and France in October 1396, which preceded the marriage. In the spring of 1397 Edward went abroad again on a mission to France and the Princes of the Rhine, and important positions rained down on him. He was made Earl of Cork, he was Constable of the Tower, Warden of the Cinque Ports with the reversion of the Governorship of the Channel Islands, Warden and Chief Justice of the New Forest and of all the forests south of the Trent, Lord of the Isle of Wight, and Warden of the West Marches. It has been pointed out⁸ that it can hardly have been a mere coincidence that just before taking his revenge upon the revolting Lords Appellant, King Richard entrusted so many important strategical points along the Channel to the man who already commanded the fleet. When the crisis came Rutland took a leading part in the arrest of his uncle Gloucester, and of Arundel and Warwick, and was given the first-named's office of Constable of England. If the informer Halle spoke the truth at

London in 1387, Doyle, i. 397, giving the date as Sept. 29, 1387. Wylie, so extremely accurate in his dates, makes a slight slip, when (i. p. 17,) he declares that Henry of Monmouth when created Prince of Wales on October 6, 1399, was a lad twelve years of age; were this so his argument that he was born in the summer of 1386 would fail. Henry of Monmouth was not the eldest son, a boy having been born in April 1382, when his mother was only 12 years of age, but he was the first to be reared (Wylie, iii. 324-5).

mother was only 12 years of age, but he was the first to be reared (Wylie, iii. 324-5).

1 Hardyng says of him: "as fayre a person as a man might see anywhere." Harl. MS. 1319 contains a portrait of him, and his will is given by Nichols. His devotion to sport is well known:

"When all the lordes to Councell and parlyament Went, he wolde to hunte and also to hawckyng."

8 "National Biography," vol. xlv. p. 401.

^{*} Froissart, vol. iv. chap. xxi., makes a misleading mistake in connection with this incident, for he calls Edmund of Langley's son "John," instead of Edward. He says in another place (ii. ch. 84), when speaking of this marriage, that "young as the married couple were they were both laid in the same bed" (Archæol. vol. 46).

his shockingly cruel execution, Edward sent two of his own servants to assist in the assassination of Gloucester. Be this as it may, Edward received much of the latter's lands, and with them the title of Duke of Aumarle or Albemarle, as well as considerable portions of Arundel's and Warwick's estates. As Constable of England he attended Richard on his last expedition to Ireland in 1399.

According to many historians Edward's reputation as an arch-plotter was of the blackest. Hume speaks of him as "this infamous man," who became a traitor to his associates on more than one occasion, and gloried in the most savage reprisals. Thus we are told that after being instrumental in the murder of his uncle, the Duke of Gloucester, Edward carried in his own hands, on a pole, the head of one of his victims, Lord le Despenser, his brother-in-law. However exaggerated some of these harsh criticisms may have been, there can be no doubt that his conduct towards Richard, his abandonment of the latter's cause at Milford after the landing of Henry Bolingbroke, was a treacherous act. Monstrelet relates that the Count of St. Pol, who had married Maud Holand, half-sister of Richard II., ordered Rutland's effigy in his coat armour to be suspended, the feet uppermost, from a gibbet near the gate of Calais. That Shakespeare took the same view of Edward is known to every reader of the immortal bard's Richard II., for our author is the hero of the dramatic incident when Edmund of York discovered the plot which his son Edward was hatching against the new King (January 1400), and of the race that father and son rode to Windsor. Though perhaps hardly necessary to point out, there is a curious inaccuracy in Shakespeare's mise-en-scène when he makes the Duchess of York, mother "of my dangerous cousin," be present at the memorable scene before Henry IV. at Windsor, for she had been dead for six years. The father's curse of villain and traitor hurled at his son's head was but an echo of the malediction shrieked out at Edward by the tortured Sir Thomas Blount at his blood-curdling execution at Oxford.8

Edward in consequence of his plotting was deprived of the Constableship, of his title as Duke of Aumarle, as well as of all the lands bestowed upon him during the last two years of Richard's reign, and, according to some authorities, he was imprisoned for a short time at Windsor. The feeling against him at Henry's first Parliament as the supposed murderer of Gloucester was most intense, twenty gages (Wylie in his "History of Henry Iv." says forty) were thrown down to him, and he had to thank the King for the mildness of his punishment. Not all historians agree as to the extent of Edward's treachery at this period, those that would take a milder view of it contending that had his conduct been so vile the reconciliation with the King would not have followed so speedily. It is certain that in the following December Edward again took part at the Privy Council, and two months later Henry renewed King Richard's grant of Okeham and the

¹ "Trais. de Rich. II.," p. 139, states that this occurred in 1397.

² The account of this savage execution, carried out on the lines that had been "invented" for the punishment of the informer Halle, which is given in the contemporary "Chronicque de la Traison de Richard II.," gives a striking picture

of the time, and as such may be worth quoting:

"Sir Th. Blount and Sir Benet Shelley were drawn from Oxford unto the place of execution, a long league or more [from the Carmelite Abbey where the King lodged], and there they were hung; they then cut them down and made them speak, and placed them before a large fire. Then came the executioner with a razor in his hand, and kneeling down before Sir Th. Blount, who had his hands tied, begged his forgiveness for putting him to death, for he was obliged to perform his office. 'Are you he,' said Sir Thomas, 'who will deliver me from this world?' The executioner replied: 'Yes, my lord, I beg you to pardon me.' The lord then kissed him and forgave him. The executioner had with him a small basin and a razor, and kneeling between the fire and the lords unbuttoned Sir Thomas, and ripped open his stomach and tied the bowels with a piece of whipcord, that the breath of the heart might not escape, and cast the bowels into the fire. As Sir Thomas was thus seated before the fire, his bowels burning before him, Sir Thomas Erpingham said: 'Now, go and seek a master who will cure you...,' to which the good knight replied, suffering as he was: 'Art thou the traitor Erpingham? Thou art more false than I am or ever was, and thou liest, false knight as thou art . . for by thee and by the false traitor the Earl of Rutland the noble knighthood of England is destroyed. Cursed be the hour when thou and he were born. I pray to God to pardon my sins, and thou traitor Rutland and thou false Erpingham I call you both to answer before the face of Jesus Christ, for the great treason that you two have committed against our sovereign lord noble king Richard and against his noble knighthood.' The executioner then asked him if he would drink. 'No,' he replied, 'you have taken away wherein to put it, thank God'; and then he begged the executioner to deliver him from this world, for it did harm to see the traitors. The executioner kneeled down and Sir Thomas having kissed him, the executioner cut off his head and quartered him and parboiled the quarters."

shrievalty of Rutland to him and his heirs male, while the Parliament of January 1401, in restoring to him his good name and estate, asserted his loyalty in strong terms. As a further proof of the King's restored confidence in him, he was appointed six months later to the important post of Lieutenant of Aquitaine, but this may, on the other hand, be construed as a sign that such a turbulent spirit was deemed safer out of England.

Edward set sail for Guienne on September 23, 1401, in the Trinite de la Tour, and it is interesting to note that among the stores and arms he took with him there were: 2 large cannons and 1 small cannon, "pur pelottes with le stuf, i.e., 40 lbs. of powder, 40 stones (cannon balls), 40 tampons, 2 touches (for firing off the pieces), 1 martel, 1 peire de suffles, 20 pelottes pur les cannons." (Wylie, iv. 232.)

In the following August his father, Edmund of Langley, Duke of York, died, the news of the event and of his succession to the dukedom reaching Edward in Aquitaine.

On his return to England in the following year he received (November 29, 1403) the appointment to the onerous post of Lieutenant of South Wales. His Welsh command brought with it a lot of desultory fighting and was in some respects a very ungrateful task, for he was kept so ill provided with funds that his troops became mutinous, the castles of Carmarthen, Cardigan, and other strong places being sorely threatened by the revolt of their garrisons. He had to sell and pledge his gold and silver plate to pay his soldiers, and in June 1404 we hear he was at Glastonbury begging a loan from the abbot, to whom he pledged all his estates in Yorkshire. To show in what an exceedingly primitive manner these border wars were conducted, and at what a low ebb English finances stood in his day, the example of Kidwelly may be cited. For the garrison of this stronghold, according to the accounts quoted by Wylie (vol. ii. p. 7), it appears that the requisite arms were sent from London by cart via Bristol. The articles sent consisted of breast-plates, basnets, vanbraces, gauntlets, lances, poleaxes, &c., for six men-at-arms, together with six arblasts (crossbows), a windlass with a belt, two small cannon costing 12s. each, 40 lbs. of gunpowder in a cask and a bag, 40 bows, 80 sheaf of arrows, 2000 quarrels (crossbow bolts), and 12 dozen bowstrings packed in pipes, pruskists, and barrels."

Partial relief, in the shape of a sum of £3433 scraped together from the customs receipts at London, Boston, and Southampton, at last reached him, but the mischief was probably already done, his discontent at this treatment proving too strong for his loyalty, and he joined his sister, Lady le Despenser, in her attempt to carry off from Windsor Castle their two young kinsmen, the Mortimers, the elder of whom was the heir-presumptive to the throne. The plot failed, as did one hatched by the same dangerous plotter to assassinate the King while he was holding his Christmas Court some weeks previously. Both Edward and Lady le Despenser were arrested and brought before the Council at Westminster (February 17, 1405), where a dramatic scene ensued, for Lady le Despenser denounced her brother as the chief instigator of the plot. At first the Duke, who appears to have been the centre of the conspiracy, "tried his old familiar methods and denied all knowledge of the affair." Lady le Despenser called vehemently for a champion to do battle for her, offering that if he should be worsted in the lists on her behalf, she would give herself up to be burnt alive. An esquire, William Maidstone, took up her cause and flung down his hood to the Duke in the presence of the King. The Duke accepted the challenge, but, as Wylie remarks, he was a fat man and probably would have got the worst of the encounter. A more prosaic course was pursued. The Duke was arrested by his cousin Prince Thomas, the King's son, and taken to the Tower. The Council met again on March 1, and when the Duke was brought up he confessed not only that he had a knowledge of the whole plot, but that he himself supplied the King with the means of thwarting it. Possibly there may have been some truth in this defence, but anyhow he was sent as a prisoner to Pevensey Castle and all his estates in England and the Channel Islands were confiscated by the Crown. Historians have pointed out that Henry IV.'s policy towards members of the royal house that were mixed up in treasonable plots was always one of mercy, and this instance certainly showed none of that inhuman vindictiveness that marked the treatment of

In 1404 the soldiers received the following pay: bannerets 4s., knights 2s. 3d., esquires 1s., and archers 6d. per day.

ordinary traitors in the fifteenth century. But for this circumstance the results would assuredly have been far severer for both the conspirators.

Pevensey Castle must have been a very desolate spot; part of the donjon of the castle was in ruins, the haven was choked with mud and sand "by the stroke of the sea," and the whole of the flats as far as Beachy Head or Beachiff, as it was then called, were constantly under water. His warder, one Thomas Pleistede, to whom in his will he left £20 "en memoire pour la naturesse qu'il me monstra quant je foy a Pevensay en garde," must have treated him with kindness, and no doubt tried to soften the rigours of the prison. After seventeen weeks spent there he petitioned to be released on account of his "disease and heaviness," but it did not lead to any immediate result, for it was only on October 7 that the King sent an order to bring the Duke from Pevensey unto the royal presence, probably at Kenilworth, where Lady le Despenser was still detained. Soon afterwards he seems to have regained not only his liberty, but also was reinstated in royal favour, and his sequestered estates re-granted to him. On December 22, 1405, we find him again at his place as Privy Councillor, with a salary of £200 per annum, and on the death of Sir Th. Rempston he became for the third time Constable of the Tower. (Rym. viii. 457, Doyle, iii. 744.)

It is quite possible, nay probable, as already pointed out, that the Duke of York used his leisure at Pevensey Castle to translate "Gaston Phoebus" and to write the original chapters of the "Master of Game," for from what we know of his career before and after his stay at Pevensey, it would appear to have been a singularly varied and busy one, entailing much travelling by sea and land, during which he would have found it difficult to engage in literary labours. Though commenced, and probably to a considerable extent completed, during his imprisonment, the work was not dedicated to the Prince of Wales for some months, for it was in 1406 that he was made the King's Master of Game, to which title he particularly lays claim, as we already know, in his Prologue. Up to his complicity in Lady le Despenser's plot he drew the salary of "Master of our running dogs called hert houndes," which post, though he was much abroad, he had held in 1398 under Richard II, and from 1400–1405, at a salary of 12 pence per day. But, as a consequence of his treason, he was on March 11, 1405, deprived of this post, and the same was given on March 12 to Sir Robert Waterton (Pat. 6 Henry IV. 1), a knight greatly trusted by Henry IV., and of whom also Shakespeare speaks. He was reinstated in 1406, the same year in which he was made Master of Game, which evidently was a superior post. (See Appendix: Hunt Officials.)

Not long afterwards he received orders to retire to his estates in the Welsh Marches and repress the rebels. Of his doings during the next three years we know little, and if he did not complete his literary labours during his imprisonment in 1405, it does not seem improbable that he wrote his "Master of Game" during his exile in the Welsh Marches. For had not Prince Hal earnestly vindicated his loyalty in Parliament and thereby, we can well conceive, gained his gratitude? To this feeling he probably tried to give expression by dedicating his "Master of Game" to him, submitting it to his correction, a form of flattery which, as it was voiced by an experienced sportsman, must have pleased the youthful nephew and helped to mollify the latter's perhaps suspicious father. In the beginning of 1409 the Duke of York was back in London, for on January 21 of that year we find him at Greenwich Manor House as one of the witnesses to King Henry's will. In the latter the King declares himself "a synnefull deedly wretche," asserting that he had misspent his life. His malady, which had often threatened a sudden end, must have, however, moderated soon afterwards, for a Privy Seal entry shows that from May 1 to May 8, 1409, the King was at Sutton, near Chiswick, on his way to Windsor to hunt with the hart hounds, hayters and otter hounds, one William Melbourne being "valet of our otter hounds," the name of the "yeman tenterer de Buckhoundis" being unfortunately not mentioned.2

¹ Sir Robert Waterton had been Henry Iv.'s "Master of the Horse" when he was still Earl of Derby, and as such undertook his two expeditions to Prussia and to the Holy Land (1390-91, 1392-93). He also was the trusted guardian of Richard II.'s person when after his dethronement he was sent to Pontefract Castle.

² The Exchequer Accounts, Pipe Rolls, and other public documents of the period, contain but few references to the Duke of York's connection with venery or to other officers in King Henry's hunting establishment. Personal search in

We know little of the Duke of York's doings during the following three years. In 1412 he accompanied his nephew, Thomas of Lancaster, Duke of Clarence, on his expedition to France, for on account of the King's quickly approaching end—he suffered, it is generally supposed, from leprosy—the next heir to the throne could not absent himself. The Duke of York brought 260 menata-arms into the field. Constant warring had raised the price of men, the pay the men demanded having gone up something like 50 per cent. in eight years.¹ Later on in the year, peace was at last made, France paying 150,000 crowns, of which a great part was paid in jewels and in choice gold and silver plate, as ready cash was scarce. The Duke of York shared in the loot. His claim for his men's pay amounted to 36,170 crowns, of which he received only 5430 crowns in ready money, for it was no less scarce in England than it was in France. For the remainder he took in pledge a famous gold cross of Damascus workmanship, worth 40,000 crowns—an immense sum in those days. It was one of the Duke de Berry's marvellous art treasures which he had presented to the family chapel at Bourges. The latter, in consequence of the huge war indemnity payable to England, became stripped of its unique gems and plate, the like of which, it is said, had never been seen.

The Duke of York did not return with the troops to England, but remained in Aquitaine to push his claims to the throne of Arragon as the son of Isabelle of Castile. On his return to England in 1414, the new King, Henry v., appointed him Justice of South Wales and Warden of the East Marches, districts he knew well from his former campaigns against the rebellious Welsh. The King also caused the Parliamentary declaration of 1401 in Edward's favour to be renewed, though the Rutland estates remained lost to him, his right to them having lapsed at his father's death.

In 1415 another conspiracy came to a head, and among those connected with it was Edward's only brother, Richard. And as Henry v. was a less forgiving ruler than his father had been, it ended in Richard's execution some months later on the eve of the King's departure with his army for France in the summer of 1415.

This year witnessed one of, if not the most extraordinary victory ever vouchsafed to English arms; for at Agincourt the English forces, after as daring a raid into the heart of the enemy's country as military history knows, coped against odds computed by various historians to have been from three to ten times as great. Again did the arch-plotter and arch-fighter, Edward Duke of York, come to the fore, but this time his actions evinced extreme loyalty to his King and country, for when money ran short he followed his King's example and pawned his plate and jewels for the pay of his troops. His indenture, dated April 29, 1415, shows that his force consisted of one banneret, four knights, ninety-four squires, and three hundred archers. It is very ancient history that the battle was principally won by the English bowmen, but it is less well-known that an invention of the Duke of York's had much to do in gaining this world-famous victory. This was the cavalry-resisting stake. Each archer was provided with one of these six-foot beams of wood, pointed at both ends, which he planted into the ground slanting towards the enemy, and thus they were able to resist the onrush of the heavily armoured French knights. According to the Gesta Henrici Quinti, it was the Duke of York who first advised the use of these stakes.

Of the many dramatic incidents that occurred on that memorable St. Crispin's day, we can refer here only to those connected with Edward of York's death. Though to follow the events of a mediæval battle from contemporary accounts is usually a difficult, if not impossible, task, both French and English accounts agree in certain details. The main body of the English army,

the Record Office, and that of other more competent searchers, brought to light but two new documents giving details connected with venery other than those already known. They will be found in the Appendix under "Hunt Officials," Squires were receiving 1s. 6d. and archers 9d. per day in 1412.

² King Henry gave one of his crowns in pawn to Edward, while the latter pledged his personal jewels and church plate to London moneylenders. Amongst these treasures was an "almes dish called the Tygre made in the fashion of a ship standing on a bear garnished with diamonds and pearls and weighing 22 lbs. 1½ ounz." This treasure was redeemed only in 9 Henry VI.

"hungery, wery, sore traveled and much vexed with colde diseases," as we know it was, was led in person by Henry, the incomparable leader of men, while the right wing, which formed the vanguard, was entrusted, at his particular request, to the Duke of York. The disposition of the French army was extremely injudicious, the horsemen crowded together in close masses in front, the archers and crossbowmen in dense masses behind them.1 According to Titus Livius the French line was thirty-one men deep, the English only four, and the bowmen were in front. When Sir Thomas Erpingham, according to Monstrelet, threw up into the air his warder, crying out "Nestrocque," a word that has much puzzled historians, and which probably was "Now strike," the English army advanced, the archers2 darkening the sky with their arrows, which they began to discharge at a great distance. These carried dire confusion into the closely packed ranks of the French horsemen, whose steeds became unmanageable, and goaded by the arrows rushed about among the dense French files. Twice the French knights charged the archers: the first time eight hundred men-atarms under Clugnet de Brabant dashed at the archers, but were foiled by the stakes, leaving all but seven score on the field. The second charge, under Duke Anthony of Brabant, met the same fate. At what period of the battle the Duke of York was killed is a disputed point. According to Leland he was "smouldered to death by much heat and thronging," as he was a very stout man. Sir Harry Nicolas, on the other hand, lets him perish by the hand of the Duke of Alençon, who managed to break through the English line, wounding and striking down the Duke of York. King Henry, seeing this, rushed forward to his uncle's assistance.3 As he was stooping to raise him, Alençon gave the King a blow on his bacinet which struck off a part of the crown which Henry had placed on his helmet ere the battle commenced. Being surrounded by the King's bodyguard, Alençon found himself in the utmost danger, and lifting up his arm, cried out that he was the Duke of Alençon, yielding himself to the King. Whilst the King was extending his hand to receive his pledge Alençon was slain (Nicolas, p. cclii.). St. Remy, who fought on the English side, states that the blow which struck off part of Henry's crown was dealt by one of a body of eighteen French knights, who had sworn that they would force themselves as near as possible to the King in order to strike the royal crown from his head,4 or that they would die in the attempt, a vow which was literally fulfilled, for though one of them did succeed in striking a point from the crown, they were all cut to pieces. As the Duke of Alençon was among the four or five thousand French nobles who died that fateful October 25, it is very likely that he was one of the eighteen.

The Duke of York and the Earl of Suffolk were the only great English nobles that paid with their lives for that memorable victory. In the former's case no better explation for his treason to two of his royal kinsmen in his earlier career could have been offered. That he felt guilty of treachery is shown by his will, which he made two months before his death, while the English army was besieging Harfleur.⁵ In it he calls himself "of all sinners the most wicked and culpable," "the most criminal and unnatural of created beings," and he provides that in the masses that shall be said for his soul's salvation King Richard and King Henry IV. shall always be mentioned first (pour quex je suy tenuz en ma conscience a faire prier, soient compris aussi avant come moy

¹ Henry had in his pay crossbowmen, but none appear to have been at Agincourt.—Nicolas.

² The English archers wore very little armour; they were habited in jackets and had their hosen loose, with hatchets hanging from their girdles, many being barefooted and without hats, whilst others wore ozier caps. Lefèvre de Saint Remy, eye-witness of the battle of Agincourt, says the English archers were barefooted and without armour. They carried two carquois or quivers, the one held 24 arrows, the other contained the bow. The mounted archers established later on by Charles vr. had shields (jaques) made of stag's skin and thirty layers of canvas.

⁸ Elmham says that it was the Duke of Gloucester to whose aid the King rushed.

⁴ Sir James Ramsay, the historian, falls into a prevalent error when stating (vol.i.p. 222) that the so-called Agincourt helmet in Westminster Abbey is the one that actually figured at this famous battle. Reference to the Deanery Guide to Westminster Abbey, 1900 edition, p. 67, shows that this helmet "is not, as tradition says, the casque of Agincourt, but a tilting helmet purchased for the funeral."

⁵ Nichols, "Royal Wills," says the will is dated August 22, 1415, but this is not correct, the date being August 17. The English fleet left Southampton on August 7, 1415, the army was landing on the 15th at Kideaux, near Harfleur, and the siege was brought to a successful termination on September 22, when Harfleur surrendered.

mesmes), which shows that his conscience was not as clear as his gallant death would make us wish.

St. Remy relates the curious fact that the bodies of the Duke of York and of the Earl of Suffolk were boiled, so as to enable the King to carry the bones back to England, where the former's remains were buried in the choir at Fotheringay, which his father had commenced to build, and which one hundred and seventy-two years later was the scene of the dramatic execution of Queen Mary.

The strangely varied career of this tumultuous Plantagenet prince is fitly illustrated by the countless royal grants and subsequent cancellations of which the records of the time give a dry but yet interesting account with which many pages might be filled. The privileges and franchises then still vested in the King's hand were as numerous as they were varied. Manors, lands, feefarms, rents, services of tenants, reversions, knight's fees, advowsons, courts, sheriff's turns, views of frank pledge, rhaglawships, ryngildships, stewardships, amobrages, excheats, treasure trove, forfeitures, deodands, wreck of sea and royal fishes, customs, prises of wine and other merchandise, fairs and market franchises, liberties, mines of lead and other metals and stone, chaces, warrens, stanks, stews, marshes, moors, woods, chattels of felons, fugitives and intestates, escape of felons, amercements, fines, and ransoms for felonies and toll of all persons; these and many other emoluments Richard II. and Henry IV. granted or cancelled. One of the most curious privileges of which the Duke of York at one time stood possessed was the grant of the fees and profits of the butchers' stalls at Bristol, which were worth the then considerable sum of £24 p.a., and of which he was deprived on December 6, I Henry IV.

Edward of York was also one of the two keepers of the lands and possessions of the late Anne of Bohemia, Richard II.'s Queen.

We are unfortunately unable to trace whether Henry IV. renewed in Duke Edward's favour the grant made 20 Richard II. to his father, Edmund of Langley, of the Castle of Mouretaigne on the Gironde in Aquitaine.

Edward was succeeded in his dignities by his nephew Richard, only son of Richard of Conisburgh, who, as we have already heard, was beheaded in the earlier part of the same year, and the future York kings were his descendants.

Henry v. did not forget the Duke of York's widow, for he granted to her (December 10, 1415, Pat. Rolls) the Isle of Wight and castle Carisbrooke and all lordships pertaining to them, except the constableship of the latter. Of the "castle of Caresbrok" itself Philippa was already possessed, for on October 26, 1400, Henry IV. had granted to her on her marriage this important fief as dower. She died in 1431, and was buried in Westminster Abbey.

¹ St. Remy says that Fotheringay was founded by Edward's father, but this is not quite correct. The castle of Fotheringay which was in existence in King John's time, was granted by Edward III. to his fifth son Edmund of Langley, and when the latter's son, our hero, died without issue, it descended to his nephew Richard, the son of his brother Richard, Earl of Cambridge, who was beheaded in 1415. It was the birthplace of Richard III. The college and church of Fotheringay must be separately considered. Edmund of Langley was the original proprietor of the former, and began to fulfil his intention by erecting a "large and magnificent choir." His son increased the foundation, and proposed to rebuild the nave of the church upon the same plan as the choir, but this was not done until after his death. When Queen Elizabeth visited Fotheringay in one of her progresses, she observed the graves of her ancestors, the Dukes of York, neglected amongst the ruins of the choir. She ordered that their bodies should be removed into the present church and monuments to be erected in their memory. The latter are, of course, in the taste of the time and specimens of the bad taste of the age.—Bonney's "Fotheringay."

THE CHOICE OF THE MANUSCRIPT OF THE "MASTER OF GAME"

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HE question which of the existing nineteen MSS. to select for reproduction in this place was one not lightly decided. A careful study of all the known and available existing complete copies narrowed down the choice to three MSS., two of which are in the British Museum, the third in the Bodleian Library. After consulting various authorities, I abandoned the idea of taking the latter MS., and the choice remained between the Vespasian B XII. and Additional MS. 16,165. For some time I entertained the idea of using the latter, for one reason, because this MS. is the only one containing the all-important passage settling for good and all the authorship of this English classic, and also because such a good authority as the late Sir Henry Ellis had selected this MS. when asked to give his opinion which of the various MSS. of the Master of Game was the best suited for reproduction by the Camden Society. His advice, though never carried out, for the work has remained unpublished, is embodied in a letter dated British Museum, April 4, 1855, which he wrote to Mr. W. J. Thoms. A copy of it was given me by the late Sir Henry Dryden, Bart., of whose kind assistance I shall have to speak repeatedly. The letter, which is worth quoting, runs:

"In compliance with the wish of our last Council of the Camden Society, I have looked carefully at the different MSS, which the British Museum possesses of the *Master of the Game*.

"They are no fewer than ten¹ in number. In the Cottonian Library, one, Vesp. B XII., a beautiful and clear MS. on vellum, prefixed to which, in the same hand with the rest of the volume, is the English Giffard and Twety, filling a few pages as introductory of the treatise which follows.

"In the Royal Library in the Museum there are six copies of the *Master of the Game*; three on vellum, namely, 17 B XLI., 17 D IV., and 18 C XVIII.; and three on paper, 17 A LII., 2 17 B II., and 17 D XII.

"In the Harleian Collection there are two, both on paper: one, MS. Harl. 5086, with a different colophon from most of the MSS. already named—a sort of dedication; the other, Nr. 6824, a copy, I should say, shorter in its contents, and, in fact, of no great worth.

"There is another MS. on paper in our House, Additional 16,165, purchased for us as late as 1846. This MS. was written by, or for, John Shirley, an English poet of the fifteenth century, unknown to Ritson, although particularly mentioned by Tanner in his Bibliotheca Britannico-Hibernica.

"Of the MSS. I have mentioned I should myself make my choice, as an editor, between the Cottonian MS., Vespasian B XII. and the Shirley MS. Both are elegant specimens of the good writing of the period. But Vespasian B XII., though clear in appearance, will still be difficult in many passages to an amanuensis. There are some small figures of

¹ There are at the present time thirteen MSS. of the Master of Game in the British Museum; as detailed in the list that I quote in the Bibliography.

² It should read 17 A LV., probably a clerical error.

animals in the earlier part of the MS., but I doubt whether it would be at all needful to copy them in woodcuts. They belong moreover to Giffard and Twety, not to the *Master of the Game*.

"After maturely considering the matter, however, I should put my final choice upon the Shirley MS. It is on paper, clearly written in a strong, dark hand, and is the only MS. of the Master of the Game which distinctly states in its colophon-title that the treatise itself was written by the Duke of York who was killed at the battle of Agincourt. The MS. itself is indisputably of the middle of the fifteenth century, completely corroborated by the title of a ballad written by Shirley contained in one of Thoresby's MSS. described in his Ducatus Leodiensis, dated in 1440.

"Of the rest of the MSS. I have mentioned, as in the Old Royal Library, several are of the fifteenth, one or two of the sixteenth, and one on paper written for and presented to Henry, Prince of Wales, the son of James I., at the beginning of the seventeenth century.

"The MSS, differ occasionally from each other, and some of them to a considerable extent from the other copies. I do not mean verbally, but in passages of length: particularly in one of square folio size, illuminated for and presented to King Edward IV., in the first page of which the King is presented the work, and the second page surrounded by a border of white and red roses.

"I mention these particulars with a view to impress the Council that if they undertake to print from any MS. of the *Master of the Game*, it must not be given to the world as the dry text of a treatise on hunting written in Old English in the reign of Henry V., but as a book compiled from the best foreign sources, intermixed with hunting knowledge and home practice of the sport as then pursued in England.

"The Duke of York makes particular reference to the book of *Phiabus*, the well-known treatise on hunting by Gaston, Count de Foix, afterwards printed at Paris by Verard, of whom the French historians say he had 1600 dogs, and who, Froissard says, 'loved hounds of all beasts winter and somer.'

"A bibliographical preface on the sport and treatises on hunting should certainly be prefixed to the book called the *Master of the Game*. There are other MSS. of the *Master of the Game* in other collections, I think, two in the Bodleian, and it is not unlikely that the catalogue of the MSS. of England would point out others.

"These should, at least in a general way, be looked at or inquired after. I am afraid I have made too long a letter of this, but it is only to explain what I think might be done to make the Master of the Game a volume of real interest with the members of the Camden Society.

"Yours, my dear Sir,
"Ever sincerely,
"(Signed) HENRY ELLIS."

When I first read the above letter, I had already decided upon proceeding with the publication of the *Master of Game* on the lines recommended by Sir H. Ellis, though the choice of MS., on the advice of the British Museum experts, had fallen not upon the Shirley MS. but on the Vespasian B XII. By them the latter was pronounced the older MS.—by some twenty or thirty years—and the work of a professional scribe, while the Shirley MS. is the work of an amateur, though of scholarly tastes, and there is a good deal of confusion in the arrangement of the chapters, and an important one is left out altogether.

Full particulars of the various MSS, will be found in the Bibliography.

THE TITLE AND DEDICATION OF THE "MASTER OF GAME"

As the Shirley MS. on every occasion, and the MS. Vespasian B XII. on one of the three

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occasions on which the title is specifically mentioned, write it "Master of the Game," it was necessary to consider whether the omission of "the" is in accordance with the majority of the MSS.

In the seventeen MSS. of the "Master of Game" examined by me the title occurs (see list of MSS.) thirty-nine times. Thirty-three times it is spelt without "the," five times the latter is used, and once we find that the title is given as "Master of all Games." In view of the preponderance of "Master of Game," that form has been retained.

As an indication of the perplexing diversity of spelling I have appended a few examples, showing what extraordinary variations were introduced in the spelling of the King's titles.

SHIRLEY MS.: "Into (y)onour and reuerence of yowe my right worshipful and dredd lorde Henry by ye Grace of God eldest sone and heyre unto ye hye excellent and cristen prynce henry ye ferthe by ye forsayde Grace Kynge of England and of ffrance."

HARL. 5086: "... eldest sone and heyr unto the high excellent and cristyn prince Henry the iiii by the seyde Grace Kyng of Englond and of ffrance."

HARL. 6824: "... ye hie excellent and crysten prince h ye fourth by the forsed Grace Kynge of Englond and of Ffraunce."

SL. 60: "... cristen prince h the ferthe bi the forseide grace King of Ingelond and of ffrance lord of Irland."

Add. 18,652: "... hy excellent and crysten prynce h ye fourt by ye forseid grace Kyng of England and of Ffraunce . . ."

17 B. II.: "... heldest sone and heir un to the hie excellent and cristen prince h the ferth by the forseid Grace Keynge of Ingelond and of Ffrance lorde of irland."

17 D. XII.: "... hy excellent and cristen prince h the iiii be forsayd grace Kyng of Ingelond and of Fraunce."

GASTON DE FOIX ("GASTON PHOEBUS") AND HIS BOOK

S the "Master of Game" is to such a great extent a transcript of Count Gaston de Foix's famous "La Chasse," or, to give it its more familiar cognomen, "Gaston Phoebus," a name by which both man and book were known, and as, moreover, the volume now before the reader owes so much of its pictorial embellishment to the best existing copy of this classic, it is necessary to devote to the author and to his book fuller notices than would be in place in the general bibliography on venery which will be found at the end of this volume.

Our hero was Gaston III., Count of Foix and Béarn, two principalities on the northern slopes of the Pyrenees between Pau and the Atlantic. Descended in direct line from the royal house of Aragon, the Kings of that country, and of Navarre, and of England were his kinsmen; and a glance at the history of his family brings back to our memory some of the most stirring episodes of England's early dominion in France. His great-grandfather, Count Roger Bernard III. of Foix, by a marriage with Margaret, daughter and heiress of Count Gaston vii. of the adjoining principality of Béarn, who died without male issue, united Foix with Béarn, and infused into the new line the hot blood of a race of famous warriors. For this Gaston vii. of Béarn was the lusty Aquitaine prince against whom our famous Earl of Leicester, Simon de Montfort, and, later on, Prince Edward, anon King Edward I., waged such incessant war. Gaston appears to have lived but for fighting, now taking up the cause of the British against his would-be over-lord, the French King, then breaking out in open revolt against his old allies the English, and doing gallant deeds under the French banner. His first revolt resulted in his being sent to England as a prisoner by Montfort, but as Henry III.'s Queen was his niece he was soon given his liberty again and allowed to return to the turbulent scenes in Aquitaine. It was he who built the stronghold of Orthéz, of which we shall hear so much in these pages; and when Prince Edward, on his again revolting, took the castle by assault, he had to make an ignominious submission to the English King with a rope round his neck, and lay for several years a prisoner in Winchester Castle. In the end he died peaceably in his castle of Orthéz (1290), and some forty years later (1331) his daughter's greatgrandson, our hero, was born in that historic pile.1

Of the many writers who have left us accounts of "Gaston Phoebus" Froissart is, of course, the best known. But to obtain a correct picture there are others that must be consulted: Gaucheraud, Lavallée, the l'abbé de Madaune, L. de la Brière, Dufau de Maluquer, C. Barrière-Flavy, G. Codorniu, and P. Raymond, as his modern biographers, and Gaston himself in his "Oroysons." In presenting to the reader a brief summary of his career it is not the intention to deal with his soldierly deeds, but rather to give a sketch of his character, and of the man and sportsman.

What the Flemish historian-errant tells us of him is all of the most flattering nature. In Froissart's eyes the ruler of Foix and Béarn was the most sage prince in the world; neither the

¹ In Professor Burrows' "The Family of Brocas," an exceptionally interesting work, there is a picture of the only remaining tower of this once so famous castle. Even quite late ages have added to its interest, for near it, as Prof-Burrows points out, the battle of Orthéz was fought (r8x4), where for the first and only time in his life the Duke of Wellington was wounded while in pursuit of Soult's army.

French King nor the English King, much less the Kings of Aragon and Navarre, his next neighbours, were as great as he, or as brave, or as courteous, or as rich, or as learned. His Court was one of the most splendid in Europe-and Froissart had, of course, seen many-his Castle of Orthéz the chronicler pronounced one of the finest royal residences in Christendom. In the vault of one of its towers was kept a treasure-chest containing "one hundred thousand florins thirty times over "-the word "million" had not been invented in those days-a store of ready coin no other ruler of Western Europe could match.1 Gaston's hunting establishment surpassed in size and quality all others; his horses, of which he had six hundred in his train on the famous occasion of his meeting at Tarbes the Black Prince and his Princess, were among the finest in the world, the beaux palefrois mounted by his "plated" knights, the elégantes haquenées for the fair ladies. His greyhounds were the lightest of foot, his hounds for the stag, buck, for the great bears of the Pyrenees (to the chase of which, one hot August day in 1391, he himself succumbed) were the swiftest, surest, and most valiant of any in royal kennels, and they numbered, as we are told, sixteen hundred hounds. Ever keen to improve the breeds of hounds and horses, choice specimens were sent him from all parts of the world, Froissart himself bringing him from this country the four oftquoted levriers called Tristan, Hector, Brun, and Rolland. His devotion to art, letters, and hunting made his Court a famous rendezvous for bards, artists, and men of science, and the hospitality proffered by this great feudal lord was world-famous and made his Court the refuge of dethroned princes and fugitive nobles. When the ambassadors of France, England, Aragon, and Castile met for the conclusion of a treaty of peace, they selected Orthéz as the most suitable place of meeting.

Of almost unrivalled splendour must have been the festivities held on such occasions in the famous castle, particularly when royalty favoured it with its presence. Thus when the Duke of Berry, the French King's uncle, laid siege to the "pearl of Orthéz," Jeanne of Boulogne, Gaston's rich young cousin and ward, the entertainments at Orthéz and in Auvergne were marked by truly regal prodigality. Equally so were the festivities at the betrothal of Gaston's only son and heir to Beatrice the Gay, the beautiful daughter of Count Jean of Armagnac, in 1379. By this union it was hoped would be ended the interminable wars between the lords of Foix and of Armagnac, the two leading dynasties of the Langue d'Oc, but the youthful swain's tragic death a year or so later frustrated this.

But it is time we cast a glance at our author's earlier history, for it gives us a key to the character of this remarkable man.

Gaston's fiery temper showed itself from his early youth. In his "Prayers," which he sent to his favourite friend the Duke of Burgundy, to which he also dedicated his hunting-book, Gaston says of his own youth: "I was wayward and frivolous so that I shamed my parents, and all the world said: this one can never be worth anything; unhappy country of which he will be the ruler." His father, Gaston IL, and particularly his mother, Eleanor de Comminge, who had the reputation of being one of the wisest and most pertect women of the fourteenth century, succeeded in curbing, for the time, the violence of his character. They gave him as governor the good and loyal knight Corbeyran de Rabat, who kept from him all adulation and surrounded him with carefully selected youths of gentle birth. The striking personal beauty of young Gaston, and the abundance of golden hair, acquired for him the name "Phoebus." He wore it always loose and his head was ever uncovered. Some authors have asserted that it was owing to his taking the sun as his emblem that he was called Phoebus, others, again, say that he was so called on account of

¹ M. Raymond, in his Rôles de l'Armée de Gaston Phoebus, states that the intrinsic value of a florin of Gaston's day was equal to 13 frcs. 75 c., so that, computing the respective purchasing values as only ten times as great, this Orthéz treasure was equal to something over 400 million francs, or over 16 million sterling of our modern money.

² Gaston's grandmother, Jeanne of Artois, wife of Gaston I., left a reputation strangely in contrast to that of his mother, "Eleanor the Wise," for so notorious was her conduct that her son, Gaston II., had to lock her up in 1331. In 1344, after his death, Philip of Valois claimed her and undertook to keep her in prison "tant que vie aurait." (Arch de Paris, JJ. lxviii).

the success with which he cultivated the muses, for he deserved to be cited "as a remarkable writer even in a century in which lived Petrarch, Dante, Chaucer, Boccaccio and Froissart." He was barely twelve when war cut short the career of his father, who with his brother and King Philip of Navarre had joined Alphonso the Avenger's crusade, from which so many failed to return. The widow was left guardian of young Gaston, and is said to have devoted her life to the task and to the good government of his heritage. With war he made his first acquaintance at the age of fourteen, when he helped to defend Guienne against the Earl of Derby's invasion. When he was seventeen he was made King's General in the Langue d'Oc, the beginning of his administration being marked by the fearful ravages of the most unsparing pestilence of which there is record, which, it is said, left alive after eight months' duration but a sixth of the population of Provence and Langue d'Oc. In 1349, at the age of eighteen, he married Agnes, daughter of Philip the Noble, King of Navarre and Jane of France, the marriage being celebrated in Paris, the King giving him his dispensation by which, in spite of his youth, he was enabled to assume the reins of government in Foix, which Comté he held as a fief from the French Crown, while Béarn was his own principality. Instead of this union, which united him with two powerful dynasties, being a source of good, it proved to be the cause of endless wars and unhappiness. His wife's brother was Charles the Bad, King of Navarre, the instigator of one of the most dastardly plots known in history, who, by a train of Machiavellian intrigues, managed to sow discord between husband and wife and father and son, as well as between Gaston and his over-lord King John. As a result Gaston fell into disgrace with the latter, and lay for some time as prisoner in the Châtelet, his person being secured while he was on French territory. His confinement, notwithstanding that Charles of Navarre had in the meanwhile joined England in the fighting in Normandy, did not last long, for one of the most disastrous defeats of French arms, no less than the efforts of his powerful friends, soon combined to release him from his prison.

Among those that came to his assistance was his cousin Captal de Buch, Viconte de Benanges and Castillon, another very remarkable mediæval personality. Notwithstanding his French nationality he occupied such a high place in Edward III.'s regard, that we find John de Grailly,1 or Captal de Buch, as he was usually called, as one of the first twenty-six original founders of the most noble Order of the Garter, his name occupying the fifth place in the list at the first "Feast of the Order" held on April 23, 1344 (Beltz: "Memorials of the Order of the Garter," p. cxl.). The Captals de Buch were lords of lands, which do not appear to have been very extensive, near Bordeaux (they are now known as "La Tête de Buch"), and the family had from an early period of England's dominion in France espoused the English cause. Froissart mentions the name as among the commanders of Edward's army at Bordeaux, and at the battle of Poitiers (September 19, 1356), Captal distinguished himself not a little, making an immensely rich haul by capturing James de Bourbon, for whom the ransom was fixed at the then vast sum of 25,000 florins. It was this great defeat of his over-lord's armies that opened the doors of the Châtelet to the imprisoned Gaston. About his next movement we only know that he returned home, while his cousin Captal² embarked with the victorious Black Prince for England in April 1357, and participated at the triumphal entry into London with the French King and the flower of French chivalry as prisoners. Captal could not have remained there long, however, for we know that in the early part of the summer he had joined Gaston de Foix, and, accompanied by a retinue of only

¹ There exists some confusion concerning the Christian name of this Captal de Buch. In the records of the foundation of the Order of the Garter "John" is given as the name, but on the plate bearing the arms and name of each knight on the stalls at Windsor, it appears, according to the above cited authority (who was Lancaster Herald, that Piers (Peter) is the name on the plate. Piers of Bordeaux was John's maternal uncle, from whom he inherited his estates; and as neither he nor any other member of the de Grailly family became a Knight of the Garter, a mistake must have been made, as was often done by careless scribes in those illiterate days. Curiously enough, Henry of Derby, afterwards King Henry IV., was the immediate successor to this French noble's stall.

² Captal de Buch subsequently became the founder of the second line of the Foix dynasty, for he married Isabelle de Castelbon, the cousin-german and only surviving relation of Gaston de Foix.

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forty lances, the two nobles, bent upon adventure, started for their famous expedition into heathen Prussia. The shores of the Baltic were then the scene of constant hostilities, for not only were the Teutonic knights engaged in a long continued struggle with the heathen inhabitants of what is now East Prussia, but there was fighting galore with the rulers of Poland.

Marienburg had but recently been founded as the headquarters of the knights by Geoffrey de Hohenlohe, the ancestor of the princely family that is still flourishing; and thither the two Gascons,

attended by their men-at-arms, made their way.

That Gaston had started out without much preparation for the expedition would appear from the fact that when passing Bruges he had to borrow there 24,000 écus, and Vaisette quotes a letter written by Gaston from Königsberg instructing his Council at home to see that this loan was paid. Gaston's warlike experiences while on this expedition are of less interest than his sporting achievements. These, very briefly told, he has incorporated in the second chapter of his hunting-book, which deals with the reindeer, an animal which he says he saw in Norway and Sweden. And thereto hangs a tale showing how errors are propagated by blindly copying transcripts without consulting originals. The sentence runs : "J'en ai veu en Nourvègne et Xuèdene et en ha oultre mer, mes en romain pays en ay je pou veuz" (p. 25), by which he wished to convey that he saw the reindeer in Norway and Sweden and beyond the sea, but in the Roman countries (meaning France) he saw few. Verard, the Paris printer, published in the opening years of the sixteenth century the first, but very faulty, edition of Gaston's "La Chasse," and in it the author's words "pou veuz" were devilled into "plus veu," the sentence running: " J'en ai veu en Morienne et Puedene oultre mer; mais en romain pays en ay je plus veu," the very contrary to what Gaston stated. Thus it happened that this mistake, which peopled France with more reindeer than there were in Norway and Sweden, was copied from book to book, even Buffon accepting it as true and enlarging upon it in his once famous "Natural History."

Gaston and Captal were not absent more than a year, and probably their return was hastened by the news of the outbreak, on May 21, 1358, of the peasant insurrection under Jacques Bonhomme,

known as the Jacquerie.

Their arrival on the scene of what was one of the most formidable socialistic disturbances of the time seems to have been well timed, for notwithstanding the smallness of their retinue, which Froissart gives as sixty, but which was probably augmented by hastily summoned troops from Béarn and by the Orleans forces, they managed to relieve three hundred noble ladies and the Duke and Duchess of Orleans, who were in imminent peril at Meaux. The insurgents were routed by Gaston and Captal, and more than seven thousand were put to the sword. These must have been some of the darkest days France has ever experienced; what with the terrible ravages of the pestilence, and the appalling misery that had followed in the central and northern parts the war with England-Paris, as Petrarch tells us, being a fearful vast solitude-the whole of the south was being ravaged by this sanguinary peasant revolt. Gaston took a leading part in the suppression, thus becoming the hero of the day, and it speaks well for the beneficent rule of his own principalities that there no sign of discontent manifested itself. Of his deeds of arms we need not speak, for Froissart has not forgotten them when describing the interminable wars between Count de Foix and the Count de Armagnac, about which he tells so many picturesque tales. In one of these he leagued himself with the Duke of Lancaster against the Armagnacs and the Sire d'Albert,1 so that Gaston fought with as well as against the English.

One of his last feats of arms, which took place in the year following the death of his son, bound the ties of friendship existing between Gaston and Philip the Hardy, Duke of Burgundy, yet closer. For the latter was heir-presumptive to the throne of Flanders, so that when the rebels chased their reigning lord from Bruges, Gaston joined the King's forces and contributed to the victory of Rosebecq (1382) which re-established the dynasty.

In the subsequent nine years Gaston seems to have attended principally to home affairs, and in the last four he composed his famous sporting treatise. That he was inspired in this effo by the

¹ Rymer, vol. vii. p. 615.

recently composed verses of Gace de la Buigne we know fairly positively, for he rendered into prose several poetic passages from the *Roman de Déduits* (see Bibliography: Gace de la Buigne), composed by this sport-loving First Chaplain of King John during that sovereign's captivity in England. Gaston tells us in his prologue that he commenced his book on May 1, 1387, so that he must have been engaged on it when Froissart paid him his memorable twelve weeks' visit in the following year, a visit that contributed so much valuable material to two of the four volumes of his inimitable Chronicles. In 1389 occurred the famous meeting of Gaston and Charles vi. of France at Toulouse, where the former exhibited a degree of prodigal splendour that would have ruined twice over the finances of any ordinary prince.

Few of the great nobles of those days came to peaceable ends, and the Foix were no exception, for if death did not surprise them on the battlefield or at sieges, it claimed its victims when in the pursuit of sport. Gaston's ancestor, Roger II., came to his end at a stag-hunt; Gaston's brother, Pierre de Béarn, was struck down by a mysterious form of madness in consequence of a terrific fight with a fierce bear; and Ivain, one of Gaston's four natural sons, was one of the victims that came to such terrible ends in 1392 at a ballet danced at the Hôtel de Saint Paul by young nobles before Charles VI., when their disguises caught fire, the King himself escaping only by a miracle.

Gaston himself succumbed to the results of a bear-hunt. Starting out from Orthéz Castle one particularly hot day of August 1391 to hunt a great bear in the woods of Sauveterre, three leagues out on the road to Pampeluna, it proved such an arduous chase that it was late in the afternoon when the bear was taken. After attending to the currée, Gaston repaired to the nearest inn, and while in the act of extending his hands to have cold water poured over them, a fit of apoplexy terminated his career. He was buried—the funeral taking place only on October 12—in the Church of the Cordeliers at Orthéz close to where his unfortunate son lay.

Everybody who has read the Flemish chronicler's account of Gaston will remember that he gives many a detail illustrating Gaston's imperious not to say fierce temperament, but for most of his trespasses he has an extenuating explanation that is not always in accord with modern ideas. This chronicler says that "in doing of justice he is right stern," but that nevertheless he "is the most rightful lord that is now living." One must not forget that Gaston lived at the culminating point of feudal institutions, holding centred in his hand autocratic power that was as unlimited as that of the most tyrannical Czar, with wealth that in his latter days far outstripped that of most contemporary rulers, surrounded by envious foes, who, he knew well, were only too ready to let the assassin's dagger or poison accomplish what their own strength of arms could not achieve. One must remember, moreover, that suspicion and, in the case of detection, fierce reprisals, were in keeping with the spirit of that turbulent and bloodthirsty age. For this reason misdeeds such as Gaston's must not be criticised in the light of our twentieth-century civilisation, but rather in that of a more barbarous age. His striking down with his dagger in a fit of uncontrolled anger his loyal kinsman, because he refused to surrender into Gaston's hands the fortress of Lourdes which had been entrusted to him by the King of England, was a crime which to-day would be as inexcusable as was his cruel treatment of another cousin, the Viscount de Chateaubon, or the putting to death of fifteen young nobles of his own Court on the discovery of their supposed implication in a plot of his only son to poison him-a plot to which the perfectly innocent youth himself fell victim, dying by the father's hand. Froissart, in recounting in his inimitable way that tragic event and the treachery of the villainous King of Navarre, the youth's uncle, ascribes young Gaston's death to an accident, the presence of the knife in the father's hand being accounted for by the latter's use of it to trim his nails. This view is not shared by one

¹ Among the occasional chronological mistakes made by Froissart are his references to Gaston's age. In one place he says Gaston was in his fifty-ninth year at the time of his visit to Orthéz, which commenced on Nov. 23, 1388, and elsewhere he mentions that Gaston was 63 years old when he died in May 1391, which in itself cannot be possible if the former statement is correct. As a matter of fact neither is correct, for as Gaston was born in 133x he was in his fifty-eighth year when Froissart was at Orthéz, and had just completed his sixtieth year when he died. According to Lavallée this occurred in the month of May 1391, but more recent researches show that it happened in August.

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or two later historians, who state that Gaston caused his son to expiate with his life his attempt to poison him. Be this as it may, there is no doubt that at the time Gaston firmly believed that the poison he discovered secreted on the boy's person was intended for his destruction. That a man of such unbridled temper, who brooked no opposition, should in the face of such a terrible discovery act in the manner he did, even if the worst construction be put upon the presence of a small pocketknife in the father's hand, made the event in the eyes of his contemporaries a tragedy, but not a brutal murder. Among his own people, who knew full well how intense had been his love for his only child, he seems to have lost none of his popularity, and to the esteem in which his subjects held their lord for his good and wise government was added the deepest compassion. Even in an age when deeds of violence and "sudden death" of all sorts and kinds were every-day events, it was felt that the Castle of Orthéz had witnessed on that fateful 4th of January, 1381, a tragedy the like of which history has recorded but few, and that retribution of the direst kind should overtake Navarre's infamous King for making his innocent nephew the tool of a dastardly plot.

The story of this tragic event may be related briefly, even at the risk of wearying those who know their Froissart. The fortunes of one of the innumerable wars waged by Gaston had placed a great noble, le Sire d'Albret, as prisoner in Gaston's hands. Unable to pay the huge ransom of 50,000 francs demanded by his captor—something like a million in modern currency—d'Albret got the brother of Gaston's wife, Charles the Bad, King of Navarre, to guarantee the payment of the ransom. At first Gaston refused to accept this surety, but finally at Countess Agnes's urgent entreaties he did so, and d'Albret was set at liberty. As soon as the latter could collect this formidable sum he paid it over to the King of Navarre, believing that the latter had in the meanwhile paid the guaranteed ransom to Gaston. But not only had this not occurred, but even when Charles had received the 50,000 francs he refused to pay it over to his brother-in-law, the rightful owner. Time went by, Charles turning a deaf ear to his brother-in-law's demands. Finally, about the year 1374, Countess Agnes obtained her husband's permission to journey to her brother with a view of getting the money from him. But even these personal pleadings of his sister could not melt the avaricious ruler's heart, not even when Countess Agnes declared that without the money she dared not return to Orthéz, for her imperious husband would never believe that she had not connived at the whole affair. "The money is in my hands, and in my hands it shall remain," replied the truculent King. "Gaston gave you no dower, and this sum I shall retain for you, whether you stay here or you return to your husband," he declared. Fearing Gaston's wrath, and though unable to change her brother's resolution, she stayed on at his Court, and even Pope Gregory's kindly attempt to heal the breach between the three relations, and the Princess of Wales' intercession in her interview with Gaston, failed to mend matters. Gaston however permitted that their youthful son might pay a visit to his mother. This he did in the autumn of 1380, and when the time came for him to return to his father his perfidious uncle, the King, took him aside, and told him that his heart was deeply grieved by the unhappy quarrel between the boy's father and mother, and that he greatly desired to bring about a speedy reconciliation by means of a potent love-powder which, he instructed the youth, had to be administered to his father secretly or it would lose its power. "As soon as he would have partaken of it his heart, now filled with the spirit of hatred for his wife, would be overflowing with the fondest love for her," said his uncle, as he hung a tiny sachet containing the powder round the youth's neck, underneath his clothes, where he was to carry it without showing it to anybody till a favourable opportunity came for secretly administering it to his father in his food. Three days after the youth's return to Orthéz he was playing at ball with his bastard brother Ivain with the result that a boyish quarrel took place, in the course of which young Gaston gave his playmate some blows. Complaining, with streaming eyes, of this to his father, Ivain disclosed to him the fact that young Gaston, since his return from Navarre, wore on his breast underneath his shirt a little bag filled with a powder which, the youth boasted, would soon lead to his mother's return to Orthéz and her reconciliation with their father.

Gaston, who was wont to eat but one meal a day, and that in the evening, was in the habit of partaking it in lonely state at a raised table in the great hall of Orthéz Castle, lit up by flambeaux, his knights and gentlemen-in-waiting occupying in silent array the main body of the great room. At the meal which followed the above disclosure Gaston beckoned young Gaston to his side and made him stoop down as if he would whisper something into his ear. As the boy did so Gaston took from his bosom underneath his tunic the fateful sachet. Putting some of the powder on a piece of bread he gave it to one of his great hounds whom he called to his side. The effect of the poison was almost instantaneous, the hound expiring amid the most fearful convulsions! Gaston's wrath knew no bounds, and without listening to a word of explanation from the frightened youth would have thrown himself upon his son and killed him there and then had not the assembled knights prevented it. "Oh, Gaston, traitor!" he cried, "have I not for your sake waged war with the King of France, with the King of England, with the King of Spain, and with the King of Aragon, so as to increase your heritage, and did I not hold my own against all of them, and it is you who now want to kill me! Ah! you are a monster, but you shall die!"

Only with the greatest difficulty was Gaston prevented from carrying out his threat, but fifteen young nobles that were attached to the young Count's person were put to death, and the innocent victim of this infamous plot was cast into a dark prison in one of the towers of Orthéz, to await the sentence of a court which Gaston ordered should forthwith assemble, and which was to consist of all his great nobles and prelates of Foix. They unanimously declared that the youth should be spared, for "he is your heir and you have no more." The father relented in so far that he promised to spare his life, but he left him in his prison. Two weeks after the tragic scene the young prisoner's gaoler reported to the father that his charge refused to partake of food, and implored the Count to have mercy on his son. Gaston said he would see whether this was true, and for this purpose went down to the dungeon where the boy lay. As misfortune would have it he held in his hand a tiny knife with which he was in the habit of paring his nails, and by some unhappy chance he held it in such a way when he approached his son that he cut a vein in the boy's throat, from which he bled to death. Gaston's grief was the profoundest imaginable, and no one who has read his plaintive "Oraysons" can doubt the sincerity of his inconsolable sorrow.

Even full seven years later, when Froissart paid his famous visit to Orthéz, none about Gaston's Court dared as much as whisper the sad tale into the chronicler's ears.

All historians rank Gaston de Foix, notwithstanding his fierce temper, among the wisest and most popular rulers of his time. That he was much beloved by his people is disclosed by local researches among the *rondeaux* and *fableaux* of the peasantry of Béarn where are found many traces of the "good Count." In view of this it is somewhat inexplicable why certain modern writers have portrayed to us Gaston as a repulsive voluptuary, while others indulge in cheap sneers at his sportsmanlike qualities. If we examine into the qualifications of these nineteenth-century critics we become convinced that their opinions should not be accepted as those of serious experts. When in the "Encyclopædia Britannica" (ix. p. 800–802) a distinguished writer calls Gaston "a cruel voluptuary," we must remember that the writer in question was no sportsman and did not possess any knowledge of old sporting lore.

And when the author of a recently published interesting book on the crossbow declares Gaston de Foix to have been not only a voluptuary but a tyrant and murderer of his own son, he shows by what he says of Gaston's history that his knowledge of the man's life-story and of his book is hardly as thorough as it should be for a critic. He says that Gaston was born in 1329, that he married the daughter of Philip VI. of France, that he wrote a work on the chase in two parts, the first, or theoretical part, existing only in manuscript, and that "nineteen MS. copies of the work are known to exist; thirteen of these are in the British Museum Library, and three in the

² See Emile Vignoncour's Recueil de Poésies Béarnaises, 4th ed. Pau, 1886; and Jean Codorniu's Étude historique, Floraux, 1895.

¹ It seems strange that no great tragedian has ever attempted to make that intensely dramatic scene in the great hall at Orthéz his own. Even in the quaintly laconic words of Froissart's mediæval diction the father's cry of reproach, on discovering the sachet of poison hung round his son's neck, lose nothing of the heartrending impressiveness.

Bodleian." Now every one of these statements is wrong: Gaston was born in 1331, he did not marry the daughter of the King of France, but the daughter of the King of Navarre. He wrote only one book on hunting, and it has been printed several times; and, finally, there are known to exist certainly forty MS. copies of it, the British Museum possessing, however, only one, and the Bodleian none at all, as the reader can ascertain by a glance at the Bibliography at the end of this volume, where the whereabouts of the forty copies are given. It will be seen, therefore, that these criticisms of the masterful old veneur can hardly claim to be the outcome of the study of existing works or of original research, and they evince nescience not only concerning the spirit of the time when he lived, but also of historical facts easily ascertainable.

No man who loved hunting so ardently as Gaston incontestably did could possibly have been of voluptuous tastes. His book, which is a pattern of modesty, is the best possible proof of a strong, manly nature, of physical strength, of courage, and of his abhorrence of taking underhand advantages of his prey or of curtailing the hunted animal's chances of escape. Indeed, devotion to the chase such as his brought with it greater risks than those encountered by steel-clad knights on the battlefield. When kings were so "quick and deliver of limb" that they could run down the fleetest deer without horse, dog, or bow, as did, according to Chaucer, the English prince to whom our "Master of Game" was dedicated; when emperors followed huge man-eating bears, the terror of the surrounding country, into their dens, slaying them single-handed with spear or hunting-knife, as did Maximilian of Germany; when men thought nothing of following first on horseback, then on foot, a stag for two days following, sleeping out wherever night overtook them, as more than one French King did, to speak of that robust age and of those burly veneurs with a superior sneer makes one impatient of criticism of this sort by an age that has ceased to regard most of its sport as a test of endurance or of woodmanscraft.

¹ Curiously enough the quoted passage in italics bears a strong resemblance to one I wrote some time previously in "Country Life" (Dec. 7, 1901) when speaking of another work, i.e., the "Master of Game." My words were: "Nineteen MS. copies (of the work) are known to exist, of which thirteen are in the British Museum, and three in the Bodleian." Though he does not acknowledge the source from which he obtained his information, which he has mistakenly attributed to the wrong author and wrong book, the similarity of the two sentences is remarkable, if I be mistaken in my assumption as to the paternity of the passage in question.

THE MS. 616 OF "GASTON PHOEBUS"

DETAILED description of the various existing copies of "Gaston Phœbus"—forty or forty-one in number—will be found in the Bibliography at the end of this volume, but it may interest the reader to hear the story of the particular manuscript, preserved in the National Library of France at Paris, which contains the beautiful illuminations reproduced in our pages. It is without question the most sumptuous hunting book that exists, and few volumes have had such a strikingly romantic career.

Who the first owner of this Codex was is unfortunately unknown; we only know that it was not the copy which the author in his dedication says that he presented to his life-long friend and ally Philip the Bold, the erstwhile English prisoner. This lost MS. was probably written under Gaston's own eye by one or the other of his four secretaries, which Froissart tells us were constantly employed by Gaston de Foix. These he did not call John, or Gautier, or William, but nicknamed them "Bad me Serve," or "Good for Nothing." This priceless bibliophile treasure must have been adorned with magnificent illuminations, for already in the sixteenth century they were the subject of an enthusiastic account. This was by Argote de Molina in his Libro de la Monteria, published in Seville in 1582. Molina says: "It is embellished with illuminations executed with the very greatest skill, and is now in the San Lorenço Library in the Escurial, having been inherited by his Catholic Majesty the King our Master (Philip II.)" Once enshrined in what was one of, if not the greatest library of the time, it was not heard of again till Lavallée, in the middle of the last century, began his investigations concerning this Codex. At that time it was believed that it had perished in the great fire which consumed a portion of the Escurial Library in June 1671, but this turned out to be incorrect, for it was found that it had escaped that fate, and that it had disappeared only in the turbulent year of 1809 from the Escurial. What became of it no man knows.

But to return after this slight digression to our MS. 616. As one removes from its stout protective case the ponderous vellum-leaved Codex, now unfortunately, in consequence of the last fiery ordeal through which it passed at the sack of Neuilly, enveloped in a gaudy modern binding, one comes first upon a finely emblazoned coat of arms that takes up the whole page of smooth vellum. It contains a great number of quarterings, and round the shield is painted the many-linked chain of the Order of the Golden Fleece. According to Joseph Lavallée, than whom no one expended more pains on researches relating to "Gaston Phoebus," both man and book, it is the coat of the Saint Vallier family, French nobles of very ancient descent. This leaf with the Saint Vallier arms is not quite as old as the rest of the book, for while the text and the illuminations date from the middle of the fifteenth century, the arms are the creation of the second half. How this leaf came there the following account will attempt to show.

The exquisite workmanship of text and illuminations convince one that it must have been made for some very high personage—probably one of the royal princes, or possibly Charles VII. himself. What we know is that about 1470 Aymar de Poitiers, Seigneur of Saint Vallier, married Marie, natural daughter of Louis XI. and of Marguerite de Sassenage; and their son Jean de Poitiers, Seigneur of Saint Vallier, was the father of the famous Diane de Poitiers, the all-powerful mistress of Francis I. and of his son Henry II. It is very probable that our Codex formed part of Louis

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xI.'s dower to his daughter Marie, and that for this reason it was furnished with the arms of the Saint Valliers some time after the body of the work had been completed. Before Diane de Poitiers entered upon her notorious career she had married Louis de Brézé, the eldest son of a renowned sportsman, Jack de Brézé, Louis had lost his mother in a tragic manner. One night Jack de Brézé, the father, returned home unexpectedly and discovered his wife, who was no less a personage than Charlotte of France, natural daughter of Charles VII. by Agnes Sorel, in a compromising position with Piere de la Vergne, a knight attached to his household. Drawing his sword the angry husband forthwith killed both his wife, who was forty-three years of age, and her paramour. It was a deed which, on account of his victim's relationship with the King, involved Jack de Brézé in consequences far more serious than usually marked reprisals of this sort. Indeed, he escaped the death sentence which was passed on him after four years' confinement, only by the payment of the enormous fine of 100,000 gold écus.

But there was yet another tragic event to befall the family. In 1523 Jean de Poitiers, Diane de Poitiers' father, involved himself in the Connétable de Bourbon's conspiracy, and the discovery by the King's minions among Jean's secret papers of the code treacherously used by the Connétable in his correspondence with the Emperor Charles v. sent Jean speedily to the scaffold. He was in the act of kneeling down to receive the deathblow when the pardon obtained by his daughter from her royal lover, the King, saved his life. But all his goods and chattels were confiscated by Francis I., and amongst them was most probably our Codex, for we know from other sources that Francis took personal possession of this volume, and prized it very highly. So much so, indeed, that when a year or two later he started on his invasion of Italy he took with him on this ill-fated expedition this very volume.

As there were at least three, and possibly four, printed editions of "Gaston Phoebus" published by the year 1525 (by Antoine Verard, Jehan Trepperel, and Philippe-le-Noir), it is curious that Francis did not take with him on his Italian campaign one of these infinitely more portable printed copies. It is another proof of the love for finely illuminated MSS, which was a ruling passion with him.

On the fateful 24th of February, 1525, when Emperor Charles' generals, Lannoy and the burly Frundsberg, founder of infantry tactics, defeated at Pavia Francis' army, taking not only him but also Henry II. of Navarre prisoners, the Codex formed part of the immensely rich booty garnered by the victors. So rich were the spoils found in the two Kings' gold-laden tents that for generations the "Day of Pavia" formed the subject of soldiers' song and tale. The fortunate captors of Francis' personal belongings were the famed Landsknechte, who under their giant Captain Georg von Frundsberg, of whose personal strength wonderful tales were told, had borne the brunt of that hard-fought day by storming the Thiergarten or deer park.

Richard, Duke of Suffolk, one of the last male scions of the house of York, commanded on that fateful day the bande noire, the famous bodyguard of Francis I., a force hitherto considered invincible; and it is a curious proof of the rare fighting qualities of our Plantagenet princes to find that, like his ancestor who translated this very book more than one hundred years before, he too lost his life in battle on foreign soil. The gallant heavily mailed French nobility, who on that day felt for the first time to the full the dire effects of small arms fire, were shot down or cut to pieces by Frundsberg's Landsbrechte almost to the last man, Francis, severely wounded in three places, escaping death only by a miracle.

The Landsknechte were recruited almost entirely in Tyrol and adjacent districts of Southern Suabia, and for this reason it is not surprising that the next authentic news we have of our book comes from the former country. A long Latin inscription on the fly-leaf (see Bibliog.: Gaston Phoebus), unfortunately unprovided with a date, shows that Bishop Bernhard of Trent, in Tyrol, after "coming into possession by chance of this book, and seeing that its subject was one of interest to you," humbly presented it to Archduke Ferdinand of Tyrol (brother of Emperor Charles), one of the greatest collectors of any age, whose museum and library at his castle Ambras, near Innsbruck, continued to be the wonder of the world long after his death. The Manuscript remained in the

possession of the Hapsburgs for about a century and a quarter, when victory once more returned it to the country whence defeat had removed it. During Turenne's campaign in the Netherlands, General the Marquis of Vigneau became possessed of the Codex-how remains unfortunately a mystery-and, on his return to Paris, presented it, according to the inscription on the Index leaf (verso) on July 22, 1661, to his splendour-loving King, Louis xiv. The Grand Monarch deposited it in the Royal Library, where it received its librarian's birthmark, the number 7097, which it retained down to recent days, when it was rechristened, to be known henceforth, as already stated, as f. fr. MS. 616. It never should have left those sacred halls, but Louis xiv. was no venerator of his own laws when it suited him to break them. Regretting his gift to the library a few years afterwards, he demanded the volume back, and back again he got it; his son, the Count of Toulouse, becoming the next owner of it. From him it passed to Orleans princes, the late Duc d'Aumale being the last of them. At the outbreak of the revolution of 1848 our Codex formed part of the private library of Louis Philip in the Château of Neuilly, near Paris. There it very nearly came to a deplorable end, for when this royal residence was plundered and fired by the mob the MS. escaped destruction only by a miracle. As it was, its covers and clasps were badly damaged and blood-bespattered, but the inside of the book was fortunately left intact. That it escaped the fate of the other contents of Neuilly was greatly due to the efforts of M. Joseph Lavallée, who at the moment of the disaster hurried to Neuilly, and did his utmost to save from destruction the volume he knew so well. By his efforts it was soon afterwards placed in its present home. The reader will probably agree that the great libraries of the world contain few volumes that have had a more adventurous career, or have passed through greater peril, or whose leaves have been turned by the hands of so many men and women who have played great parts in history.1

¹ When recently making some researches in the magnificent library of the late Duc d'Aumale at Chantilly, now the property of the French nation, I came across a pathetic little note in the late duke's hand in his catalogue respecting our Codex, which, as we have heard, belonged to the House of Orleans for nearly two centuries. It was taken to the Bibliothèque Nationale, but our appeals for a return of the volume addressed to the conservateurs of the Library were rejected, however well founded we considered our claim!"

THE MINIATURES OF MS. 616 HERE REPRODUCED

HE MS. 616 in the National Library in Paris, from which our forty-five facsimiles are taken, contains in all eighty-eight miniatures, the first being the coat-of-arms of the Saint Vallier family, and the last being a picture of Count Gaston de Foix, on his knees in front of an altar in his chapel. The latter picture illustrates the great veneur's "Prayers," some of which are written in French, others in Latin, that follow the sporting chapters. Of the remaining eighty-six miniatures the first is the frontispiece at the head of the prologue which has been reproduced in the volume now before the reader in colours as faithfully and true to the original as possible. Each of the other eighty-five illuminations illustrates a chapter, of which there are eighty-five. But as "Gaston Phoebus" deals with some animals left undescribed by the Duke of York, such as the bear, the reindeer, the ibex and the chamois, and moreover touches at length upon subjects with which our English classic does not deal, such as snares, traps, and other devices to destroy beasts of prey, it follows that a considerable number of illustrations relate to subjects not alluded to by the author of the "Master of Game." For this reason they would have been quite out of place in the present volume, however interesting some of them unquestionably are. For five of the pictures in MS. 616 that deal with nets, snares and shooting I was, however, tempted to find space in the present Appendix, for they treat of contrivances not unknown to British sportsmen in the old days. (See Appendices: Arms, Hare and Snares.)

As works of art, representatives of the excellence of French illuminators in the middle of the fifteenth century, the miniatures in MS. 616 are of high importance, not only to the student of venery, but also to the artist, for they afford rich material for the study of the gradual transition from mediæval to modern painting. That these pictures were limned at a period when the conventional manipulations of mediæval art were beginning to give way to modern ideas, is shown by the fact that in four of the eighty-six miniatures the richly coloured diapered background is replaced by an horizon of modern conception. This furnishes us with a clue respecting the date of their origin, for it enables us to say that they were painted towards the middle of the fifteenth century, or some five or six decades after the death of the author of the book.

In the opinion of one writer the miniatures are by the hand of the famous Jean Foucquet, born about 1415, who was made painter and valet-de-chambre to Charles vii. Amongst the choicest works of this artist, it is perhaps unnecessary to mention, is the "Book of Hours" that he executed for Estienne Chevalier, Charles vii.'s treasurer. Another "Hours" which he made for the Duchess of Cleves, and, yet more famous, the ninety miniatures of Chevalier's Boccaccio which is one of the principal treasures of the Royal Library in Munich, were among the best known works of Foucquet. In Count Bastard's monumental work there is a reproduction of one of his miniatures in which the foliage and scroll work bear resemblance with that to be seen in the frontispiece of the present volume. Other critics, amongst them Joseph Lavallée, say that they are not by Foucquet's hands, but possibly by an artist of his school. Lavallée's opinion, as that of the most distinguished and also most painstaking student of "Gaston Phoebus," deserves every

attention, and it is shared by the authorities at the Bibliothèque Nationale, who declare that absolutely nothing is known of the master who painted them. It is to be hoped that these magnificent illuminations will be made the object of renewed research before long.

To us they lose but little of their interest by their unknown parentage: as contemporary pictures of hunting customs, costumes and hunting weapons, they are of the highest interest. The hunting customs and hunting arms which they illustrate are dealt with under separate heads in the Appendix, and there only remains to make a few remarks concerning the costumes which they bring before our eyes with such painstaking minuteness.

In one respect we are forced to come to the conclusion that the miniaturist who made them gave his fancy rather freer scope than is in accord with the text. Gaston de Foix very particularly mentions that green was the colour of the huntsmen's dress for stag hunting, and grey for boar hunting. It is plain, therefore, that the kaleidoscopic array of bright blue, scarlet, purple, mauve and pink, which some of the groups of hunters present, was a distinct departure from the author's precepts. These bright-tinted houppelandes, coats and parti-coloured hose, which latter, when they were introduced into England, awakened even Chaucer's ire, causing him to liken the men wearing them to victims of St. Anthony's fire that had cankered and consumed one half of their bodies, would have been somewhat unsuitable clothing for men pursuing wary game through woods or fields, had it been really the case that huntsmen decked themselves out in these garish colours. But it is probable that this multi-coloured apparel did not exist in reality, except perhaps at great Court hunts, but was the result of artistic licence on the part of the illuminator, who probably deemed the truthful rendering of the clothes worn by veneurs as of trifling importance, in comparison with the bright and varied colouring of his illuminations. An artist who persistently depicted the horizon as a piece of diapered, many-coloured tapestry, or who painted his trees in full leaf when picturing a winter scene, such as is intended to be portrayed in Plate VIII., where men are warming themselves at a huge fire, would hardly scruple to give free reins to his passion

As our monochrome reproductions convey only imperfect impressions of colour values, a few remarks upon the tints of garments worn by the huntsmen in this Codex may be found useful by the student of mediæval costume. Of the frontispiece it is unnecessary to say anything, for, according to the verdict of competent official judges, it is a very faithful coloured reproduction of the original.

PLATE II. The trailing houppelande in which the master veneur is wrapped is erminelined and of a rich ultramarine tint. On this splendid garment are embroidered in gold griffons, and animals with long drooping tails. The hood and the pointed shoes or galogs are scarlet coloured, and a narrow white ruffle shows above the neckband of the hood.

Of the men to whom this gorgeously clad individual is holding forth his precepts of venery, the one nearest to him, as well as the third man, are clad in green coats, their hose being scarlet on one leg and blue on the other, the first man having black leather shoes on his feet. The second man has a grey-coat, a blue hood and hose of a pinkish hue. The fourth man is a grey-haired and white-bearded veteran, who sports a blue cap and a scarlet hood and hose of the same tint, his coat being of a dark hue. The last man in the row has a grey coat, scarlet hood, the left leg clad in black and the right leg in scarlet hose. As in most of the hunting pictures we are struck by the absence of weapons; the only ones visible being a hunting knife, the gold-mounted handle of which protrudes from the pouch worn by the master, and a similar arm, silvermounted, to be seen upon the person of the last man in the group. The broad baldricks to which the hunting horns are attached are black with silver bosses.

PLATE IV. The man's dress consists of a green coat, pinkish mauve hood, green stockings and a red belt.

PLATE V. The leading horseman has a scarlet cap, green coat, scarlet hose; the horseman behind him a green coat and cap, and their saddles are blue, while the horse's trappings are scarlet. The men on foot have green coats, scarlet under-coats and blue and scarlet hose, leaving the thigh uncovered.

PLATE VI. The leading horseman wears a green coat with a blue hood and scarlet hose, the next one a green coat and scarlet hood, and the third man a green coat with a blue cap. The two chace-chiens wear green coats and blue hoods.

PLATE VII. Both the horsemen wear coats of the orthodox colour, grey, and purple undergarments. The men on foot are also clad in grey upper garments, with mauve or purple hoods and purple hose. The trappings on the leading horse are scarlet, and on the other bright green.

PLATE VIII. The man warming his back at the fire has a pinkish mauve coat, the two men warming their hands wear scarlet coats, and of the two men with the hounds, the one in the foreground has also a scarlet coat, the other a green one. The man peeling potatoes or cutting bread sports a blue coat and scarlet hood, and the man holding the sack is decked out in a coat of a pink mauve with green hose. The man brittling the wild boar has a coat of a similar hue.

PLATE IX. The leading man on horseback has a blue coat with gold embroidery and scarlet cap and hose, the other being dressed in a pink coat with green hood and leggings and a blue cap. The leading *chace-chien* wears a pink jacket, blue hood, and on one leg he sports blue and on the other white hose. The man in the middle has a scarlet coat, mauve hose and a green hood, while the third man is clad in a blue upper garment and pink hose. The saddle and trappings on the leading horse are scarlet, and on the other a bright emerald green.

PLATE X., representing a fox hunt. This picture has special interest for us, for it is, so far as I know, the oldest representation of fox hunting "above ground" that gives us such minute details.

The leading huntsman, whose high rank is betokened by the fact that he is wearing gold spurs, the bit and ornaments of the horse being of the same precious metal, has a scarlet cap on his head, and wears a pink surcoat with blue sleeves and blue hose to match them. The saddle and saddle cloth are a bright green, the other trappings of his steed scarlet.

The somewhat extraordinary looking individual riding behind him is clad in a sack-like over-coat of scarlet, cut low at the neck, with purple sleeves, the saddle being of the same colour. The absence of any hood shows that sometimes sportsmen did without this protective garment. The leading chace-chien is clad in a purple coat, with green hood and hose of the same tint. The man in the middle wears a scarlet coat, and the last man a blue coat with pink hood and pink hose on both legs. Strung over his left arm we notice four coupling ropes with gold-tipped fastenings. The riders carry estortoirs in their hands; these were rods of wood, two or three feet in length, with which, when riding through thickets, boughs and tree-branches were pushed aside. (See page 214.)

The chace-chiens were armed with spears, in case wolves or wild cats were encountered.

PLATE XI. The men in this miniature are clad in garments of blue, green, pink, scarlet and purple tints, quite as extraordinary in their way as is the employment of fleet greyhounds for the chase of the slow badger.

PLATE XII. The leading sportsman in this picture seems to have been meant for "Gaston Phoebus" himself, for his scarlet overcoat is emblazoned with designs in gold embroidery, representing suns and peacock feathers. The hood is of a brown tint, and probably was of leather to afford extra protection against the formidable claws of wild cat or lynx, whose chase in the thickets which they inhabited was by no means a riskless one. The trappings of his horse are a bright pink, and the saddle and cloth are emerald green. The horseman behind him wears a mauve surcoat, his horse's trappings being scarlet. The men on foot are clad in pink and blue surcoats and pink and brown hose, the hood of the hindermost man being green.

PLATE XIII. The men on the near side of the stream wear green and pink coats, with mauve and green hoods and pink and blue hose. Those on the far side wear pink and blue coats, with green and scarlet hose. Concerning the spears used by them see Appendix: Arms.

PLATE XIV. The collars of the greyhounds are scarlet, and the muzzles and collars of the alaunts are scarlet.

PLATE XV. The garments of the nine men in this picture are of kaleidoscopic hues; three

are clad in scarlet, three in blue, and the other three in purple and yellow coats. Their hose is of the same diversity. The collars of the two greyhounds are scarlet with gold fastenings.

PLATE XVII. In this picture the greyhounds wear pink, scarlet, blue, and brown collars with gold bosses and locks, there being few articles upon which more money was spent by French as well as by English sportsmen of the fifteenth century than upon collars for favourite hounds. The Wardrobe Accounts of Richard II. and Henry IV. being minute accounts of sumptuous, heavily jewelled dog-collars, upon which great sums were expended.

PLATE XVIII. The collars and muzzles worn by the alauntes in this picture are either scarlet or blue, with gold ornaments and fastenings.

PLATE XX. Three of the spiked collars in this miniature are evidently meant to represent steel or iron, the others being probably made of leather with iron spikes. The former were often very heavy and unwieldy affairs, one in my collection weighing without the padlock two pounds, the forty-eight spikes being over an inch in length.

PLATE XXI. The dress of the horseman is of a pink mauve hue, as are also the horse's trappings.

PLATE XXII. All six varlets have pink coats, two of them showing a green lining. Their caps and hoods are blue.

PLATE XXIII. Curiously enough, all the men employed in making nets wear green gowns or coats; their hose are scarlet, pink, blue or violet.

PLATE XXIV. Scarlet and pink are the predominating colours in the men's dress.

PLATE XXV. The houppelande, which is embroidered with the arms of the master veneur, is crimson, and the hood is mauve. The two men standing nearest him have green and mauve coats with blue and crimson hose; the man behind them, with large silver spurs on his feet, has a grey coat and high black boots; the man behind him a green coat with red hose; and the two last mauve garments. The chair on which the master is seated is gold, and the great hound at his feet is white.

PLATE XXVI. The mounted master veneur's coat is green with pink sleeves, and he wears a grey cap; the limerer's coat and hood are green, and he has brown leggings. The trappings of the horse are bright scarlet with gold bosses.

PLATE XXVII. The dismounted horseman's coat is purple with red sleeves and his hood blue, while the boy who is holding the stag's fumets in his hand has a blue coat and purple hood. The horse's saddle is black with white borders, and the other trappings are scarlet.

PLATE XXVIII. The predominating colours in this picture are grey and mauve, the coats of the three men at the back of the leader being of the former hue, and the hoods pink, green, and mauve. The leader's coat is mauve, and the hood and hose scarlet.

PLATE XXIX. The leading limerer's coat is pink, he has a grey hood and scarlet hose; the man in the centre has a blue gown and cap, scarlet hood and white and scarlet hose; while the last man's coat is scarlet, his hood mauve and his cap blue.

PLATE XXX. The leading horseman's coat is green, his hose scarlet; the gown of the man behind him is green, and that of the *chace-chien* green with a pink hood. The saddle of the white horse is blue and the trappings scarlet.

PLATE XXXI. The red coat of the man watching the deer can hardly have been a suitable one for such purpose

PLATE XXXII. The green colour of hood and gown with green and pink hose sported by this limerer is decidedly more in keeping with his duties than are the scarlets and blues to be seen in so many of our pictures.

PLATE XXXIII. Far less suitably clad is the limerer in this miniature, for his coat is pink, his hood blue, and his hose mauve, and the baldrick a bright scarlet.

PLATE XXXIV. This highly interesting picture of a fifteenth-century meet and al fresco hunt breakfast is again a very kaleiodoscope of the brightest colours to be found on the painter's pallet. The green and gold gown richly trimmed with brown fur of the centre figure at the

upper table at once marks the princely master, even without noticing the fact that of all persons assembled he is the only one whose head is covered, his black cap, probably of fur, being adorned in front by a jewel, somewhat smaller in size than the one he wears round his neck. The man on his left with a peaked beard has a scarlet hood of somewhat unusual size, and a pink surcoat. The man on the other side has a pinkish mauve coat and a green hood. All the dishes on the prince's table are of gold, and the bearer who is about to place another gold dish on the table is clad in a gown of scarlet, a fact which shows that not only hunt-servants wore dress of that hue. The earnest discussion in which the prince is evidently engaged turns, there is little doubt, upon the stag's fumets which the limerer has just placed on the table, they having been carried hither in his horn, which he is still holding in his left hand. His green coat and blue hood contrast somewhat with his naked thighs. Of the other eight men four are clad in green coats, two in scarlet, and two in pink garments. The two flagons standing in the niche at the spring are of gold, and as such are reserved for the prince's use, for the rest of the company are taking their liquor out of wooden pitchers. The shape of the small cask with a handle whereby to carry it, which stands at the right corner of the lowest table, is precisely the same as the so-called biederers that are still in use in remoter valleys in the Alps. The trappings of the three horses confined in a wattle enclosure are of the usual bright scarlet or emerald green tints. The absence of eating implements, except two knives, is further emphasised by the fate of the fowl that is being rent asunder with his hands by one of the men at the middle table. This was, of course, in keeping with mediæval customs, the one of displaying the stag's droppings on the tablecloth being the least civilised incidents of a fifteenth-century hunt breakfast. As we see two such accumulations on the tablecloth it is evident that the point of the discussion turns upon the merits of the two respective stags, each of the successful harbourers claiming, we may presume, that his beast was surely the better of the two, the final decision as to which one was to be hunted, resting, of course, with the princely master. The hunting sword hanging up in a tree behind the master shows that the master took his ease while enjoying his meal.

PLATE XXXV. The two horsemen have scarlet and pink gowns, the leader's cap being also pink. The limerer's coat is blue with a scarlet hood, the latter being also the colour of the gowns of two of the three men behind him, the man in the centre of the group being clad in a pink coat.

PLATE XXXVI. This is also a highly interesting picture, for it shows us how the stag was broken up or undone. The principal personage, whose high rank is not only indicated by his size and his gorgeous dress, is busily instructing his apprentices in all the minutiæ of this important ceremony, to which of old so much importance was attached. His gown, which is very much shorter than the houppelandes we have previously noticed, is of scarlet cloth or velvet, and adorned with rich designs in gold embroidery. The great chain in which blue jewels, which are probably meant to represent sapphires, predominate, and the broad silver-studded baldrick denote his princely rank. His Master of Game, or other high official, standing at the other extremity of the stag, is clad in a pink coat and green hood. He is demonstrating to the knife-wielding apprentice how the right front leg of the stag is to be detached at the knee, for presentation to the lord. At his side, clad in green, is a huntsman who is blowing the "assize," which, as our royal author tells us, was the horn signal that "belongeth to the hart slain with strength," the presence of the pack in the foreground indicating that the great hart was killed in that manner. The horseman on the left side is clad in a pink coat, and green is the colour of the dress of the two youthful attendants behind the prince, as is also that of the apprentice in front of the latter. The trappings of the horses on the left are as usual emerald green, those on the horses on the right side scarlet. The sack which the sumpter mule bears probably contains the bread used for the curée when it was mixed with the stag's blood, and thus served to the ravenous hounds.

PLATE XXXVII. In this picture of the curée we see the prince directing the ceremony of rewarding the hounds. His pink houppelande, cap with a blue ostrich feather, and much-bejewelled neck chain denote his rank at the first glance. The youth at his right, garbed in a scarlet gown with green lappels and a gold chain round his neck, is probably meant to represent a young noble;

as is also the man behind the prince, whose cap is adorned with two superb ostrich plumes, one scarlet and one white. This fashion came into use in France about the middle of the fifteenth century, and as this is the only miniature in our Codex where this novel fashion is depicted, it helps us to determine the period when these pictures were painted, as do also the parti-coloured hose worn by so many of the men. In the lower right-hand corner of the picture we observe the ceremony of "presenting the antlers" to the limer, an honour to which the other hounds had no claim. The man behind the scarlet-coated chace-chien holding the stag's head is clad in a pink gown, and holds in his hand the "fork" upon which were hung certain specially reserved "daintie morselles," such as "the doulcettes, tongue, the nuttes, and the flankards, which appertaineth to the King or to the chiefe personage." The three horses have respectively green, black and scarlet trappings.

PLATE XXXVIII. Again is the robe in which the leading horseman is clad of scarlet with rich embroidery in gold. He wears brown leggings laced up at the side and gold spurs. The horseman behind him wears a blue surcoat and pink hose. The man carrying a hare has a pink upper garment and purple hose. The attendant in front of him has a green coat and pink hose. The leading horse's trappings are green.

PLATE XXXIX. In this picture, which shows how the bow and crossbow men are posted at their stands, the horseman's surcoat is green, as are also the coats or hoods of the archers. Their hose, however, are pink or scarlet.

PLATE XXXX. Here the men are again dressed in green coats, with scarlet, pink or mauve sleeves, and parti-coloured (green and pink) hose. From this picture as well as from Plate XXXIX. it would appear that the men using cross-bows carried their carquois or quivers on their right side, while the long-bow archers had theirs on the left.

PLATE XXXXI. Of the two men seated at either end of the net, the left one has a mauve, the other one a pink gown and blue cap. The men holding the bell-rope are clad in a scarlet and in a blue gown—very effective but hardly suitable colours when snaring hares. The seven bells are of some bright metal. (See Appendix: Snares.)

PLATE XXXXII. A similar absence of inconspicuous colours is betrayed in this picture, one

PLATE XXXXII. A similar absence of inconspicuous colours is betrayed in this picture, one man being decked out in a pink gown, blue hood and blue hose, while the other watcher is clad in a scarlet hood, blue gown and pink hose. It surprises one almost that the artist allowed the hares to run about in their natural coats! (See Appendix: Hare.)

PLATE XXXXIII. It manifests a similar love for garish colours; the horseman wears a pink coat, green hood, blue hose and black cap, and his horse's trappings are scarlet and gold ornaments; the man firing the crossbow in the background has a scarlet cap and a blue coat, while the man in front wears a scarlet gown and blue hood. The presence of the scarlet and blue on the painter's pallet accounts probably also for the poppies and cornflowers in the corn. (See Appendix: Arms.)

PLATE XXXXIV. The cloak over the make-believe horse is of a greyish brown tint, and the man's coat and hose are green. (See Appendix: Snares.)

PLATE XXXXV. Both the men in the cart and on horseback wear green dresses, but some of the harness of the horse is scarlet; possibly the artist believed that the stags which this cart was to beguile would evince the same partiality for bright colours that his readers probably possessed! (See Appendix: Snares.)

ENGLISH HUNTING IN THE MIDDLE AGES

T has become the fashion to speak of the hunters of olden times as unsportsmanlike, and slaughtering rather than hunting their game. One is told that they considered any means legitimate, the sole object being the death of the quarry and the filling of the larder from well-stocked forests, or to rid the country of destructive depredators in as easy and expeditious a manner as possible.

But a great distinction was made in very early days between real sport and mere pot-hunting. We find Arrian stating that "the true sportsman does not take out his dogs to destroy hares, but for the sake of the course, and of the contest between the dogs and the hare, and is glad if the hare escapes." And he also declares that those Gauls "who only course for the sport, and not live by what they catch, never use nets." After this we cannot claim, as some would have us do, that the true sentiment of sport is peculiar to a later age of more advanced civilisation. Although there are very few works dealing with sport only, dating from the Middle Ages, still from the romances of that period we can gather much concerning the ideas entertained in those days on the subject. Whether it be in the adventures of Tristan, who was welcomed at King Arthur's court as one of the "best knights and gentlest of the world and knight of the most worship, for of all manner of hunting thou bearest the prise, and of all measures of blowing thou art the beginner, and of all terms of hunting and hawking ye are the beginner," or of Launcelot hunting a boar, or of wandering nobles slaying fierce wild boars single-handed with their spears and swords, or riding out with their brachet and greyhounds to seek the lair of a big stag, we can but see that it is personal valour and real sport that was held up for admiration and not killing for killing's sake.

No one would, of course, contend that hunting in the olden days was the exact counterpart in every detail of what we enjoy in England to-day. The surroundings, the game, as well as many other circumstances, have created an unavoidable distinction. Hunting the fox and carted deer are modern kinds of sport resulting from the almost entire annihilation of big game and the rapid deforestation of the country that has been going on since the fifteenth century.

The change was gradual, although some like to give a fixed date for the introduction and abandonment of ancient as well as modern methods. Hore, for instance, in his "History of the Buck Hounds," says that a manifest change took place in hunting in the time of Edward III. "Before this time the sport was a mixture of coursing and stalking the fallow deer with bow and arrow. The change referred to altered that method to hunting the buck with hound and horn at force, that is to say, by rousing the quarry from his lair, laying on the hounds, and riding to them in pursuit, somewhat in the manner followed at the present time." He gives no data in support of this assertion, and we have been unable to find any direct or indirect trace of such a change in any of the records we have been able to consult. Although Edward III. had extremely large hunting establishments, the chase seems to have been pursued in exactly the same manner by himself and by his three successors as under his Norman predecessors.

The fact seems to be that hunting, shooting, coursing and driving for the sake of sport pure and simple seems to have existed at all these early periods side by side with the methods which were more Saxon or Teutonic than French or Norman, of hunting, coursing and shooting within an enclosed boundary for the sake of the larder.

Dire confusion has been occasioned by various writers who, after somewhat superficial researches, have not been able to sort the material they have found so as to recognise the difference that obtained in methods that were contemporary in the Middle Ages, nor to understand the pictorial material relating to sport that has come down to us from that epoch.

Thus to use pictures of an early German battue within an enclosure, or a Flemish representation of a boar hunt in the Ardennes in the fifteenth century as illustrations of our hunting in the Norman days is as misleading as to illustrate a chapter on modern fox-hunting with pictures of a Plumpton meeting or of a German court battue. The sport that was first and foremost in the heart of all men of gentle birth in the Middle Ages in France as well as in England was stag-hunting proper. The descendants of those Gauls already alluded to, i.e., the early French veneurs, discouraged the killing of any animal of venery unless it was done in a knightly manner, giving it a certain amount of fair play. It was a chase that demanded a considerable amount of knowledge of hounds and hunting lore, besides the personal qualities of endurance and courage. It was what we call hunting, and not driving, or coursing, or even shooting, and it was considered the most knightly form of sport by the Normans. That the life of the stag, wild boar or wolf was eventually ended by a shot from a bow or a thrust from a spear or sword was merely an incident of no greater importance than is the coup de grace that dispatches the stag standing at bay before the Devon and Somerset in the twentieth century.

It was the pleasure of tracking the beast to its haunts, of seeing hounds picking out the scent, of helping them with voice and horn, of encouraging them to follow staunchly the tracks of one and the same beast in spite of all its wiles and ruses, which was the chief enjoyment, not the slaying of the hunted animal, nor the riding. A man was on horseback when hunting in order to be near the hounds, to check them if they hunted the change, to "sore astry" them if they ran riot, and to be at the bay before antlers or tusks could work havoc among the pack, and he was not mounted for the mere pleasure of riding. In all Gaston de Foix's and Edward of York's writings we see that the hounds were the essence of the chase, and in not a single instance that we know of in the early French and English literature on hunting is the horse treated of. Every man of gentle birth was necessarily in those days a horseman, but this by no means qualified him as a huntsman, for venery was an art by itself which required a lifelong apprenticeship. It is very likely that could one of these old veneurs come to life he would be as much astonished if asked to regotiate a post-and-rails or a bullfinch as he would be at the unorthodox views regarding the raison d'etre of hunting entertained to-day by the large majority of riders to hounds.

Hunting with hounds was called hunting by strength of hounds, a very direct rendering of the French prendre à force de chiens, and was generally shortened in both languages to taking of hunting by strength, or hunting at force, in Germany called Par Force Jagd. Coursing with greyhounds was called prendre à force de levriers. This latter was resorted to when the deer had been hunted up in some enclosed, or partially enclosed, place, whether the boundaries were made of nets or hedges or stations of huntsmen and greyhounds. (See Appendix: Stable, Snares and Venery.) Greyhounds were also occasionally slipped when the quarry broke covert and went away over an open country to "burst" or "wind" the animal. The hounds or raches, as the Master of Game calls them, seem to have been of the heavy bloodhound type, endowed with more nose than pace, and, however invaluable they may have been for forest or woodland hunting, they probably stood a poor chance of overtaking a "light" or swift beast which had got a good start of them in a clear country.

Apart from what we may call stag-hunting proper, according to the laws of venery and woodcraft, pursued for sport pure and simple, a large amount of hunting, coursing and shooting had to be undertaken by the King's huntsmen for the sole object of stocking the royal larder with the requisite amount of venison. To procure this the chief huntsmen of the various royal packs visited the forests in turn, during "the season of fat venison," to take the heavy stags, and later in the autumn to kill bucks and hinds. The huntsman received his orders from the King, with a list of the places he was to visit and the head of game to be killed in each.

The sheriff of each county where the forests and parks were situated was commanded to pay the huntsmen's wages as well as to defray the keep of the hounds. He had, further, to furnish them with salt and barrels for the venison, and usually also had to provide the carriage of the same to the royal residence for which it was destined. We find in the public records from King John down to Henry IV. numerous instances of the King's huntsmen thus acting as purveyors of venison. (See Appendix: Hunt Officials.)

In the fifteenth century game was becoming scarcer, civil strife and the wars with France militating against such large outlays being made for the hunting establishments, and we find less about such frequent hunting expeditions to distant forests, although even as late as Henry vii. and Henry viii. we hear of hounds travelling long distances, and being taken to their destination

in covered carts.

The sport described in the last chapter of the *Master of Game* of "the ordinance and manner of hunting when the King would hunt in the forest or in the park for ye hart with bows and grey hounds and stable," more resembled the German drives within enclosures of stretched canvas, "Lappen" or Sewells, pailings or stations of huntsmen and hounds placed at short distances from one another taking the place of nets or other boundaries. This was a kindred sport to that of

our Saxon forefathers when hunting with the aid of hayes. (See Appendix: Snares.)

In the reign of Henry vIII. we find the ideas on sport have undergone a change. It is no longer hunter's craft or woodcraft that is held up as the ideal. Sir Thomas Eliot, writing in 1531, speaks of the chase as a means of obtaining exercise and showing prowess, and he recommends a reward at the close of the day's sport that would undoubtedly be most distasteful to any Englishman of the present day. "In the hunting of redde dere and fallow, mought be a great parte of semblable exercise used by noble men specially in forestis which be spaciouse if they wolde use but fewe nombre of houndes onely to harborowe or rouse the game, and by their yorning to gyue knowledge whiche way it fleeth, the remnant of the disporte to be pursuying with javelins and other waipons in manner of warre. And to them which in this hunting do shewe most prowesse and actiyuytie, a garland or some other lyke token to be gyen in signe of victorie and with a joyfull maner to be broughte in the presence of him that is chiefe in the company then to receive condigne prayse for their good endeavour." ("The Boke named the Governour," i. 143.)

This is indeed far removed from the spirit which animated the early Norman veneurs!

In Queen Elizabeth's day and after we read little of the great stag being harboured in his forest haunts, but being seen in the park herd he was singled out by means of hounds, who "teased him forth," or even by a sportsman on horseback riding after him, and thus severing him from the herd. Coursing and shooting within parks was the most favoured sport in this Queen's reign, and wild-deer hunting was completely neglected, at least at Court.

It is true that in the "Arte of Venerie or Hunting," supposed to have been compiled by George Turbervile in 1575–6, we have many chapters devoted to stag-hunting, but these were taken bodily from one of the greatest of the old French classics on the subject, i.e., Jacques Du Fouilloux's Venerie, and the translator's only original account of sport is that of coursing, which he declares

we in England held in higher estimation than was accorded to it in France.

In the beginning of the seventeenth century sportsmen galloped after the deer in parks, sword in hand, or sometimes even with lassoes tried to capture the stag with the largest antlers (Memoires de Vieilleville, vol. i.).

James I., it is true, tried to resuscitate the ancient art of venery, and caused French masters in the art to be sent to him by Henry IV. of France for this purpose. In the chase of at least one beast of venery, i.e., the hare, the Frenchmen found that they could learn more from the English than they could teach them (de Noirmont ii. 380). But stags no longer tenanted our forest in large numbers, game was getting scarce, and in spite of yearly importation of stags and hinds from France under James I., the conditions had passed away under which large herds of wild red deer could exist in England.

But we have wandered more than two centuries from the time at which our "Master of the

Game" was written, although the seeds were then already laid for the coursing, shooting and stabbing of deer in parks, first by the large amount of land that had been allowed to be imparked wherein the owners could have sport as above described, when they had not the right to hunt in the adjoining forests or chases. Secondly, the large royal drives, as described by the Duke of York, were the precursors of those that Queen Bess enjoyed, and that this sport was viewed with favour at Court we can well fancy, for as Turbervile remarked "recreation is therein to be found without unmeasurable toyle and payne" (p. 250).

This rage for coursing and shooting never obtained to such a degree in France, nor did it ever there succeed in ousting the sport of wild-deer hunting. One generation of huntsmen after another studied *Cart de venerie*, and employed the same terms and the same ceremonials for over 600 years with but slight and immaterial alterations. That the face of the country ridden over was changing by the disappearance of some of the immense forests, that the hounds became faster, and that lime hounds no longer started the stag, were changes that altered none of the principles of the sport, and it is for this reason that we can get a truer idea of our Norman venery from studying the old French works on hunting, and even their present methods, than we can by contemplating the sport of English Courts of the sixteenth and seventeenth centuries.

Previous to this period we have but the scantiest literature relating to hunting in England, as a glance at the Bibliography at the end of this volume will show; in fact, there are only two small treatises, one by Twici of the fourteenth century, and the Boke of St. Albans of the last quarter of the fifteenth century, neither of which throw nearly as much light on our subject as does the "Master of Game," which has been treated all these centuries with such complete neglect, not a single printer or publisher deeming it worthy of type.

More details on ancient venery will be found in the Appendices.

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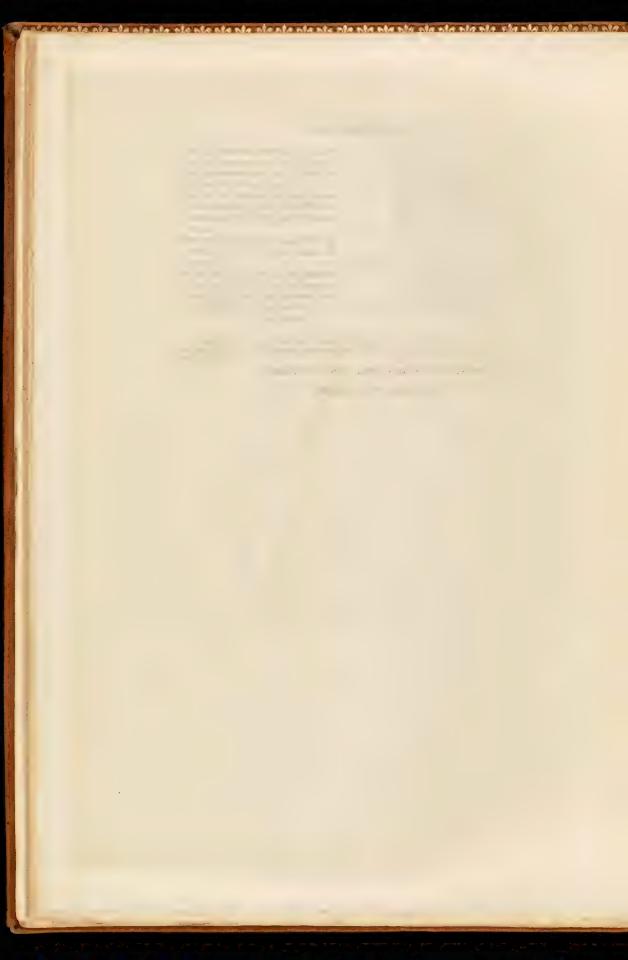
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¹ The Index is here at fault, for it omits at this place the 35th Chapter, viz.: "How a hunter should seek and find the hare with running hounds, and slay her with strength." The Chapter here given as the 35th is therefore really the 36th.

THE MASTER INSTRUCTING HIS HUNTSMEN IN THE ART OF VENERY





Cranife des manicres crandinons qui lors audir stup que on



CAP. PRIMUM.—THE PROLOGE

To the honure and reverence of yow my ryght worshipfull and dred lord H [enry] by the grace of God eldest sone and heire vnto the hie excellent and criston prynce H [enry] be iiij by be forsaid grace Kyng of Ingelond

and of Fraunce, Prynce of Wales, Duc of Gueyne of Lancastre and of Cornwale and Erle of Chestere, I youre owyn in every houmble wyse, am me auntred to make this litel symple book which I recomaund and submytte to yowre noble and wise correccioun, the which book shal zif it lyke to youre forsaide lordshipe be named and called MAYSTER OF GAME. And for his cause, for he matere hat pis book tretep of bene in every sesounn most durable, and to my thenkyng to every gentils hert oftenest1 most disportful of alle games pat is to say huntyng for pough it be so that havkyng with gentil houndis haukes for pe heroun and the Reuere be noble and commendable zit lasteb it seelden at the most not passyng, half be yere, And though men founden from Maij to Lammas 2 game ynow to hawke at pere myght no wight fynde no haukes to hauke with but as of huntyng pere nys no sesoun of al be yere bat game ne may in every good contre ryght wel be founde and eke houndes redy to enchace it. And sith his book shal be alle of huntyng which is so noble a game and heke lastyng borgh alle be yere to dyuerse beestis aftir bat be sesoun axeth in gladyng of man, me benketh I may wel calle it MAYSTERE OF GAME. And pough it be soo my dere lord pat many on couthen bettere han medled hem of this matere and eke more konnyngly þan I, 3it two þingges þer be þat principally han bolded and caused me this werk to make on hond. The first is trest of zoure noble correccion to the which as by fore is said I submitte bis litel and symple book, socoundly bat bough I vnworpi be I am Maister of this game wib pat noble prince your fadere oure aldere souereyne and liege lord forsaid. And for I ne wold pat his hunters ne yours pat now be or shuld come here aftir weren unknowe in be profitenesse of bis art for bi (sic) shall I leue this symple memorial ffor as Chaucer sail in this prologe of the xxv. good wymmen. Be wryteng haue men of

CHAP. I .- THE PROLOGUE

To the honour and reverence of you my right worshipful and dread Lord Henry by the grace of God eldest son and heir unto the high excellent and Christian Prince Henry IV. by the aforesaid grace King of England

and of France, Prince of Wales, Duke of Guienne of Lancaster and of Cornwall, and Earl of Chester. I your own in every humble wise have me ventured to make this little simple book which I recommend and submit to your noble and wise correction, which book if it pleaseth your aforesaid Lordship shall be named and called MASTER OF GAME, and for this cause: for the matter that this book treateth of being in every season of the year most durable, and to my thinking to every gentle heart oftenest 1 most disportful of all games, that is to say hunting. For though it be that hawking with gentle hounds and hawks for the heron and the river be noble and commendable, it lasteth seldom at the most more than half a year. For though men find from May unto Lammas 2 game enough to hawk at, no one will find hawks to hawk with.3 But as of hunting there is no season of all the year, that game may not be found in every good country, also hounds ready to chase it. And since this book shall be all of hunting, which is so noble a game and lasting through all the year to divers beasts that grow according to the season for the gladdening of man, I think I may well call it MASTER OF GAME.

And though it be so my dear Lord, that many could better have meddled with this matter and also more ably than I, yet there be two things that have principally emboldened and caused me to take this work in hand. The first is trust of your noble correction, to which as before is said, I submit this little and simple book. The second is, that though I be unworthy, I am Master of this Game with that noble prince your Father our all dear sovereign and liege Lord aforesaid. And as I would not that his hunters nor yours that now be or that should come hereafter were unknown in the perfectness of this art, for these shall I leave this simple memorial, for as Chaucer saith in his prologue of "The 25 4 Good Women": "By writing

Shirley MS. has "most honeste and moste desporteful."
 As the hawks would be mewing and unfit to fly.

² August I. ⁴ The Shirley MS. has "XV."

ymages passed 1 for writing is be keye of alle good remembraunce. And ffrist I wylle begynne to discryue be nature of the hare2, Secoundly of the nature of the hert, the iii of the buk and of his nature, be iiii of the Roo and his nature, thev. of the wilde boor and of his nature. The vi. of the wolf and of his nature. The vii of the fox and of his nature. The viii of the grey and of his nature. The ix. be Cat and of his nature. The x. of the Martryn and of his nature. The xi. of the otere and of his nature. Now haue I rehersed how I wyl in this litel book discryve be nature of these forsaid beestis of venery 3 and of chase, and berfore nowe wil I nempne be houndes be which I wil discryue here aftir bothe of nature and condicions. And first I wil begynne at Racches and here nature. And aftir at greyhoundes And hure nature, And aftir at Alauntis and at here nature, And aftire and aftire (sic) at spaynels and hure nature, And aftir at Mastifs 4 that men callen curres and at hure nature And aftir at small curres that fallen to be terryers and at hure nature, And aftir I shal devise and telle be siknesse of houndes and be corrupcioun. And fferthermore aftir wil I deuise what condicions and maners a good huntere shuld have and of what poort he should be and aftir I wil deuyse of the maner and shap of the kenet 5 and how it shuld be environd and araied and ouermore I wyl deuyse of what fassion an hunters horne shuld be dryve, And aftir how be couples shuld be mad for be Racches and of what length and fferthermore preue I wyl by sondrye resouns in this litel prologe þat þer nys no mannys lif that vseth gentil game and disport lasse displeable vnto God than is the lyff of a perfit and skylful huntere nor þat more good cometh of. The first resoun is for the game causeth ofte a man to eschewe be vij deedly synnes. Secoundly men byn bettir rydyng, and more just and more vndyrstondyng, and more appert, and more esye and more vndirtakyng, and bettir knowyng of all contrees and of alle passages and short and long alle good gustumes and maners commethe therof and helthe of man and of his sowle for ho that fleeth be vij dedly synnes as we bileve, he shal be saued, than a good huntere shal be saued, and in this world haue joye ynow, and of gladnesse and of solace so that he kepe hym of too thingis, oon is that he have men mind of things passed,1 for writing is the key of all good remembrance.

And first I will begin by describing the nature of the hare,2 secondly of the nature of the hart, thirdly of the buck and of his nature, fourthly of the roe and of his nature, fifthly of the wild boar and of his nature, sixthly of the wolf and of his nature, seventhly of the fox and of his nature, eighthly of the badger and of his nature, ninthly of the cat and of his nature, tenthly of the marten and his nature, leventhly of the otter and of his nature. Now have I rehearsed how I will in this little book describe the nature of these aforesaid beasts of venery3 and of chace, and therefore will I name the hounds the which I will describe hereafter, both of their nature and conditions. And first I will begin with raches (running hounds) and their nature, and then greyhounds and their nature, and then alaunts and their nature, and then spaniels and their nature, and then mastiffs4 that men call curs and their nature, and then of small curs that come to be terriers and their nature, and then I shall devise and tell the sicknesses of hounds and their diseases. And furthermore I will describe what qualities and manners a good hunter should have, and of what parts he should be, and after that I will describe the manner and shape of the kennel, and how it should be environed and arranged. Also I will describe of what fashion a hunter's horn should be driven, and how the couplings should be made for the raches and of what length. Furthermore I will prove by sundry reasons in this little prologue, that there is no man's life that useth gentle game and disport less displeasable unto God than the life of a perfect and skilful hunter, or from which more good cometh. The first reason is that hunting causeth a man to eschew the seven deadly sins. Secondly men are better when riding, more just and more understanding, and more alert and more at ease and more undertaking, and better knowing of all countries and all passages; in short and long all good customs and manners cometh thereof, and the health of man and of his soul. For whoso fleeth the seven deadly sins as we believe, he shall be saved, therefore a good hunter shall be saved, and in this world have joy enough and of gladness and of solace, so that he keep himself from two things. One is that he leave not the knowledge

1 Shirley MS.: "By writing have men mynde of things passed."

² Gaston de Foix has a different sequence, putting the hart first and the hare sixth, and having four animals more, namely, the reindeer, the chamois (including ibex), the bear and the rabbit, while the "Master of Game" has one animal, the Marten, of which Gaston de Foix does not speak (G. de F., p. 2).

amman, the matter, or who was a second of the sequence of the "fifthly I will speak of all kinds of mongrel dogs, such as come from mastifis and alaunts, from greyhounds and running hounds, and other such." "Quintement de toutes natures de chiens meslés comme sont de mastins et d'alans, de levriers et de chiens courans et d'autres semblables" (p. 2). See Appendix : Mastifis.

The final "t" is a mistake of the transcriber: it should read "kenel." See Appendix: Kennel.

ne lese be knowlech ne be seruise of God from whom al good cummeth for his huntyng. The secund that he ne lese be seruise of his maystir ne his owne duedys be which myght hym moost avayle. Now shal I preue be how an huntere ne may by non resoun falle in ony of the vii deedly synnes for whan a man is ydul and recheless without out travayle and men ben occupyed to be doyng somme pinges and abideth ther in here oiber in here Chambre it is a thyng which draweth men to ymaginacioun of fleishly lust an plaisire, for suche men han no lust, but alway for to abyde in oon place, and thenketh in pryde or in auarice eiber in wrethe, oiber in slawthe or or in gloteny or in lechery or in envie; for be Imagynaciouns of man rather falleth to euel than to good for be bre enemyes the which mankynd hath, bat is be deuel, the world, and the fflayssh, ban is bis preuyd ynowe. Natheless there ben many othure resouns be which were to longe for to telle, And also euery man bat hathe good resoun knoweth wel þat ydilnesse 1-is foundement of alle wikked Imagynaciouns. Now shal y preue be how Imagynacioun is lord and mayster of alle werkis good and euyl bat mannys body or his lymmes don. Thou wost wel pat good werkes or evyl lasse or more neuere were y do that raither bei were Imagined or ythow3t, pan is ymaginacioun maistresse of alle werkes, for after that Imaginacioun biddeth men doon good werkes or euell, which that evire it be, as by forun is sayd. And 3if a man notwithstondyng that he were wise shuld ymagine alway that he were a fool, eyther pat he had othur siknesse, he shuld so be, for sith he shuld wene stedfastly bat he were a fool, he shuld doon a foolis dedis as his Imaginaciouns shuld comaund and he byleuyth it stedfastly. Wherfore me benketh bat I haue preuyd ynowe of Imaginacioun, nat withstondyng bat ber bene mony obere resons be which I leve for long wryteng. And perfore every man that hap good reson knoweth wel pat it is trouth. Nowe shal I preue how be good huntere ne may not be ydell ne in dremyng ne may not have evel Imaginacions ne after noon euel werkis. For the next day bifore that he shal go to his office the nyght bifore he shal lay hym adoune in his bedde and shal not benk but for slepe and to do his office wele and besily as a good huntere shal do and shall not have a do ne thenk but on be nedys that he is ordeyned for to and henys not ydel for he hath ynow ado to ymagyne to aryse erly and wel to don his office wipout benkyngis on obere Synnes or other evil dedis. And erly in the dawnyng of the day he myst be

nor the service of God, from whom all good cometh, for his hunting. The second that he lose not the service of his master for his hunting, nor his own duties which might profit him most. Now shall I prove how a hunter may not fall into any of the seven deadly sins. When a man is idle and reckless without work, and be not occupied in doing some thing, he abides in his bed or in his chamber, a thing which draweth men to imaginations of fleshly lust and pleasure. For such men have no wish but always to abide in one place, and think in pride, or in avarice, or in wrath, or in sloth, or in gluttony, or in lechery, or in envy. For the imagination of men rather turns to evil than to good, for the three enemies which mankind hath, are the devil, the world and the flesh, and this is proved

Nevertheless there be many other reasons which are too long to tell, and also every man that hath good reason knoweth well that idleness1 is the foundation of all evil imaginations. Now shall I prove how imagination is lord and master of all works, good or evil, that man's body or his limbs do. You know well, good or evil works small or great never were done but that beforehand they were imagined or thought of. Now imagination is the mistress of all deeds, for imagination biddeth a man do good or evil works, whichever it be, as before is said. And if a man notwithstanding that he were wise should imagine always that he were a fool, or that he hath other sickness, it would be so, for since he should think steadfastly that he were a fool, he would do foolish deeds as his imagination would command, and he would believe it steadfastly. Wherefore methinks I have proved enough of imagination, notwithstanding that there beeth many other reasons the which I leave to avoid long writing. Every man that hath good sense knoweth well that this is the truth.

Now I will prove how a good hunter may not be idle, and in dreaming may not have any evil imaginations nor afterwards any evil works. For the day before he goes out to his office, the night before he shall lay him down in his bed, and shall not think but for to sleep, and do his office well and busily, as a good hunter should. And he shall have nothing to do, but think about all that which he has been ordered to do. And he is not idle, for he has enough to do to think about rising early and to do his office without thinking of sins or of evil deeds. And early in the dawning of the day he must be up for to go unto his quest, that in

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vp for to go to his quest that in Englissh is called serchyng wele and besyly so as I shal say more opynly whan I shal speke how men shuld quest and serche to harborowe the hert. And in such a doyng he shal not be ydel for he is euermore busy and whan he shal be commen azein to bese semble or metyngis þan hath he most to doon for to ordayn his fynders and relaies and for to mene be hert and vncouple his houndes. With þat he ne may not be idel ne hym nedeth benk no where but for to do his office and whan he hath vncoupled 3it is he lasse ydel and lasse shuld thynk in eny synnes for he hap ynowe to doon to ryde or foot wel wip his houndes and to be ay ny hem and to hue or rout wel and blow wel and to loke wheraftir he hunteth, and wip houndes bene vanchasours and parfiters1 and redresse and brynge his houndys in to be ryght whan bei han evoised2 and fallen Rascaile³ and whan the hert is ded or what oper chace that he hunteth, for 3it is he lasse ydel and lasse shuld benk to don euel for he hath ynowe to doon to benke to wel vndo his hert in his kynde and wel to reyse bat hym perteyneth4 and wele to doone his cure⁵ and to loke how many of his houndes lakketh of hem bat he brought to the woode in be mornyngis, and for to seke hem and to couple hem. And whan he is commen home 3it should be lasse penk to doon Evel for he hath ynowe to thynke on his sopere, and to ease hymself and his hors, and to slepe and to take his rest, for he is wery, and for to drye hym of the dewe or perauenture of the Reyne. And therfore I say pat alle be tyme of the huntere is wipout Idelnesse, and wipout euel poughtes, and wibout euel werkis of synne. For I have said ydelnesse is foundement of alle vices and of synnes. And be huntere may not be Idell 3if he wil doone his office aryght, And also he may have noon oper poughtes, for he hath ynowe to do to ymagyne, and to benk on his office, be which is not lytel charge, who so wil doon it wel and besily specially bei bat louen houndes and her Wherfore I say sith an huntere ys not ydel he may haue non evel boughtes, ne he may doo noon evil werkis, wherfore he must go to paradyse,6 for by many othir resons be which were to longe may I preve bise binges, but it sufficeth me for euery mann þat hath good resounn, knoweth wel bat I say be hie trouth. Now shall I preve how hunters lyuen in his world most joyfully of

English is called searching, well and busily, for as I shall say more explicitly hereafter, when I shall speak of how men shall quest and search to harbour the hart. And in so doing he shall not be idle, for he is always busy. And when he shall come again to the assembly or meet, then he hath most to do for he must order his finders and relays for to move the hart, and uncouple his hounds. With all this he cannot be idle, for he need think of nothing but to do his office, and when he hath uncoupled, yet is he less idle, and he should think less of any sins, for he hath enough to do to ride or to foot it well with his hounds and to be always near them and to hue or rout well, and blow well, and to look whereafter he hunteth, and which hounds are vanchasers and parfiters,1 and redress and bring his hounds on the right line again when they are at fault 2 or hunting rascal.8 And when the hart is dead or what other chace he was hunting, then is he less idle, for he hath enough to do to think how to undo the hart in his manner and to raise that which appertaineths to him, and well to do his curée.5 And he should look how many of his hounds are missing of those that he brought to the wood in the morning, and he should search for them and couple them up. And when he has come home, should he less think to do evil, for he hath enough to do to think of his supper, and to ease himself and his horse, and to sleep, and to take his rest, for he is weary, and to dry himself of the dew or peradventure of the rain. And therefore I say that all the time of the hunter is without idleness and without evil thoughts, and without evil works of sin, for as I have said idleness is the foundation of all vices and sins. And the hunter may not be idle if he would fill his office aright, and also he can have no other thoughts, for he has enough to do to think and imagine of his office, the which is no little charge, for whoso will do it well and busily, especially if they love hounds and their office.

Wherefore I say that such an hunter is not idle, he can have no evil thoughts, nor can he do evil works, wherefore he must go into paradise.6 For by many other reasons which are too long to write can I prove these things, but it sufficeth that every man that hath good sense knoweth well that I speak the real truth.

Now shall I prove how hunters live in this world more joyfully than any other men. For when the

The hounds that came in the first relay (van) and those in the subsequent relays. See Appendix: Relays. Diverted or off the line. Shirley MS. has "enoayssed." See Appendix: Venery.

Curée: The ceremony of giving the hounds their reward on the skin of the animal they have chased. See Appendix: Curée: Appendix: Curée: The ceremony of giving the hounds their reward on the skin of the animal they have chased. See Appendix: Curée:

⁶ G. de F., "tout droit en paradis," page 5.

eny oper men. For whan be huntere ryseth in be mornyng he sawe a swete and fayre morow, and be clere wedir and bryght and hereb be songe of the small fowles, be which syngen swetely with grete melodye and ful of loue1 everich in his langage in the best wyse bat he may, after bat he bereth of his owyn kynde. And whan be Sonne is arise he shall see be fressh dewe vppon be smale twygges and grasse, And be Sunne which by his vertu shal make hem sheyne and bat is grete lykeng and joye to the hunters hert, After whan he shal be on his quest or Serching and he shal se oper mete a noon with the hert wipout grete sekyng, and he shal harboure2 hym wel and redily wib inne a litil compas. It is a gret joie and lyleng (sic) to the huntere. Aftir whan he shall come to be semble or gaderyng and he shall report byfore be lord and his company eibere bat he hab seye with his eynen or by be scantilonn? of the traces be which him oweb algate of ryght for to take eiper by be fumes bat he shal haue in his horn or in his lappe, and euery man shal say, lo here a gret hert and is a dere of hye metyng or pasturyng, go we mewe hym, be which bingges I shal declare here after. Whan it is to say than hab be hunter gret joye aftire whan he bygynneb to sewe6 and he hap sued but a lytel and he shal here or see stert be hert byfore hym and shal wel knowe pat it is ryght and his houndes pat shul his day be fynders shal come to be leibe7 or to the fewes8 and shal pere be vncoupled without pat eny go coupled, and alle bei shal wel runne and enchace, Than hab be huntere gret joye and grete likyng. After he leppeth on an hors bak, 3if he be of that astate and ellis on foote, with a grete hast for to follow his houndes, And by cause bat by auenture his houndes shal be goon fer from bennes where he vncoupled he secheb some auauntage for to come byfore his houndes, and ban he shal se be hert passe by fore hym and shal halowe and Rout myghtly and he shal se whiche houndes commeh in he vannchace9 and in he middel and which bene parfitours after that bei shuld come and than whan his houndes byn passid bifore hym þan he shal ryde after hem and he shal route and blowe as lowde as he may wip gret joye and grete likynge and I assure yow bat he ne benketh to noon ober synne ne to noone othere euel. Aftire whan the herte shal be ouvrcome and shal be at abay he shal haue lykynge. And aftir whan be herte is spaied 10 and dede he vndob

hunter riseth in the morning, and he sees a sweet and fair morn and clear weather and bright, and he heareth the song of the small birds, the which sing so sweetly with great melody and full of love, each in his own language in the best wise that he can according that he learneth of his own kind. And when the sun is arisen, he shall see fresh dew upon the small twigs and grasses, and the sun by his virtue shall make them shine. And that is great joy and liking to the hunter's heart. After when he shall go to his quest or searching, he shall see or meet anon with the hart without great seeking, and shall harbour2 him well and readily within a little compass. It is great joy and liking to the hunter. And after when he shall come to the assembly or gathering, and he shall report before the Lord and his company that which he hath seen with his eyes, or by scantilon 8 (measure) of the trace 4 (slot) which he ought always of right to take, or by the fumes (droppings) that he shall have in his horn or in his lap. And every man shall say: Lo, here is a great hart and is a deer of high meating or pasturing, go we and move him; the which things I shall declare hereafter, then can one say that the hunter has great joy. When he beginneth to hunt 6 and he hath hunted but a little and he shall hear or see the hart start before him and shall well know that it is the right one, and his hounds that shall this day be finders, shall come to the lair,7 or to the fues8 (track), and shall there be uncoupled without any being coupled, and they shall all well run and hunt, then hath the hunter great joy and great pleasure. Afterwards he leapeth on horseback, if he be of that estate, and else on foot with great haste to follow his hounds. And in case peradventure the hounds shall be gone far from thence where he uncoupled, he seeketh some advantage to get in front of his hounds. And then shall he see the hart pass before him, and shall holloa and rout mightily, and he shall see which hound come in the van-chase,9 and in the middle, and which are parfitours, according to the order in which they shall come. And when all the hounds have passed before him then shall he ride after them and shall rout and blow as loud as he may with great joy and great pleasure, and I assure you he thinketh of no other sin or of no other evil. And when the hart be overcome and shall be at bay he shall have pleasure. And after, when the hart is spayed 10 and dead, he undoeth

¹ See Appendix: Love of Nature.

² Trace the deer to its lair. See Appendix: Venery, Limer.
a mason's rule.

⁴ Slot. See Appendix: Trace, Slot.

⁶ To hunt or follow up. See Appendix: Venery.

⁸ Line: track. See Appendix: Fues.

¹⁰ Despatched with a sword or knife. See Appendix: Spay. ⁸ Scantilon; a measure, Mod. Eng. Scantling, a mason's rule.

See Appendix: Excrements.
 Lair. G. d. F. has "au lit," p. 6.

⁹ See Appendix: Relays.

hym and makeb his kyrre1 and enquirreth or rewardeth his houndes, and so he hap gret likyng and whan he comeb home he comeb joyfully for his lord hab zeue hym to drynk of his good wyne at Kyrre, and whan he is commen home he shall doon of his clopes and he shal doon of his shoone and his hosen and he shal wassh his theyes, and his legges, and his and perauanture alle his body, and in be mene while he shal lat ordeyn wel his sopere with wortes,2 of be nek of be hert and of other good metis and of good wyne or ale. And whan he hath wel ete and wel dronke he shal be al glad and wel and wel at his eese, than he shal goo to take be eyre in be euenyngis of the nyght for the gret hete pat he hap had and pan he shal goo drynk and goo lye in his bed in faire fressh clothe3 and shal slepe wel and stedfastly al be nyght without eny evel thought of eny synne, wherfore I say pat hunters goon in to paradis, whan bei dey and lyuen in bis world most joiful of eny other men 3it I will preue be how hounters lyuen lengest of eny obere men. For as Ypocras3 telleb ful repleccions of metes sleeth moo men bat eny swerde or knyfe. And how bei ete and drynken lasse þan eny oþere men of this world, ffor in the mornyng at the semble bei ete a litell, and if bei eten wel at be soper at the leest bei han defied here nature for bei ne haue ete but a litel and her nature shal not be enpeshed to don here digestioun, Wherbourgh eny wikked humours oiber superfluytes may be engendryd, and alway whan a man is sik, men butt hym to dyette and yeueth hym to drynk watir ymakyd with sugre or tysane and of soche binggis to or thre dayes for to putt adoune evil humours and his superfluytees and git euermore menn taken hym voide; but to an huntere it nedeb not to do so for he may have no repleccioun be pat, be pat litel mete and be that travayle bat he hath, and supposed bat may nought be that he were ful of wicked humours 3it men wote wel pat he grettest termyneng of sikenesse bat may be is swoot, and whan be hunters done her office or at horsbak or afoote bei swetenn ofte ban 3if bei han eny evel, it mvst away in be swetyng so bat kepe hym cold after be hete, and therfore me semeb bat I have preuyd it ynowe, for be leches ordeyne litel mete to be sik men for to hele and swote for termynyng and hele hem alout, and suche hunters ete lytel and ofte alwaies bei shuld leve longe and hole. And men desyren to leve long in bis world in helbe and in joye, and after deth helthe of mannys sowle him and maketh his curée1 and enquireth or rewardeth his hounds, and so he shall have great pleasure, and when he cometh home he cometh joyfully, for his lord hath given him to drink of his good wine at the curée, and when he has come home he shall doff his clothes and his shoes and his hose, and he shall wash his thighs and his legs, and peradventure all his body. And in the meanwhile he shall order well his supper, with wortes2 and of the neck of the hart and of other good meats, and good wine or ale. And when he hath well eaten and drunk he shall be glad and well, and well at his ease. And then shall he take the air in the evening of the night, for the great heat that he hath had. And then he shall go and drink and lie in his bed in fair fresh clothes, and shall sleep well and steadfastly all the night without any evil thoughts of any sins, wherefore I say that hunters go into Paradise when they die, and live in this world more joyfully than any other men. Yet I will prove to you how hunters live longer than any other men, for as Hippocras3 telleth: "full repletion of meat slayeth more men than any sword or knife." They eat and drink less than any other men of this world, for in the morning at the assembly they eat a little, and if they eat well at supper, they will - at least, in the morning-have corrected their nature, for then they have eaten but little, and their nature will not be prevented to do her digestion, whereby no wicked humours or superfluities may be engendered. And always, when a man is sick, men diet him and give him to drink water made of sugar and tysane and of such things for two or three days to put down evil humours and his superfluities, and also make him void (purge). But for a hunter one need not do so, for he may have no repletion on account of the little meat, and by the travail that he hath. And, supposing that which can not be, and that he were full of wicked humours, yet men know well that the best termination of sickness that can be is to sweat. And when the hunters do their office on horseback or on foot they sweat often, then if they have any evil in them, it must away in the sweating; so that he keep from cold after the heat. Therefore it seemeth to me I have proved enough. Leeches ordain for a sick man little meat and sweating for the terminating and healing of all things. And since hunters eat little and sweat always, they should live long and in health. Men desire in this world to live long in health and in joy, and after death the health of the soul.

Curée. See Appendix: Curée.
 In the Shirley MS. the copyist has carefully added "the Doctor" after Hippocras.
 Prevented, Fr. empêché.

and hunters han alle bise bingges, And berfore be ye alle hunters and ye shul do as wise men, and perfore I counsell to alle maner folke of what staat or of what condicioun bat bei be bat bei love be houndes and be huntyngis and lust of beestis on or oper or of haukyng for Idilnesse and for to be ydel and haue no lust neiber in houndes neiber in haukes is no good token for as seith in his book Phebus the Erle of Foys pat noble huntere he segh neuere good man pat he ne had lust in some of bise, were he neuer so grete and Riche, for he had nede or were he neuer so grete he shuld not wete what it wete for he shuld not be vsed ne custommyd to trauayle and so nedys myst anober man don þat he shuld don for men saiden in olde sawes so moche is a lord worth as he can make his londis availe.1 And also he saibe in the forsaid (book) pat he neuere segh man pat loued trauaile and lust of hundes and of hawkes pat he ne had mony good custummes in hym for þat cometh to hym of grett nobilnes and gentilnesse of hert, of what asstaat that the man be of, or a greet lord or a lityl or a poor or a ryche.

And hunters have all these things. Therefore be ye all hunters and ye shall do as wise men. Wherefore I counsel to all manner of folk of what estate or condition that they be, that they love hounds and hunting and the pleasure of hunting beasts of one kind or another, or hawking. For to be idle and to have no pleasure in either hounds or hawks is no good token. For as saith in his book Phœbus the Earl of Foix that noble hunter, he saw never a good man that had not pleasure in some of these things, were he ever so great and rich. For if he had need to go to war he would not know what war is, for he would not be accustomed to travail, and so another man would have to do that which he should. For men say in old saws: "The lord is worth what his lands are worth." 1 And also he saith in the aforesaid book, that he never saw a man that loved the work and pleasure of hounds and hawks, that had not many good qualities in him; for that comes to him of great nobleness and gentleness of heart of whatever estate the man may be, whether he be a great lord, or a little one, or a poor man or a rich one.

G. d. F. says: "Tant vaut seigneur tant vaut sa gent et sa terre," p. 9.

CAP. SECUNDUM.—OF THE HARE AND OF HURE NATURE

THE hare is a common beest I-now, and perfore md nedeb not to telle of here makyng, for ber be fewe men that ne han seye some of hem. þei lyuen of corn and wib wedis growyng of londes,2 of leves, of herbis, of berkes of trees of grapes and of mony obere froytes. The hare is a good lityl beest, and moch good spoort and lykyng is the huntyng of hure, more than in eny opere beest that eny man knoweb, 3if he s were not so litell, And þat for v. resons þat oon is for here huntynk dureth al be year, as with rennyng houndis without eny sparyng, and so is noon of alle other bestis. And also men may hunte at here bothe in mornyng and in evenyng,. In the euentyde whane bei byn releued,4 In the morowtyde whan bei sytte in fourme and of all ober beestis is not so for 3if it reyne in the mornyng 3our iourne is lost and of the hare is not so. That opere is for to seche hure, be hare is a wel fayre bing specially who so huntely hure ryghfully,5 for houndes most nede fynde hure by maistry and good poynt by poynt,6 and vndo al pat she hap doo of alle be nyght, of here walkyng, and of here pasture, into the tyme þat þhei stert hure. And it is a fayre bing whan be houndes be good and kunne wel fynde hure. And an hare shal goo somtyme from here sittyng to hure pasture half a myle or more specially in playn contre. And whan she is stert it is a faire þing,7 And þan is a fayre bing for to slee hure wib streyngth of houndis for she renneb long and gynnously. An hare shal dure wel iiii myle or more or lasse and she be an olde hare mascle. And perfore be huntyng for he hare is good for it lasteh al he yere as y haue saide, and be sechyng is a wel faire bing, and be enchasyng of the hare is a wel faire bing, and

CHAP. 2.—OF THE HARE AND OF HER NATURE

THE hare is a common beast enough,1 and therefore I need not tell of her making, for there be few men that have not seen some of them. They live on corn, and on weeds growing on waste land, on leaves, on herbs, on the bark of trees, on grapes and on many other fruits. The hare is a good little beast, and much good sport and liking is the hunting of her, more than that of any other beast that man knoweth, if he3 were not so little. And that for five reasons: the one is, for her hunting lasteth all the year as with running hounds without any sparing, and this is not with any other beast. And also men may hunt at her both in the morning and in the evening. In the eventide, when they have arisen to go to their feeding. In the morning, when they sit in form, and of all other beasts it is not so, for if it rain in the morning your journey is lost, and of the hare it is not so. That other [reason] is to seek the hare; it is a well fair thing, especially who so hunteth her rightfully,5 for hounds must need find her by mastery and quest point by point,6 and undo all that she hath done all the night of her walking, and of her pasture unto the time that they start her. And it is a fair thing when the hounds are good and can well find her. And the hare shall go sometimes from her sitting to her pasture half a mile or more specially in open country. And when she is started it is a fair thing.7 And then it is a fair thing to slay her with strength of hounds, for she runneth strong and cunningly. A hare shall last well four miles or more or less, if she be an old male hare. And therefore the hunting of the hare is good, for it lasteth all the year, as I have said. And the seeking is a well fair thing, and the chasing of the hare is a well fair thing, and

¹ Six game animals our author declares are "common beasts enough," and as an instance of the variety of spelling to be found in one and the same MS. it may be mentioned that on none of the six occasions are these three simple words spelt alike. Thus: common best I now; common best I nowe; common best ynowe; comon best inowe; common best inowe; some best inowe; common best inowe; common best inowe; assect common best inowe; assect common best inowe; common best inow

spelling was still in use in the eighteenth century.

³ The hare was frequently spoken of in two genders in the same sentence, for it was an old belief that the hare was at one time male, and at another female. See Appendix: Hare.

⁴ Means here: when the hare has arisen from her form to go to her feeding. Fr. relever. G. d. F. explains, p. 42: un lieure se reliève pour aler à son vianders. Relief, which denoted the act of arising and going to feed, became afterwards **Reflect, which defined when she relieves on green corn "

**Center, which defined when she relieves on green corn "

(**Comp. Sportsman, p. 86). It possibly was used later to denote the excrements of a hare; thus Blome (1686) p. 92, says:

"A huntsman may judge by the relief and feed of the hare what she is."

"A hontsman may judge by the relief and feed of the hare what she is."

"G. d. F. added: "as I do," p. 47.

"The Shirley MS. has "grede," cry out or challenge, but "quest" is evidently the right word, although it is also used in our MS. in a second sense, i.e., to denote the baying of a hound on the scent.

"G. d.F. adds: "for she will get away peradventure from twenty to thirty greyhounds, for she goeth very fast," p. 42.

THE HARE AND HER LEVERETS





a placinium en la cipia pius q



be sleyng of hym wib strength is a faire bing, for it a gret maistre for be gynnes that she doth. Whan an hare rysep out of here fourme for to go to hure pasture or ryselp agayn to hure sittyng comonlich by oon way, pere as she gop she wil suffre no twyge ne no grasse be which may touche hure for rathere she brekip it tethe and makeb hure way. Som tyme she sitteb from hure here pastureng a myle or more, and somtyme nye hure pasture. But whan she sitteb nye it shal not be bat she ne shal go about be mountance of half a myle or more from bennes bat she shal I-pastured (sic), and ban she reuseb agayn fro hure pasture, and whider she go sitt nye or ferre from hure pasture she goob to gynnously and wyleli bat ther nys no mann in this world pat wold say that ony hounde myght vndo þat she hath doon, ne þat shuld fynde hure. For she shal go a bowe shot or more by o way, and ryse agayn by anoper, and ban she shal take hure way by anoper syde, and be same shal she do x. or xii. or xxii tymes, from bennes she shal come to sume hegge or strougth and shale make semblaunt perto abide, and per she shal make crosse waies x. or xii. tymes and ber she shall make hure ruses from thens she shal take som fals bypath, and shal bens a gret way and such semblaunt she shal make many tymes or bt she go to hure sutyng. The hare ne hab no Jugement neiber by foot ne by here fumes, for alle way she croteith1 in oon manere, saue whan she goth in hure loue þat hunters callen ryding tyme, for þan she croteith hure fumes more ybrend2 and smaller, and namely be masche.3 The hare lyueth no long tyme for wip grete poynt may she passe be secound4 yere, thow she be not hunted ne slayn. She hap euel syght5 and gret fere to renne6 for þe greet drought of here synewes.7 She wyndeth fere for men whan they seche hure.8 And the houndes greden of hure and questeie she fleeb away for fere that she hab of the houndis. Somtyme men fynde hure sittyng in hure fourme, and sumtyme she is bete with houndes in hure fourme or she stert. They pat abyden til they be founde in the forme or she stert comonly bei be stowte haris, and wel rennyng. The hare that renneh with right stondyng seres is but litel aferd and is strong, and 3it whan she holdely bat oone oore vpryght

the slaying of him with strength (of hounds) is a fair thing, for it requireth great mastery on account of her cunning. When a hare ariseth out of her form to go to her pasture or return again to her seat, she usually goes by one path, and as she goes she will not suffer any twig or grass to touch her, for she will sooner break it with her teeth and make her path. Sometime she seateth a mile or more from her pasturing, and sometimes near her pasturing. But when she sitteth near it yet she may have been the amount of half a mile or more from there where she hath pastured, and then she ruseth again from her pasture. And whether she go to sit near or far from her pasture she goes so cunningly and willly that there is no man in this world that would say that any hound can unravel that which she has done, or that could find her. For she will go the length of a bow shot or more by one way, and ruse again by another, and then she shall take her way by another side, and the same she shall do ten, twelve, or twenty times, then she will come into some hedge or strength (thicket), and shall make semblance to abide there, and then will make cross roads ten or twelve times, and will make her ruses, and thence she will take some false path, and shall go thence a great way, and such semblance she will make many times before she goes to her seat.

The hare cannot be judged, either by the foot or by her fumes (droppings), for she always crotieth in one manner, except when she goes in her love that hunters call ryding time, for then she crotys her fumes drier 2 and smaller, especially the male. The hare lives no long time, for with great pain may she pass the second 4 year, though she be not hunted or slain. She hath bad sight 5 and great power to run 6 on account of the great dryness of her sinews.7 She scents men from afar when they seek her.8 When hounds seek her and hunt her she flies away for the fear that she hath of the hounds. Sometimes men find her sitting in her form, and sometimes she is bitten (taken) by hounds in her form before she starts. They that remain in the form until they are started are commonly strong hares, and well running. The hare that runs with up-standing ears is but little afraid, and is strong. When she holds one ear standing

² Ybrend, burnt, Mid. Eng. brennen, to burn or dry up.

Casting her excrements.
 Masche, mascle, maskle; male ⁴ A mistake of the old scribes which occurs also in other MSS.; it should, of course, read "seventh" year. G. de F. has the correct version.

F. has the correct version.

⁶ G. d. F. says: "She hears well but has bad sight," p. 43.

^e "Fear to run" is a mistake occasioned by the similarity of the two old French words, "pouair," power, and "paour" or fear. In those of the original French MS. of G. d. F. examined by us it is certainly "power" and not "fear." Lavallée in his introduction says the same thing. See Appendix: Hare.

⁷ Whenever the compiler of the "Master of Game" uses the word "sinews," G. d. F. uses "nerves."

⁸ Possibly this rendering of the old text is not correct. G. de F. (p. 43), "She can smell but little and has too little wind." Elle sent pou et a trop pou de vent.

stondyng and that oper yleyde lowe vpon her ryge she fereb but litel be houndes. An hare b' crompes hure tayle vpon hure rumpe whan she sterteth out of here fourme as a conyng it is token she is stronge and wele rennyng. The hare renneth in mony dyuerse maners, for summe rennen in al bat euyr bei may hale ii myle or iii, and after renneh and rysethe agayn and abideh stille, Whan bei mow no more, and lateth hem self by byten perof she haue not be say of al be day. And sumtyme she lateb hure be ybite at be first tyme pat she sterteth for she hap no more my3t, and somme renneth a litel while, and than abiden and squattep, and that don bei oft, and than bei taken her flight be while bei mowe renne or bei be dede, And som per be pat abideb to bei ybit in here forme and specially whan bei ben yong bat bei haue not passid half a yere. Men knowen in þat opere side of be hares legge whan she is passid a yere,1 and men shuld know of an hounde or of a fox, And of a woolf by a lytel boon pat bei han by be boon bat is next be Synewes, where bere is a litel pitte, And sumtyme whan bei ben hunted with houndes bei rennen in to be hoolis as a conyng, or in to be halowe trees, or bei passen a grete reuere. Houndes folowyn not so wele be hares some as some dop for iiii resouns, what hares be ygote wib be kynde of a cony as some be in be wareieis the houndes lust nor senteth hom not so welle. That opere for be fues of some hares ben of hatter sent þan somme, and þerfore the houndes senteth of on more ban of ober; as of Rooses somme smellen better oon pan oper, And 3it bei ben alle roses. The ober ben bei bat stelyn away or bei be founde, bat be houndes folowen alway forthe ryghte3, be obere rennen goyng about and ban abideth.2 Wherfore be houndes ben be ofter on stynt, The oper is aftir be contre bat bei rennen inne, for 3if bei renne in Couert be houndes shal sent hem bettir þan 3if þei renne in playn contre, or in þe way, for in þe Couerte þei touchen hure bodies agayn be twigges or leeves for be stronge contre, and whan bei rennen in be playne contre or in be feeldes bei touche noon but wib be foot, and perfore be houndes may not so wel sent be fues of hem, and also I say bat some contre is more suete and more louyng than oper. The hare abideb comonly in oo contre and if she haue felowship of anoper, eiper of hire kyndels, or len rettis, þei be v. or vi., for no strange hare shal þei neuere suffre come dwelle in hure marchesse, bot bei be of here nature.8 And berfore men sayn in olde sawes, who so hunteb most be hares moost

upright and the other laid low on her back, she fears but little the hounds. An hare that crumps her tail upon her rump when she starteth out of her form as a rabbit does it is a sign that she is strong and can run well. The hare runneth in many different ways, for some run all they are able a whole two miles or three, and after run and ruse again and then stop still when they can no more, and let themselves be bitten (by the hounds), although she may not have been seen all the day. And sometimes she letteth herself be bitten the first time that she starteth, for she has no more strength. And some run a little while and then abide and squat, and that they do oft. And then they take their flight as long as they can run till they are dead. And some be that abide in their form till they be taken, especially when they be young that have not passed half a year. Men know by the outer side of the hare's leg if she is passed a year.1 And so men should know of a hound, of a fox, and of a wolf, by a little bone that they have in a bone which is next the sinews, where there is a little cavity.

Sometimes when they are hunted with hounds they run into a hole as a coney, or into hollow trees, or else they pass a great river. Hounds do not follow some hares as well as others, for four reasons. When hares are begotten of the kind of a coney, as some are in warrens, the hounds lust not nor scenteth them so well. The other is that the fues (footing) of some hares carry hotter scent than some, and therefore the hounds scent one more than the other, as of roses, some smell better than others, and yet they are all roses. The other reason is that they steal away ere they be found, and the hounds follow always right ahead. The others run rioting and turning, and then stop,2 so that the hounds are often on stynt (at fault). The other reason is according to the country they run in, for if they run in covert, hounds will scent them better than if they run in plain (open) country, or in the paths, for in the covert their bodies touch against the twigs and leaves. And when they run in plain country or in fields they touch nothing, but with the foot, and therefore the hounds can not so well scent their fues. And also I say that some country is more sweet and more loving (to scent) than another. The hare abideth commonly in one country, and if she hath the fellowship of another or of her kyndels or leverettes, they be five or six, they will allow no strange hare to dwell in their marches (district), though they be of their kind,3 and therefore men say in old saws: "Who

See Appendix: Hare.
 G. d. F. has: "vonts riotans tournians et demourant," p. 44.
 The Shirley MS. has the same, but G. de F., p. 45, has, "except those of their nature" (fors que celle de leur nature).

hal he fynde of hem for Phebus Erle of Foys be good huntere seib bat whane ber bene fewe hares in a Countre bei shul be hunted and slayn, for be hares of obere contre about shul come in bat marche. Of hares soom goon fastere and ben strongere ban ober as of men and of ober bestis, And also be pasture and be contre where bei abiden, helpep moch perto, for whan an hare abideb and formeth in a playn contre ber as no busshes be suche hares ben comonly strengest and wel rennyng, And also whan bei pasturen of too herbes bat oon is clepyd Soepol1 and bat ober Pulegiun² bei be stronge and fast rennyng. The hares han no sesoun of her loue, for as I said it is cleped rydyng tyme, for in euery month of the yere ne shal not be pat some ne be with kyndeles. Narpelasse commonly here most loue is in the monythe of Januere, and in pat monyth bei rennen moost fast of eny tyme of the yere, both mascle and femel. And fro May in to Septembre bei ben moost slaw, for bei ben most fulle of herbes, and of fruytes, eiber bei ben grete and ful of kyndeles. And comonly in þat tyme þei haue her kyndeles. The hares abiden in sondry contre, al after be sesoun of the yere, somtyme bei sitten in the feerne, somtyme in the hethe, and in the be (sic) corn and in growyng wedis and somtyme in the wodes. In Aueryll and in May, Whan be corn is so longe bat bei mowe hide hem self berinne, gladly bei wil sitte berynne, And whan men bygynne to repe be corn bei wil sitte in be vynes and in ober stronge hethes, and in busshes and in hegges, and alway comynly in be couert vndir be wynde, and in Couert of be Reyne, and 3if ther be eny sonne shyneng bei wil gladly sitt azeinst be beme of be sonne, for an hare of his owyn kynd knoweb be nyght bifore what wheder shal be on the next morow, and perfore she kepep hure in the best wyse bat she may for be eucle wedir. The hare bereb ii monthes3 her kyndels, and whan bei han kyndeled þei likken her kyndels as a biche doothe here whelpes, and pan she renneb a grete way bennes and good to seke the male, for 3if bei shuld abide with her kyndles bei shuld gladly eten hem and if thei fynde not be bei commen agen to her kyndeles a grete while after and yeue hem to souke and norssh hem be mountnance of xx dayes or perabout. An hare bereth comonlyche ii kyndelz, but I haue sey some whiche han kyndeled at ones somtyme vi., somtyme v., somtyme iiii., somtyme ii.4 and but she fynde the male wib ynne hunteth the most hares shall find the most." For Phebus the Earl of Foix, that good hunter, saith that when there are few hares in a country they should be hunted and slain, so that the hares from other countries should come there.

Of hares, some be faster and some stronger than others, as it is of men and other beasts. Also the pasture and the country where they abide helpeth much thereto. When the hare abideth and formeth in a plain country where there are no bushes, such hares are commonly strongest and well-running. Also when they pasture on two herbs—that one is called wild thyme¹ and that other pennyroyal,² they are strong and fast running.

The hares have no season of their love for, as I said, it is called ryding time, for there is not a month in the year that you will not find some that be with kindles (young). Nevertheless, commonly their love is most in the month of January, and in that month they run faster than at any other time of the year, both male and female. And from May unto September they be most slow, for then they are full of herbs and of fruits, or they be great and full of kindles, and commonly in that time they have their kindles. Hares remain in sundry parts of the country, according to the season of the year, for sometimes they sit in the fern, sometimes in the heath, sometimes in the corn, and in growing weeds, and sometimes in the woods. In April and in May when the corn is so long that they can hide themselves therein, gladly will they sit therein. And when men begin to reap the corn they sit in the vineyards and in other thick heaths, in bushes and in hedges, and commonly in cover under the wind and in cover from the rain, and if there be any sun shining they will gladly sit in the beams of the sun. For a hare of its own kind knoweth the night before what weather it will be on the morrow, and therefore she keepeth herself the best way that she may from the bad weather. The hare beareth kindles two months,3 and when they are kindled she licketh her kindles as a bitch doeth her whelps. Then she runneth a great way thence, and goeth to seek the male, for if they should abide with her kindles they would gladly eat them. And if she finds not the male, she cometh again to her kindles a great while after and giveth them to suck, and nourisheth them for the extent of 20 days or thereabouts. A hare beareth commonly 2 kindles. but I have seen some which have kindled at once sometime 6, sometime 5, or 4 or 2;4 and but she

vol. i. p. 504).

4 Should read "three." (G. d. F., p. 47.)

Thymus Serpyllum (Wild Thyme).
 Menther Pulegium (Penny Royal).
 This is incorrect: the hare carries her young thirty days (Brehm, vol. ii. p. 626; Harting, "Ency. of Sport,"

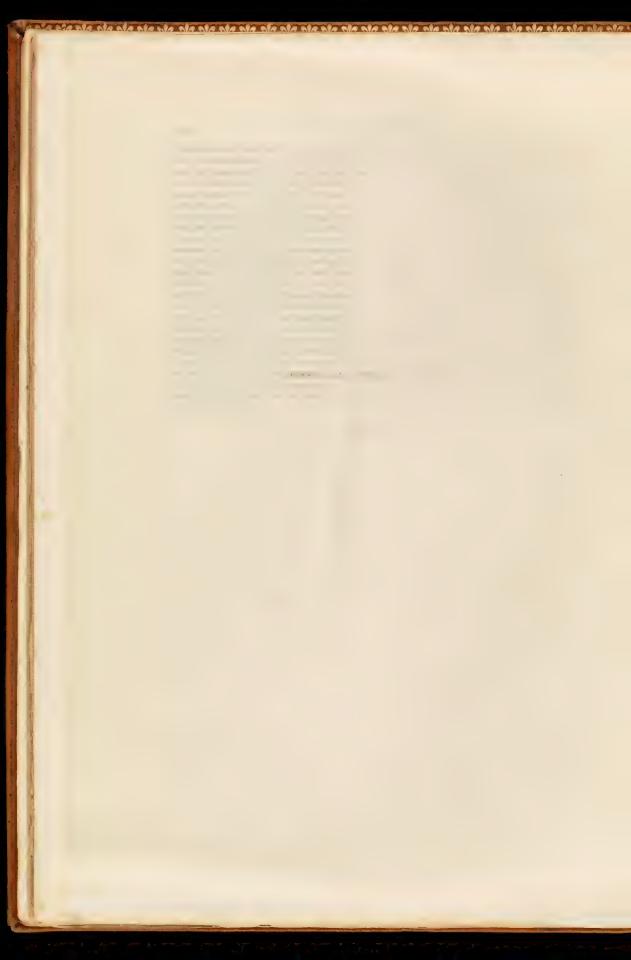
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þre dayes fro þe tyme þat she hab kyndeled she shal ete here kyndeles. And whan bei be in hure Iove pei goon to gidre as houndes saue pei hold not to gidre as houndes. They kyndelen oft in smale busshes or in litel hegges or þei hiden in þe heth or in breres or in Corn or in vynes. And 3if ye fynde an hare whiche hathe kyndeled be same day, and houndis hunten aftere hure, 3if ye come pider be next morowe ye shul fynde how she hath remeued hure kyndeles and ybore hem ellis where wib hure teeth as a biche dob her whelpes. Men sle hares wip greyhoundes and with rennyng houndes by strengthe, as in Engelond, but ellis where bei slee hem, Also with smale pocketes and with pursuetes and with smale nettis wib hare pipes and with long nettis and with smale cordes pat men casten where bei make here brekyng of the smale twygges whan bei goon to hure pasture as I have biforesaid.1 Trewly I trowe that a good hunter uold sle hem so for no good whan bei be in hure hete of loue 3if bei passen in eny place ther as ony turnynges be the moost parte of hem shul folowe aftur hure as as (sic) houndes folowyn after a biche or a brach.

find the male within three days from the time she hath kindled, she will eat her kindles. And when they be in their love they go together as hounds, save they hold not together as hounds. They kindle often in small bushes or in little hedges, or they hide in heath or in briars or in corn or in vines. If you find a hare which has kindled the same day, and the hounds hunt after her, and if you come thither the next morrow ye shall find how she has removed her kindles, and has borne them elsewhere with her teeth, as a bitch doth her whelps. Men slay hares with greyhounds, and with running hounds by strength, as in England, but elsewhere they slay them also with small pockets, and with purse nets, and with small nets, with hare pipes, and with long nets, and with small cords that men cast where they make their breaking of the small twigs when they go to their pastures, as I have before said.1 But, truly, I trow no good hunter would slay them so for any good. When they be in their heat of love and pass any place where conies are the most part of them will follow after her as the hounds follow after a bitch or a brache.

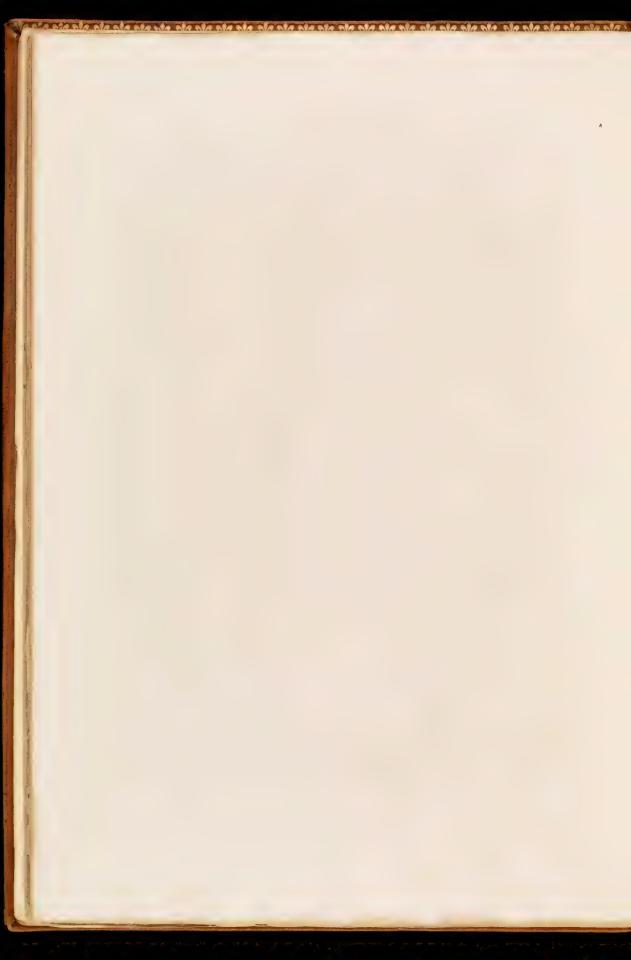
¹ See Appendix: Snares.

RED DEER: HARTS AND HINDS





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CAPITULUM TERCIUM.—OF THE HERT AND OF HIS NATURE

HERT is a commoun beast I-nowe, and perfore me nedeb not to telle of his makyng, for ther ben fewe folk bat ne han seye some. The hertes bene the listest1 beestes and stronge and mervelously of grete connyng; bei be in hure loue whiche men clepen Rutte aboute be tyme of the holy roode 2 in Septembre, and bene in hure hote loue a monythe al hole, or bei be fullich out berof bei abiden ny ii monethes, and þan þei ben hardye and rennen vppon men as a wylde boor wold do and he were hunted. And bei be wondere perilous beestis for with grete payne a man shal rekeuere bat is hurt wib an herte, and perfore men seyn in olde sawes, aftir be boor be leche and aftere be hert be boor, for he smyteth as a stroke of a spryngol 3 for he hab grete strength in be hede and be body. They slene, fightene hurtethe eche with oper whan bei be in Rutte, that is to say in hure love, and bei syngen in hure langage bat in Engelond hunters callen Belowyng as man that louethe paramoure.4 The sleen houndes and horses and men in the same tyme and turneb home to be abay as a boor specially when bei be wery. And 3it haue men 5 seyn at the partyng of liggyng 6 bat he hathe hurt bat followyn aftere and also be grey houndes 7 and ferbermore a courser. And 3it whan they be in Rutte, whiche is to say hure loue, in a Forest where be fewe hyndes and many hertes or male dere, ban bei sleen hurten and fighten eche with other, for eueryche wil be maistere of be hyndes, and comonly be grettest herte and the most strong holdeb be Rutte and is maister berof. And whan he is wel pured and hab belonge as be Rutte, alle other hertes bat he hab chased and flemed a way fro be Rutte bei rennen vppon hym and sleen hym and bat is sothe, and in parkes it may be preuyd for per shal be no seson bat be greet hert ne shal be slayne with be opere, nat while pat he is at the Rutte but whan he is withdraw and is poor of loue. In the woodes may bei not so oft slee eche othere as bei done in be playne cuntre. And also ther is dyuerse Ruttes in be forest and in be parke 8 may

CHAP. 3.—OF THE HART AND HIS NATURE

THE hart is a common beast enough and therefore me needeth not to tell of his making, for there be few folk that have not seen some. The harts are the lightest 1 beasts and strongest, and of marvellous great cunning. They are in their love, which men call rut, about the time of the Holy Rood 2 in September and remain in their hot love a whole month and ere they be fully out thereof they abide (in rut) nigh two months. And then they are bold, and run upon men as a wild boar would do if he were hunted. And they be wonderfully perilous beasts, for with great pain shall a man recover that is hurt by a hart, and therefore men say in old saws: "after the boar the leech and after the hart the bier." For he smiteth as the stroke of the springole,3 for he has great strength in the head and the body. They slay, fight and hurt each other, when they are in rut, that is to say in their love, and they sing in their language that in England hunters call bellowing as man that loveth paramour.4 They slay hounds and horses and men at that time and turn to bay as a boar does especially when they be weary. And yet have men 5 seen them as they start from their lair 6 that they have hurt him that followeth after, and also the greyhounds 7 and furthermore a courser. And yet when they are in rut, which is to say in their love, in a forest where there be few hinds and many harts or male deer, they slay, hurt and fight with each other, for each would be master of the hinds. And commonly the greatest hart and the strongest holdeth the rut and is master thereof. And when he is well purged and hath been long at rut all the other harts that he hath chased and put to flight from the rut then run upon him and slay him, and that is the truth. And in parks this may be proved, for there is never a season but the greatest hart will be slain by the others not while he is at rut, but, when he has withdrawn and is poor of love. In the woods they do not so often slay each other as they do in the plains. And also there are divers ruts in the forest, but in the parks there are none but that are within the park.8

¹ Swiftest

² September 14. See Appendix: Hart, Seasons.

An engine of war used for throwing stones

³ An engine of war used for throwing stones.

⁴ G. d. F., p. 12. "Ainsi que fet un homme bien amoureus" ("As does a man much in love").

⁵ G. d. F., p. 12, has "I have seen."

⁶ This word ligging is still in use in Yorkshire, meaning lair, or bed, or resting-place. In Devonshire it is spelt "layer." Fortescue, p. 132.

⁷ G. d. F., p. 12, has "limer" instead of "greyhound."

⁸ This passage is confusing. In G. d. F., p. 12, we find that the passage runs: "Et aussi il y a ruyt en divers lieux de la forest et on paix ne peut estre en nul lieu, fors que dedans le part." Lavallée trans-

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noon be but wip inne be parke. After bat bey be wip Rawe from pe hyndes pei putte hem in herdes and in soppes1 with be raskaile,2 and abiden in laundes and in hethe more pan pei do in woodes for to take be heete of be sunne, bei bene poor and leve for be trauaille that bei han had wib be hendes, and for be wynter and be litel mede bat þei fynden. After þat þe leue the raskaile þei gadere hem to togydere ii. or iii. or iiii. hertes in a soppe in to be monethe of Marche bat bei mve 3 here hornes, and comonly some rathere ban some oper, aftere pat pei be old dere, and some lattere after that thei be yong dere, eiber bat bei han had an hard wynter or þat þei haue be hunted, or that bei haue be seke, and ban bei mwen here hedes and lattere commeb to good poynt. And whan bei han mewed here heuedes bei taken be stronge buskes as prevely as bei may til here heuedes be woxen azene, and bei commen in to greet; aftir bei seke good contre of metyng of corne of apples of vynes of tendere wexyn of trees, of pesen,4 of benes, of obere fruytes and grasses, wherby bei lyve. And somtyme a greet hert hath a noper felawe that is called his squiere for he is withe hym which done as he wil, and bere bei wil abyde al that sesoun so that bei be notte lette, into be laste eende of August, and ban bei bygynne to loke, and to benk, and to boln, and to belewe, and to stirre hem from be haunt in be whiche bei have al the sesoun, for to go seke be hyndes. Thei rekeuere heere hornes and someth here tyndes as mony as bei shal haue borgh alle the yere, from March that bei han mwed hem in to the myddel of June, and ban ben thei rekeuered of here new here b' men callen polisshed, and her hornes bene rekeuered with a soft here, pat hunters calle belue3 at the bigynneng and vndir that skynn and þat here, be hornes wexen hard and sharpe and aboute Marie Magdalenes day,6 pei fray here hornes to be trees and haven away bat skynn frome here hornys, and þan wexe þei hard and stronge, and þan þei go to burnyssh and make hem sharpe into colers places 6 þat men make somtyme in þe greet graues. And 3if bei mowe non fynde bei goo azeinst corners of Rokkes or to crabtre or hawthorne or oper trees.7 bei be half in grese or ber aboute be tyme of myddel of June whan here hede is ysomed, and bei bene heyest in grece in August alle the moneth duryng. Comonly bei ben calued in May and the hynde bereb he calf ix monthenys,

After that they have withdrawn from the hinds they go in herds and in company 1 with young or lean stags 2 and abide in waste lands and on heathes more than they do in woods for to enjoy the heat of the sun, they are poor and lean for the travail they have had with the hinds, and for the winter, and the little meat that they find. After that they leave the rascal and gather together with two or three or four harts in company till the month of March when they mew 3 their horns, and commonly some sooner than others according to whether they be old deer, and some later if they be young deer, or that they have had a hard winter, or that they have been hunted, or that they have been sick, for then they mew their heads and later come to good points. And when they have mewed their heads they take to the thick bushes as privily as they may, till their heads are grown again, and they are in grease, after they seek good country for feeding of corn, of apples, of vines, of tender growing trees, of peas, of beans, and other fruits and grasses whereby they live. And sometimes a great hart hath another fellow with him that is called his squire, for he is with him and doth as he will. And so they will abide all that season if they be not hindered until the last end of August. And then they begin to look, and to think and to bellow and to bolne, and to stir from the haunt in which they have been all the season, for to seek the hinds. They recover their horns and are summed of their tines as many as they will carry all the year between March when they mewed them to the middle of June; and then they be recovered of their new hair that men call polished and their horns be covered with a soft hair that hunters call velvet at the beginning. And under that skin and that hair the horn grows hard and sharp, and about Mary Magdalene day 5 they fray their horns against the trees, and have (rubbed) away that skin from their horns and then grow they hard and strong, and then they go to burnish and make them sharp in the colliers places,6 that men make sometimes in the great groves. And if they can find none they go against the corners of rocks or to crabbe trees or to hawthorn or other trees.7

They be half in grease or thereabouts by the middle of June when their head is summed, and they are highest in grease during all August. Commonly they are calved in May, and the hind

lates these last five words, "c'est à dire qu'il n'y a de paix que lorsque les biches sont pleines." In the exceedingly faulty first edition by Verard, the word "part" is printed "parc," as it is in our MS. of the "Master of Game." See Appendix: Hart.

Sop, i.e., troop

² Rascal, *i.e.*, young lean deer.
⁵ July 22. Shed their antlers. See Appendix : Antlers. ⁴ Peas. G. d. F., p. 14, says the harts go to gravel-pits and bogs to fray.

or perabout as a sowe,1 and sum tyme hath iii2 calues at oon calvyng tyme, and y say not but pat pat (sic) be calue sumtyme rathere, and somtyme lattere, by myche after pat pe causes and resons be. The calues byn icallued in an heere rede and white, and lasteb hem bat coloure into be hende of August, and þan þei turne a reed of heere as þe hert and be hinde, and bat tyme bei rennen so fast patan hare shuld have ynowe to doon to ouyrtake hym wib in an haronsblast shoote. Many man jugeth be deere of mony coloure of heere and specially of iii colours some ben called broun some donn and some 3elowe heere, and also here heuedes ben of divers maners that oon is cleped an heued wel growe, that oper is cleped wel yfeted;5 and wel affetedis, whan be heued is wexen by ordynaunce aftir be nek and be shap, whan be tyndis bene wel growe in be beem by good mesure that oon nye pat oper pan is it cleped wel affeted, wel ygrowe is whan he hede is of grete beemes and is wel affeted and thyk tynede wel hei and wel opned.6 That othere heed is called counterfeet,7 It is whan she differenseth and is oper waies turned be hynde or awayward in other maner ban other comon deere bene custumed to bere. That other hie heed is open euel afeted with longe tyndes, and fewe. That oper is lowe and grete, and wel feted wip smale tyndes. And be first tynde bat is next be hede is cleped Aunteler, And be secound Riall, and the thred above Susreal, and be tyndes,8 whiche bene yeleped fourth 3if they be tweyn, and 3if þei be þre or fowyr or moo it is cleped trochyng. And whan here he nedes bene burnysshed at be Coliers puttes comonly bei bene blak alway, and also comonly whan bei bene burnysshed at the Coliers bei bene blak for be erbe whiche is blak of her kynde, and whan bei bene burnysshed agayn Roche, þan þei abiden al white, but some han here heedes white of kynde and some blake and whan bei bene about to burnysshe hem, þei smyten þe ground wiþ þe fete, and waltren hem as an hors. And ban bei burnysshe here heedes and whan bei be burnysshed be which bei doon al be month of Jvill bei abide in bat matere in to be feest of be holy9 in Septembre,10 and pan pei goon to Rutt as I haue seid, And pe first yere pat pei ben calfed pei ben called a Calf, be secounde yeer a bulloke and bat yere and so forb go to Rutte be iii yere a broket be iiii

beareth her calf nine months or thereabout as a sow,1 and sometimes she has three2 calves at a calving time. And I say not that they do not calve sometime sooner and sometime later for different causes and reasons. The calves are calved with hair red and white which lasteth them that colour into the end of August, and then they turn red of hair, as the hart and the hind. And at that time they run so fast that a hare3 should have enough to do to overtake him within the shot of an arbalast.4 Many men judgeth the deer of many colours of hair and especially of three colours. Some are called brown, some dun and some yellow haired. And also their heads are of divers manners, the one is called a head well grown, the other is called well affeted,5 and well affeted is when the head is well grown by ordinance according to the neck and shape. When the tines be well grown in the beam by good measure, one near the other, then it is called well affeted. Well grown is when the head is of great beam and is well affeted and thick tined, well high and well opened.6 That other head is called counterfeit7 when it is different and is otherwise turned behind or wayward in other manner than other common deer be accustomed to bear. That other high head is open, evil affeted with long times and few. That other is low and great and well affeted with small tines. And the first tine that is next the head is called antler and the second the royal and the third above the sur-royal, and the other tines 8 are called forked if they be two, and if they be three or four or more it is called troching. And when their heads are burnished at the colliers' pits commonly they be always black and also commonly when they be burnished at the colliers' pits they be black on account of the earth which is black of its kind. And when they are burnished against rock they remain all white, but some have their heads naturally white and some black. And when they are about to burnish they smite the ground with their feet and welter like a horse and then they burnish their heads. And when they burnish which they do all the month of July and abide in that manner till the feast of the Holy 9 Cross in September 10 and then they go to rut as I have said.

The first year that they be calved they be called a calf; the second year a bullock; and that year they go forth to rut; the third year a brocket;

¹ The transcriber's mistake. It should be "cow." 2 G. d. F. has "2 calves" as it should be.
3 G. d. F. has "greyhound," as it should be (p. 15); "Et dès lors vont ils jà si tost que un levrier a assés
re de l'ateindre, ainsi comme un trait d'archaleste "("and from that time they go so quickly that a greyhound has ¹ The transcriber's manual.
² G. d. F. has "greyhound," as it should be {p. 15}.
² G. d. F. has "greyhound," as it should be {p. 15}.
² G. d. F. has "greyhound," as it should be {p. 15}.
² G. d. F. has "greyhound," as it should be {p. 15}.
² ("and from that time they go so quanty
as much to do to catch him as he would the bolt from a crossbow").
² Well proportioned. See Appendix: Antlers.
² Shirley MS. has addition here: "Which be on top."
² Abnormal.
² Shirley MS. has addition here: "Which be on top."
C

yere a staggard be v. yere a stag be vi yere an hert of x.1 and pan at arst is he schaceable for alway bifore he shal be called but rascayle or foly. Than is it faire to hunt to be hert, for it is a fayre bing for to serche hure wel an hert, and a faire bing wel to herborowe hym, and a faire ping to mwe hym, and a faire þing to hunt hym, and a faire thyng to retreue2 hym. And a faire bing to be at be abbaies whedir it be on watir or on londe, and a faire þing is þe kyrre and a faire þing is to vndo hym wel and for to revse be ryghtes and wel faire bing and good is be devison and it be a good deere. In so moche bat considered alle bingges I [hold] þat it is þe fairest huntynge þat eny man may hunte after. Thei croteye here fumes 8 in diuers maners, aftere be tyme and be sesoun, and aftir þe pasture þat þei fynde, now in blak or drie eiber in plat fourmes eyber engleymed 4 or pressed and mony opere dyuers maners be which I shal more pleynly devyse whan I shal declare how be hunter shal jugge, for some tyme bei mysiugen by pe fumes, and so doon pei by pe foot. And whan bei croteith here fumes in flat and not bik it is in Aueril or in maij into myddel of Juin wher bei han fedde of Tender corn, for 3it her fumes bene foormed and also bei han not rekeuered here grece. But 3it haue men seen soomtyme a grete dere and an old hie of grece,5 be whiche about myd hye sesoun croteieb her fumes blak and drie, and therfore and for many obere binges many men may be bygiled of deere, for some goop bettir and bettir rennyng and bettir can flee than some as ohir bestis doon, and some bene more cunnyng and more wily pan opere, as it is of men, for som ben wysere þan other. And commeþ to hem os (sic) the good kynde of hure good fadere and of hure moder, and of good getyng, and of good norture, and to be born in good constellacions, and in good sygnes of heuen, and bat in man and in alle oper bestes. Men taken hem wip houndis wip greihoundis with nettis and wib cordes and with oper harnays 6 wib puttes, and wip shott,7 and with opere gynnes, and with strengthe as y shal say here after but in Engelonde pei ben not slayn but wip houndes, or with shotte or with strengh of rennyng houndes. An olde deer is wonderewise and felle for to saue his liff, and to kepe his auntege for whan he is hunted and he is vncoupled to, as be lymer meneb hym or obere houndes fynden hym wibout limere, and 3if he haue a deere that be his felawe he loueb hym to be houndes, in entent bat he may waraunt hym

the fourth year a staggard, the fifth a stag; the sixth year a hart of ten 1 and then first is he chaseable, for always before shall he be called rascal or folly. Then it is a fair thing to hunt the hart, for it is a fair thing well to seek a hart, and a fair thing well to harbour him, and a fair thing to move him, and a fair thing to hunt him, and a fair thing to retrieve 2 him, and a fair thing to be at the bay, whether it be on water or on land. A fair thing is the curée, and a fair thing to undo him well, and for to raise the rights. And a well fair thing and good is the venison if it be a good deer. In so much that considering all things I hold that it is the fairest hunting, that any man may hunt after. They crotey the fumes3 in divers manners according to the time and season and according to the pasture that they find, now black or dry either in flat forms or engleymed4 or pressed, and in many other divers manners the which I shall more plainly devise when I shall declare how the hunter shall judge, for sometimes they misjudge by the fumes and so they do by the foot. When they crotey their fumes flat and not thick, it is in April or in May, into the middle of June, when they have fed on tender corn, for yet their fumes be not formed, and also they have not recovered their grease. But yet have men seen sometimes a great deer and an old and high in grease,5 which about mid-season crotey their fumes black and dry. And therefore by this and many other things many men may be beguiled by deer, for some goeth better and run better and fly better than some, as other beasts do, and some are more cunning and more wily than others, as it is with men, for some are wiser than others. And it cometh to them of the good kind of their father and mother, and of good breeding and of good nurture and from being born in good constellations, and in good signs of heaven, and this is the case with men and all other beasts. Men take them with hounds, with greyhounds and with nets and with cords, and with other harness,6 and with pits and with shot7 and with other gins (traps) and with strength, as I shall say hereafter. But in England they are not slain except with hounds or with shot or with strength of running hounds.

An old deer is wonder wise and felle (cunning) for to save his life, and to keep his advantage, for when he is hunted and is uncoupled to, when a lymer moveth him or other hounds find him without lymers, and if he have a deer with him he leaveth him to the hounds, so that he may warrant (save)

In modern sporting terms a warrantable deer.

³ Cast their droppings.
5 G. de F., p. 17, "old and fat." See Appendix: Grease.
6 Harness, appurtenances. See Appendix: Harness.

² Shirley MS. has "retreke."

⁴ Engleimen, clammy, glutinous.

⁷ Means from a cross-bow or long-bow.

self, and lat be houndes onchace after bat obere deer. And he wil abyde stille, and 3if he alone and be houndes fynde hym he shal go about his haunt wililiche and wiseliche and seche be chaunge of opere deer, for to make the houndes envoise, and for to loke wher he may abide. And 3if he may not abide he takeb ban his leeue of his haunte and bygynneh to fle her he woot eny chaunge and ban whan he is bidere come ban he hardiethe among hem and some tyme he good a way with hem and ban he makeb a ruse in some side, and per he stallep,2 or quattep, vnto pe houndes byn forp after pat oper pe wiche ben fresshe and bus he chaungeth for to bat he may abide. And 3if here be eny wise houndes he whiche can boldely onchace hym for that chaunge, and he seeb bat al may not availle ban he bygynneb to shew his wiles and ruseb to and fro, and alle bat he doth, for be houndes shuld not fynde his fues 3 in entente pat he may be fer from hom and bat he may saue hym self. Somtyme he fleeb forb with pe wynde, and pat is for iii causes for whane he fleeb agayn be wynde it renneblin to his mouthe and drieb hym and dob hym grete harme, and perfore he fleep oft forp wip be wynde for bat he may here alway be houndes come aftir hym, and also for bat be houndes shuld not sent ne fynde of hym, for his tayle is in be wynde and not his nose,4 and also bat whane be houndes be nye hym bat he may wynde hem and hie hym wel fro hem. Napelees hir keynde is for pe moost perfite5 to flee euyr on he wynde to he be nye ouercome or at he last side be wynde so bat it be ay in his nose stirk. And whan he shal here hym þat þei be ferre from hym, bann he ne hiethe hym not to fast. And whan he is wery and hoote ban he good to yeeld hym and soilleb hym to some grete Ryvere. And some tyme he shal falle6 doune in be water half a myle or more or he come to londe in eny syde. And pat he dop for ii resons pat on is for to make hym self cold and for to refreysshe hym self of be grete hete pat he had, pat oper is for pat pe houndes and be hunters may not come after hym, ne see his fues in be watir with be houndes as bei do on londe. And 3if in be cuntre is no grete Ryuere he gop pan to be litel, and shal bete vp be water or foile doun be water as hym likeb best, be mountance of a myle or more or he come a londe; and he shal kepe hym pat he shal touche noon of be brynkes ne non braunches but alway in be

himself, and let the hounds enchase after other deer. And he will remain still. And if he be alone and the hounds find him, he shall go about his haunt wilily and wisely and seek the change of other deer for to make the hounds envoise1 and to look where he may abide. And if he can not abide he leaves his haunt and begins to fly there where he knows other change and then when he has come thither he herdeth amongst them and sometimes he goeth away with them. Then he maketh a ruse on some side, and there he stalleth2 or squatteth until the hounds have gone after the other deer that are fresh, and thus he changeth so that he may abide. And if there be any wise hounds, the which can boldly enchase him from the change, and he sees that nought will avail, then he beginneth to show his wiles and ruseth to and fro. And all this he doth so that the hounds should not find his fues3 in intent that he may be freed from them and that he may save himself.

Sometimes he fleeth forth with the wind and that for three causes, for when he fleeth against the wind it runneth into his mouth and dryeth him and doth him great harm. Therefore he fleeth oft forth with the wind so that he may always hear the hounds coming after him. And also that the hounds should not scent nor find him, for his tail is in the wind and not his nose.4 Also, when the hounds be nigh him he may wind them and hye him well from them. But nevertheless his nature is for the most part to flee ever on the wind till he be nigh overcome, or at the least sideways to the wind so that it be ever in his nostrils. And when he shall hear them that they are far from him, he hieth him not too fast. And when he is weary and hot, then he goeth to yield, and soileth to some great river, and some time he foils down in the water half a mile or more ere he comes to land on any side. And that he doeth for two reasons, the one is to make himself cold, and for to refresh himself of the great heat that he hath, the other is that the hounds and the hunter may not come after him nor see his fues in the water, as they do on the land. And if in the country there is no great river he goeth then to the little (one) and shall beat up the water or foil down the water as he liketh best for the maintenance (extent) of a mile or more ere he come to land, and he shall keep himself from touching any of the brinks or branches but always (keep) in the middle of the

¹ Go off the scent.

² Stands still.

³ Track or line.

⁴ This should read as G. d. F. has it (p. 20): "et aussi affin que les chiens ne puissent bien assentir de luy, quar ilz auront la Cueue au vent et non pas le nez" ("and also that the hounds shall not be able to wind him, as they will have their tails in the wind and not their noses").

⁸ Shirley MS. has "ptye"—i.ē., part, which makes the meaning clear.

⁸ Shirley MS. has "foyle," which is unquestionably correct.

myddel of be water for cause bat be houndes shuld not sent of hym. And al bat dob he for ij resouns bifore saide. And whan he may fynde no Ryuers þan he draweþ hym to greete stankes 1 and laies or to grete morsshes, and he fleeb ben myghttyly and fer fro the houndes, it is to say bat he be a grete way from hem,2 and ban he wil go into be Stank and shal soile hym berinne oo turne or tweyn in al be Stank, and ban he shal come out azeyn by be same waye bat he come inne and he shal ruse azein be same waye bat he come a bowe shoot or moore and ban he shal ruse out of be way for to stalle 3 or quatte 4 to rest hym, and bat he doop for he knowethe well bat the houndes shal come by he fues into he Stange where he was. And whan bei shuld fynde bat he is goo no ferbere ban bei shuld seche hym no ferbere, for bei shul wel knowe bat bei haue be bere ober tymes.5 An hert lyuop lengest of eny beest for he may wel lyve an c. yere,8 and be eldere he is, be fairere he is of body and of heed and more lecherous, but he is not so swift ne so list ne so myghty. And 3it mony men seyn but I make non affirmacioun vpon þat whan he is ryght olde he hetyth a serpent wip his foote til she be wrothe, and pan he oteth hure and pan goop drynk, and pan he rennethe hidere and pidere to be watir, and venyin be medled togydere and makeb hym cast al his euel humours pat he had in his body and makeb his flesshe come al newe.7 The heed of be hert bereth meedecyne azenst be hardnes of be synewes 8 and is good to take away alle aches namely whan be ben come of cold. And is be marie,9 that bei haue aboue withe in be hert be whiche hab grete medycine for he comforteb be hert be whiche helpeb for be cardyacle and mony oper pinges, be whiche were to longe to wryte, be whiche bere medecyne and byn profitable in mony dyuerse maners. be hert is more wyse in two binges ban eny man or eny other beest bat on is in tastyng of herbes for he hathe better taast and better sauerep and smellep pe good herbes and louos and oper pastures and metynges 10 be which ben profitable to hym better ban eney man or beest That oper is pat he hap more witte and malice to saue hym self ban eny obere beest or man for per nys noon so good hunter in pe world whiche may benk be grete malice, and gynnes11 bat an hert can do, ne per nys non so good hunter ne soo good houndes, bat mony tymes faillen to sle be hert and bat is by is wytt and by his malice and water, so that the hounds should not scent of him. And all that doth he for two reasons before said.

And when he can find no rivers then he draweth to great stanks1 and meres or to great marshes. And he fleeth then mightily and far from the hounds, that is to say that he hath gone a great way from them,2 then he will go into the stank, and will soil therein once or twice in all the stank and then he will come out again by the same way that he went in, and then he shall ruse again the same way that he came (the length of) a bow shot or more, and then he shall ruse out of the way, for to stall3 or squatt4 to rest him, and that he doeth for he knoweth well that the hounds shall come by the fues into the stank where he was. And when they should find that he has gone no further they will seek him no further, for they will well know that they have been there at other times.5

An hart liveth longest of any beast for he may well live an hundred years6 and the older he is the fairer he is of body and of head, and more lechorous, but he is not so swift, nor so light, nor so mighty. And many men say, but I make no affirmation upon that, when he is right old he beateth a serpent with his foot till she be wrath, and then he eateth her and then goeth to drink, and then runneth hither and thither to the water till the venom be mingled together and make him cast all his evil humours that he had in his body, and maketh his flesh come all new.7 The head of the hart beareth medicine against the hardness of the sinews8 and is good to take away all aches, especially when these come from cold; and so is the marrow. They have a bone within the heart which hath great medicine, for it comforteth the heart, and helpeth for the cardiac, and many other things which were too long to write, the which bear medicine and be profitable in many diverse manners. The hart is more wise in two things than is any man or other beast, the one is in tasting of herbs, for he hath better taste and better savour and smelleth the good herbs and leaves and other pastures and feeding 10 the which be profitable to him, better than any man or beast. The second is that he hath more wit and cunning to save himself than any other beast or man, for there is not such a good hunter in the world that can think of the great malice and gins 11 that a hart can do, and there is no such good hunter nor such good hounds, but that many times fail to slay the hart, and that is by his wit and his malice and by his gins.

Lie down.

"Forlonge." Stall: to remain stationary (demeurer).

⁵ G. d. F., p. 21: "Quar ils sentiront bien qu'ils y ont esté autrefois." 6 Most old writers on the natural history of deer repeat this fable. See Appendix: Hart.

8 G. d. F., p. 21, "nerfz."

9 Marrow.

10 Metyngs. See Appendix. ⁷ See Appendix: Hart. ¹¹ Gynnes: tricks, ruses.

Ponds, pools. See Appendix: Stank.
 G. d. F., p. 21: "Et s'il fuit de fort longe aux chiens, c'est à dire que il les ait bien esloinhés." See Appendix:

by his gynnes. As of be hyndes some bene bareyn, and some be pat bere calfes, of pise pat bene bareyn here sesoun bygynneb whan be sesoun of be hert failleb, and lasteb to lenton. And bei which beren calues, in be mornyng whan she shal go to her leire she wil not abide wip her calf but she shal hold hym and leue hym a greet way fro hure, and smyteb hym wib be fote and makob hym lie adoun, and per pe calf shal abide alway pe hynde while she goop to fede hure. And pane she shal calle hure calf in hure langage and he shal come to hure, and pat dop she for cause pat if she were hunted bat hure calf myght be saued and bat he were not founde nyee hure. The herts han more power to renne wel fro the entryng of Maij in to seynt John tyde 1 þan eny oþere tyme For þei han take new flesshe and nowe heere and here heedis for be newe herbes and newe comyng out of troes and of fruytes and ben not heuy, for 3it bei han not rekeueryd her greys2 noiber withe inne ne with oute neiber her heedes wher fore bei ben moche be ligtere and swiftere but fro seynt John in to be monyth of August they wexen alway more heuy and her Skynn is ryght good for to do wip mony pinges, whan it is wel itawed and take good in seson. The hertes pat bene in greet hilles whane it commeb to Rut some tyme bei come adoun in to grete forestis and in he hethes and into be laundes and ber bei abide alle be wyntere in to be entryngis of Auerille and ban bei take hure hauntz for to lat her heuedes wexe nye be townes and be villages in the playn contre beras bei fynde good fedyng in be newe growyng lond and whan be gras is hie and wel wexen bei drawe hem into be grettest hilles bat bei may fynde for be faire pastures and fedynges and faire herbes bat bene ber vpon, And also for ber bene no flies ne noon opere vermyn as pere is in be playn contre. And also dob be beestaile be whiche comen adoun from be hilles in wyntere tyme, And be somere tyme draweb hem into be hilles,3 and al be tyme fro be Rutson in to Whitsonday4 into Rut som tyme men shul fynde but fewe gret deer saue upon be hilles and be wyntere bei shul be bennes a iiii. or a v. myle and this is sothe but 3if it be some yonge deere be whiche ben calfed in be playn contre but ber shal noon fynde be whiche bene calfed in be playn contre but ber shalbe noon founde be whiche bene calfed in be hilles and every day in be hete of be day and he be not lett from maij into Septembre he gop to soile pof he be not hunted.

As of the hinds some be barren and some bear calves, of those that be barren their season beginneth when the season of the hart faileth and lasteth till Lent. And they which bear calves, in the morning when she shall go to her lair she will not remain with her calf, but she will hold (keep) him and leave him a great way from her, and smiteth him with the foot and maketh him to lie down, and there the calf shall remain always till the hind goeth to feed. And then she shall call her calf in her language and he shall come to her. And that she doeth so that if she were hunted her calf might be saved and that he should not be found near her. The harts have more power to run well from the entry of May into St. John's tide1 than any other time, for then they have put on new flesh and new hair and new heads, for the new herbs and the new shoots of trees and of fruits and be not too heavy, for as yet they have not recovered their grease,2 neither within nor without, nor their heads, wherefore they are much lighter and swifter. But from St. John's into the month of August they grow always more heavy. Their skin is right good for many things when it is well tawed and taken in good season. Harts that are in great hills, when it cometh to rut, sometimes they come down into the great forests and heaths and to the uncultivated country, and there they abide all the winter until the entering of April, and then they take to their haunts for to let their heads grow, near the towns and villages in the plains there where they find good feeding in the new growing lands. And when the grass is high and well grown they withdraw into the greatest hills that they are able to find for the fair pastures and feedings and fair herbs that grow thereupon. And also because there be no flies nor any other vermin, as there is in the plains. And also so doth the cattle which cometh down from the hills in winter time, and in the summer goeth to the hills again.3 And all the time from rutting time into Whitsunday great deer and old will be found in the plains, but from Whitsunday4 to rutting time men shall find but few great deer save upon the hills, if there are any (hills) near or within four or five miles, and this is truth unless it be some young deer calved in the plains, but of those that come from the hills there will be none. And every day in the heat of the day, and he be not hindered, from May to September, he goes to soil though he be not

Nativity of St. John the Baptist, June 24.
² See Appendix: Grease.
³ This custom of cattle going to the hills in summer and returning to the plains in winter still obtains in the mountainous regions of the continent, where cattle are regularly driven from the valleys about the end of May to pasture on the higher Alpine meadowlands ⁴ This sentence reads somewhat confusedly in our MS., so I have taken this rendering straight from G. de F., p. 23.

CAPITULUM QUARTUM.—OF THE BUK AND OF HIS NATURE

A BUK is a diverse beest, he hab not is heere as an herte, for he is more whitly, and also he hap not suche an hede, he is lasse ban an hert, and he is more pan a Roo,1 buk his hed is pamed, and longe pamyng, and he berep moo tyndes pan dop an hert. His heed may not be wel deuysed wipout paintyng, þei han a lengere tale þan þe hert and also he hab moor grece to his aferaunt ban the hert. Thei ben fauned in be monythe of Juyn.2 And shortly to say bei han here nature after be herte saue only bat be hert goob rather to be Rutte and is raber in his seson agayne and also in alle oper pingis of her kynde be hert gob to fore be buk, for whan be herte hab be xv. daies at the Rutte scarcely be buk gynneb to achauf hym self and bolne. Also men gone not to swe hym with be lymer neiber men goon not to harbour hem as men doon to be herte ne his fumes ben not to putte in iugement as bei of be hert but men jugob hym by the foote or by the hede as I shall say more pleynly here aftir. bei croteye her fumes in diuerse maners aftir be tymes, and after her metes, as dob be hert, but after blak and dbe (sic) þan oþer wise. Whan þei bene hunted þei bounted agayn in to her couertz and fleen not so longe, as dob be herte for somtyme bei renne vpon be houndes 3 and bei rennen longe and fleene euere 3if bei may alway.4 The gar 5 hem be take at be water and beten be brokes as be herte but not with so grete malice as be hert, ne so gynnously, And also bei goon not to so greet Ryuers as be hert, þei renneþ faster at þe bygynnyng þan dothe be hert. The bolk about whan bei goo to Rutte not as be hert dob bute moche lowere ban be herte and Ruttelyng in the prote. Her nature and pat of pe hert ne loueb not to gedere, for gladly bei wil not dwelle bere as mony hertes bene, ne be hertes ber as be bukkes be namely togedere in heerde, þe buckes flesshe is more sauery 6 ban is bat of be herte or of be Roo buk. The venyson of hem is ryght good and ykept and

CHAP. 4.-OF THE BUCK AND OF HIS NATURE

A BUCK is a different kind of beast, he hath not his hair as a hart, for he is more white, and also he hath not such a head. He is smaller than a hart and is larger than a roe.1 A buck's head is palmed with a long palming, and he beareth more tines than doth a hart. His head cannot be well described without painting. They have a longer tail than the hart, and more grease on their haunches than a hart. They are fawned in the month of June? and shortly to say they have the nature of the hart, save only that the hart goeth sooner to rut and is sooner in season again, also in all things of their kind the hart goeth before the buck. For when the hart hath been fifteen days at rut the buck scarcely beginneth to be in heat and bellow.

And also men go not to sue him with a lymer nor do men go to harbour him as men do to the hart. Nor are his fumes put in judgment as those of the hart, but men judge him by the foot or the head as I shall say more plainly hereafter. They crotey their fumes in diverse manners according to the time and pasture, as doth the hart, but oftener black and dry than otherwise. When they are hunted they return again to their coverts and fly not so long as doth the hart, for sometimes they run upon the hounds.3 And they run long and fly ever if they can by the high ways and always with the change. They let themselves be taken at the water and beat the brooks as a hart, but not with such great malice as the hart, nor so cunningly, and also they go not to such great rivers as the hart. They run faster at the beginning than doth the hart. They bark and bellow about when they go to rut, not as a hart doth, but much lower than the hart, and rattling in the throat. Their nature and that of the hart do not love to be together, for gladly would they not dwell there where many harts be, nor the harts there where the bucks be together in herds. The buck's flesh is more savoury⁶ than is that of the hart or of the roebuck. The venison of them

¹ I have followed the Shirley MS. in this.

2 G. d. F. (p. 27) says end of May, which is probably the case in his southern country.

3 They do not make such a long flight as the red deer but by ringing return to the hounds. G. d. F. says, "Car ilz ressaillent aux chiens moult de fois," p. 27.

4 line is here left out, which omission confuses the sense. The missing line reads: "by the high way and always with the change." See G. 4. F. np. 27 and 28.

See G. d. F., pp. 27 and 28. always with the change."

⁶ G. d. F., p. 29, completes the sense of this sentence by saying "that the flesh of the buck is more savoury to all hounds than that of the stag or of the roe, and for this reason it is a bad change to hunt the stag with hounds which at some other time have eaten buck."

BUCK HUNTING WITH RUNNING HOUNDS





mathillant ir les chiens

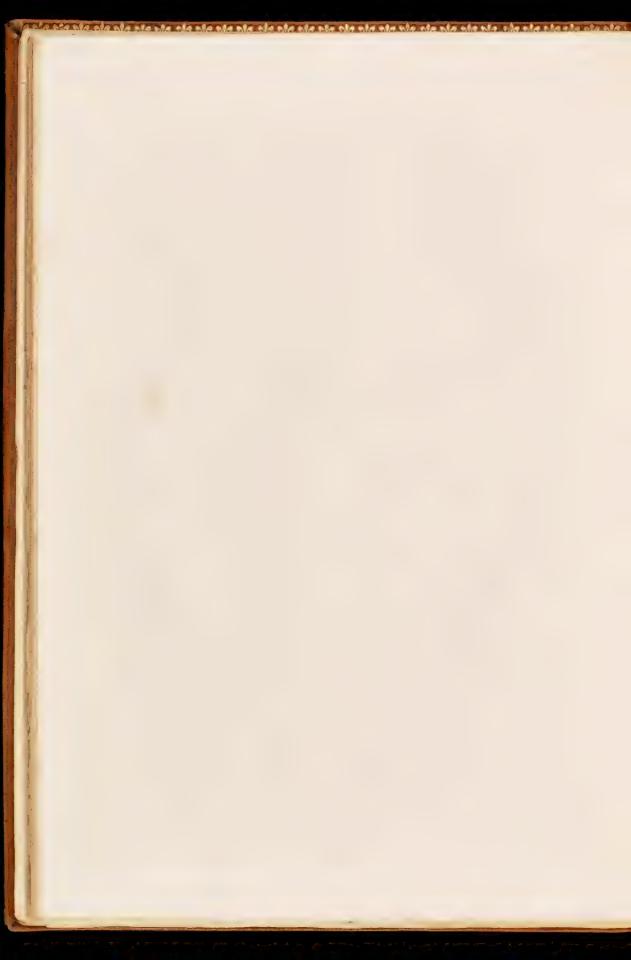
cononpas quelter ne la dier! winter on lumiter command cap! out ductef. untles forts et par paps out if from blane out befor windes comment demonstrate et ! tender des ceps et haves la ou a h landtar laon les acours x

la foredr. comence lenners êm le bops, car il cit posant belle po la grand telle quil pont, et pour la grand grelle quil acquicult. Cantoli leu, fuir gantes lon gue neut il le fem claver. Et from a que ou ne le rieur a for: ir ned inagames ir madade. new vancurs ne dechicus en la chalce, it mentencesp, car de monature apically partica MUSUIT.



Cy apres deute comant le lon vaieur doit chalact prendre le dam afria.





salted as bat of be hert, they abide of in drie cuntre and alwaye comonly in heerd wib obere bukkes. Her sesoun durythe from be monythe of Maij into be middel of Septembre and comonly bei dwelle in hye contre ther as bene valaies or smal hylles. He is vndon as be hert.

is right good if kept and salted as that of the hart. They abide oft in a dry country and always commonly in herd with other bucks. Their season lasteth from the month of May into the middle of September. And commonly they dwell in a high country where there be valleys and small hills. He is undone as the hart.

CAPITULUM V. OF THE ROO AND OF HIS NATURE

THE Roo buk is a commen beest ynowe and berfore me nedeb not to telle of his makyng for ber bene fewe men bat ne han seye some of hem. It is a good litel beest and a goodly for to hunte to who so can do it, as I shalle deuyse here after, for per bene fewe hunters pe whiche can devyse wel his nature. They goon in hur loue pat is called bokeyng in Octobre1 and be bokyng of hem durethe but xv. dayes or therabount for be bokeng of be Roo buck ne hab at doo but wib oo Emel of alle be Seson a masche (sic) and an Emel abiden togydere as hyndes2 in to be tyme bat be Emel shul haue here kyddes, and þan þe Emel parteth from be male and gob to kyde hir kyddes fer pennes, for pe male shuld slee pe yonge if he myght hem fynde. And whan bei bene myche pat bei may ete by hem silf of be herbes and of be leeues and ronne away ban be emel commeb azein to be male and euer shal bei be togidere to they be slayn, and he parted hem or hunted asonder be oon fro that othur be shul come agein as sone as bei may, and shul seche eiber other, vnto be tyme bat oon of hem hab founde bat ober. The cause why be male and be emelle bene euyr more togyder and noon opere beest in this world but they is for comonly be emel hab ii kiddes at onys at onys (sic) bat oon male and that obere female and for bei by kydded togidere bei holde hem evir more togidre. And 3it 3if bei were not kidded togydere of on emelle 3it is be nature of hem suche, þat þei shuld alway holde togydere as y haue seide bifore. Whan bei wibdrawe from be bokeyng bei mwethe her hedes for men shuld fynde but fewe Roo buckes whan bei bene passed ii yere that be ne haue mwed her heedes by alhalowtide. And aftir her hedes commen ageyn rough as an hertes hede and comonly bei burnysshen her hornes in March. The Roo buk hab no seson to be hunted for bei bere no venyson3 but men shuld leue hem be Emels for here kydes þat shuld be lost vnto þe tyme þat þei haue kyded, and bat be kyddes can fede hem self and lif by hem self wip owte here dame. It is a good huntyng for it lasteb al be yere and bei renne wel and lenger pan dothe a grete hert in be hie seson tyme. The Roo bukkes have no jugement by hure fumes ne but litel by hure foote as of hertes CHAP. 5.—OF THE ROE AND OF HIS NATURE

THE roebuck is a common beast enough, and therefore I need not to tell of his making, for there be few men that have not seen some of them. It is a good little beast and goodly to hunt to whoso can do it as I shall devise hereafter. There be few hunters that can well describe his nature. They go in their love that is called bokeyng in October,1 and the bucking of them lasteth but fifteen days or there about. At the bucking of the roebuck he hath to do but with one female for all the season, and a male and a female abide together as the hinds 2 till the time that the female shall have her kids; and then the female parteth from the male and goeth to kid her kids far from thence, for the male would slay the young if he could find them. And when they be so big that they can eat by themselves of the herbs and of the leaves and can run away, then the female cometh again to the male, and they shall ever be together unless they be slain, and if one hunt them and part them asunder one from another, they will come together again as soon as they can and will seek each other until the time that one of them have found the other. And the cause why the male and the female be evermore together as no other beast in this world, is that commonly the female hath two kids at once one male and the other female, and because they are kidded together they hold evermore together. And yet if they were not kidded together of one female, yet is the nature of them such that they will always hold together as I have said before. When they withdraw from the bucking, they mew their heads, for men will find but few roebucks that have passed two years that have not mewed their heads by All Hallowtide. And after the heads come again rough as a hart's head, and commonly they burnish their horns in March. The roebuck hath no season to be hunted, for they bear no venison 3 but men should leave them the females for their kids that would be lost unto the time that they have kidded, and that the kids can feed themselves and live by themselves without their dame. It is good hunting for it lasteth all the year and they run well, and longer than does a great hart in high season. Roebucks cannot be judged by their fumes, and but little by their footing as one can of harts, for a man cannot

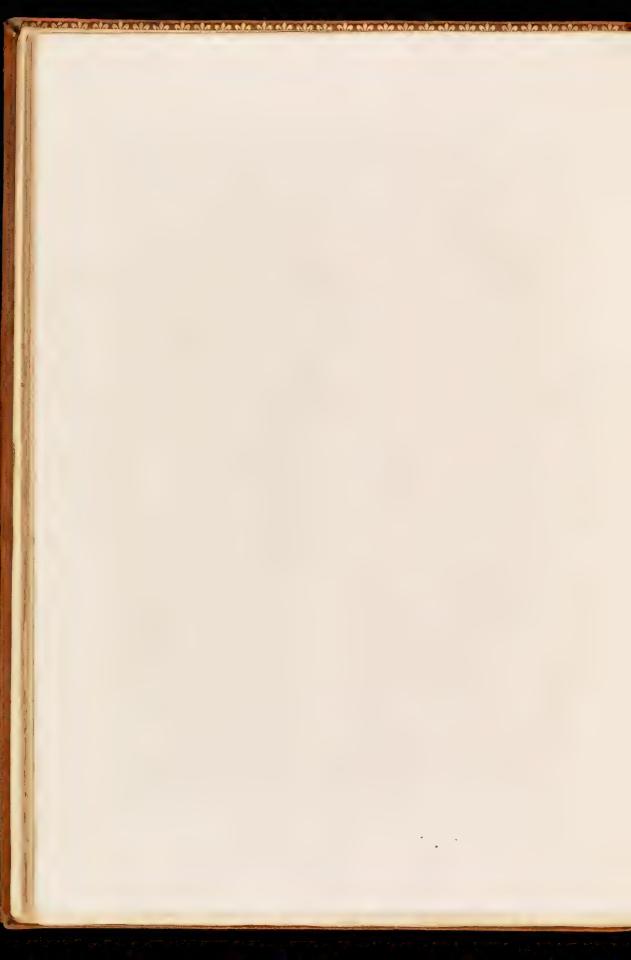
This is wrong; they rut in the beginning of August. See Appendix: Roe.
 A clerical error. G. d. F. (p. 36) says, "as do birds," which makes good sense.
 See Appendix; Grease.

ROE BUCK HUNTING WITH GREY HOUNDS AND RUNNING HOUNDS

 $F_{ij} = F_{ij} = GZ_{ij} + GZ_{ij$ advilotti (ili.)



er deute coment le von reneur doit dalact e prendre le daniel a force



for a man maye knowe a male from be Emelle as by hure feet and by hure fumes, pat pe haue not a grete a taille 1 ne bei gadire no venyson as y haue sayde, and be grettest grece that bei mowe haue wib inne it is whan hure kydeneys be keuered alle white. Whan be houndes huntede after be Roo buk þei turne ageyn into her haunte and somtyme þei turne agayn vpon the houndes,2 and whan þei se that bei mow not dure 3 ban bei voyden be contre and renne ryght longe or bei be dede and ronnen in and out a longe tyme, and breken be brokes in be wise as be hert dothe. And 3if be Roo buk were as faire a best as be hert I hold bat it were a fayre huntyng ban of be hert for it lasteth al be yere and it is a good huntyng and of a greet maystre for bei rennen ryght longe and gynnously and for alle pat bei mwe here hedes they reburny[s]h ne repayren not here heere in to be newe gras tyme. It is a divers beest for he dothe no bing after be nature of eny obere beest, and he foloweb men in to here houses. For whan he is hunted til he be ouercome he ne woote 4 neuir where he gob. The Roo buckes flesshe is moost hoolsom to ete of eny opere wilde beestes flesshe they lyuen with good herbes and withe other wodes, with vynes, wib breres and wib hawthorns,5 withe leeues6 and with al wexyng of yonge trees.7 Whan be Emel hab hure kiddes she dob al in be wyse as y haue said of be hynde whan bei ben in bokeyng bei syngen ryght a foule songe, for it semethe pei goo to as pei were bitte wib houndes 8 and whan bei renne al at ease they rennen euere with lepes, but whan bei bene wery or folowed with houndes pan bei rennen kyndely 9 and some tyme bei croteyn 10 and goon a paas, and sumtyme bei hasten hem and lepen nou3t, and ban men sayn of be Roo buk bat he hab lost his lepis, and bei seyn a mysse, for euer he leueb his lepis whan he is wele hasted, and also whan he is wery. Whan he renneth at be begynnyng as I haue said he renneh with lepis and with rugged and stondyng eeren, and be eres 11 and be tayle cropyng vp al white. And whan he hathe renne longe he leithe his heer slyke down and nat stondyng ne rugged and his heres ben not soo white, and whan he may no longer renne than he comethe and 3eeldeth

know the male from the female by her feet or by her fumes.

They have not a great tail1 and do not gather venison as I have said, the greatest grease that they may have within is when the kidneys be covered all white (with suet). When the hounds hunt after the roebuck they turn again into their haunts and sometimes turn again to the hounds.2 When they see that they cannot last 3 they leave the country and run right long ere they be dead. And they run in and out a long time and beat the brooks in the same way a hart doth. And if the roebuck were as fair a beast as the hart, I hold that it were a fairer hunting than that of the hart, for it lasteth all the year and is good hunting and requires great mastery, for they run right long and cunningly. Although they mew their heads they do not reburnish them, nor repair their hair till new grass time. It is a peculiar beast, for it doth nothing after the nature of any other beast, and he followeth men into their houses, for when he is hunted and overcome he knoweth not where he goeth. The flesh of the roebuck is the most wholesome to eat of any other wild beast's flesh, they live on good herbs and other woods and vines and on briars and hawthorns⁵ and on beechmast ⁶ and on everything growing on young trees.7 When the female has her kids she does all in the manner as I have said of a hind. When they be in bucking they sing a right ugly song, for it seemeth as if they were bitten by hounds.⁸ When they run at their ease they run with leaps, but when they are weary or followed by hounds they run naturally and sometimes they trot or go apace, and sometimes they hasten and do not leap, and then men say that the roebuck hath lost his leaps, and they say amiss, for he ever leaves off leaping when he is well hasted and also when he is weary.

When he runneth at the beginning, as I have said, he runneth with leaps and with rugged standing hair and the target and the tail cropping up all white.

And when he hath run long his hair lyeth sleek down, not standing nor rugged and his target does not show so white.

And when he can run no longer he cometh and

G. d. F., p. 37, says here: "Ils n'ont pas trop grant vent."

² "They ring about in their own country, and often bound back to the hounds" would be a better translation. Turbervile says: "When they are hunted they turne much and come often directly backe upon the dogges." Edition

¹⁶rr, p. 143.

S From the French durer, to last. G. d. F., p. 37, adds here the words: "or have been coursed with greyhounds." ** Knows not.

** 6 G. d. F., p. 38, says "beachmast" (fayne). In the faulty first edition by Verard it reads "feves," which means beans, and this is the rendering in Shirley MS.

** G. d. F., p. 38, says "beachmast" (fayne). In the faulty first edition by Verard it reads "feves," which means 6 G. d. F., p. 39, says: "it seems like a goat that hounds have hold of."

**Nows not.

** G. d. F., p. 38, says "beachmast" (fayne). In the faulty first edition by Verard it reads "feves," which means 8 G. d. F., p. 39, says: "it seems like a goat that hounds have hold of."

Naturally. Cent. Dict.
 Naturally. Cent. Dict.
 Croteyn is a mistake of the transcriber, who has made a "c" out of a "t." In the Shirley MS. it is "trotteth."
 Middle English ars, hinder parts called target of roebuck.

hym to some smalle brook, and whan he hathe bete per inne long vpward or dounward, he abideb in be watir vndir some Rootes so that ber nys no ping out of pe watir saaf his houed. And some tyme be houndes and the hunters shul passe aboue hym and beside that he shal not stere, for thoughh he be a foltissh beest 3it he can mony cautels and gynnes for to helpe hym self he renneb wondir fast and some tyme at be partyng for his leire he shal ouer goo a brace of good greye houndes. They haunten in strange hattes of wood or in strong hethys, and somtyme in Carres,1 and comonly in hie contrees or in hilles and in valeys and somtyme in playn Cuntre. Here kydes ben kyded with pomeled 2 heere as be hynde Calfes, and as an hynde calf of be first yere begynnethe to put out his heued. In the same wise he putteb out his smale brokes3 or he be xii monyth old. He is hardeled 4 but nat vndon as an hert, for he ne hathe no venyson bat men shul ley in salt, and some tyme he is 3even al to be houndes, or al or partie. Thei goon to her metyng as other beestes don in be mornyng and in be Evenynge and ban bei go to here leire be Roo buk abideb comonly in oo Cuntre bob wynter and somer so bat he be not greued ne huntyd out berof.

yieldeth himself to some small brook. When he hath long beaten the brook up or down he remaineth in the water under some roots so that there is nothing out of water save his head. And sometimes the hounds and the hunters shall pass above him and beside him without his stirring. For although he be a foolish beast, he has many ruses and treasons to help himself. He runneth wondrous fast, for when he starts from his lair he will go faster than a brace of good greyhounds. They haunt thick coverts of wood, or thick heathes, and sometimes in marshes, and commonly in high countries where there are hills and valleys and sometimes in the plains.

The kids are kidded with spotted hair as are the hind calves. And as a hind's calf of the first year beginneth to put out his head, in the same wise does he put out his small spikes re he be a twelvemonth old. He is hardeled but not undone as a hart, for he has no venison that men should lay in salt. And sometimes he is given all to the hounds, and sometimes only a part. They go to their feeding as other beasts do, in the morning and in the evening, and then they go to their lair. The roebuck remains commonly in the same country both winter and summer if he be not harried or hunted out thereof.

² Spotted, from the old French pomelé.

3 See Appendix: Roe. 4 See Appendix: Hardel.

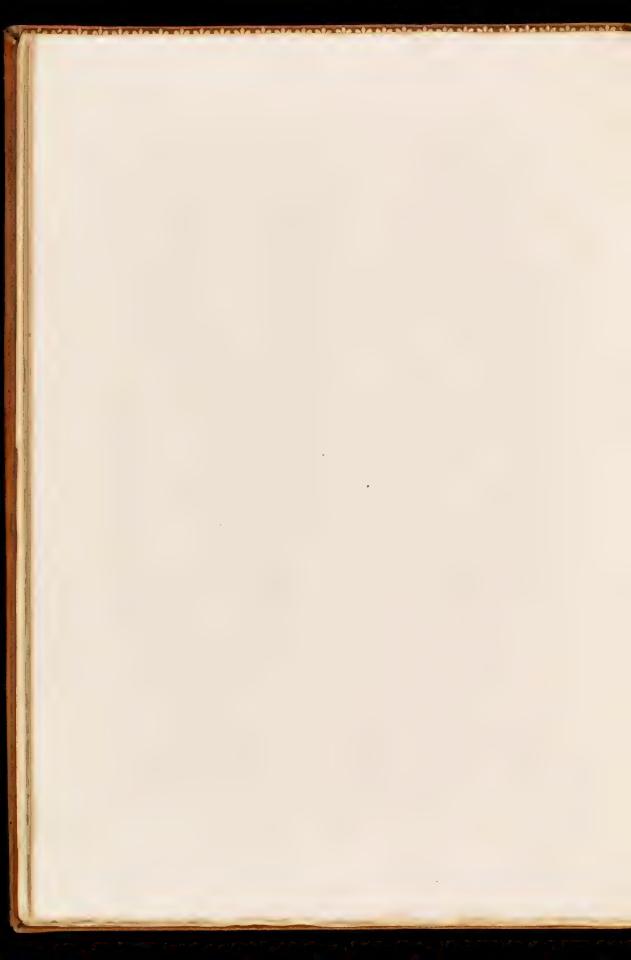
¹ Middle English Carres or Ker, marshy ground (Stratmann). G. d. F., p. 40, says, ajoncs, rushes.

WILD BOAR HUNTING WITH HOUNDS





Ep deute coment on det chalcer et prendre le langler.



CAPITULUM VI.—OF THE WILDE BOOR AND OF HIS NATURE

A WYLDE boor is a common best ynowe, and perfore it nedith not to telle of his makyng, for ther ben fewe gentilmen pat ne han sey somme of hem. It is be beest of bis world bat is strongest armed and rathest shul slee a man of eny other, neiber ther nys no beest bat he ne shuld slee 3if þei were allon, rather þane þat other beest shuld sle hym,1 neiber lyon neiber leoparde but 3if bei wold lepe vpon his bake, where he myte not turne hym ayen with his teth. And ther nys neither Iyon ne leoparde that scleeth a man at oo stroke as be boor doop, for bei must scle with rasyng of her clees and borgh byteng But be wilde boor sleep a man at oo stroke as poo it were with a knyffe. And perfore he shuld rather sle eny opere beest ban eny beest shuld slee hym. It is a bronde 2 beest and a fers and a perelous for many tymes men han seyn moch harm þat he haþ do for some men han sey hym slytte a man fro þe knee vp to be brest and slee hym al starke dede at oo stroke bat he neuere speke after They goon in heere loue to be bremyng 3 as sowes don about be fest of Seynt Andrew 4 tyde and in here bremyng loue iii wekes and for cause pat pe sowe shal be refrected,5 the boor gob not fro hem for, he abideb with hem to be xii day after Cristmasse, and pan be boor goop from be sowes and gob to take his couert and to seche her lyvelode allone, and per abidep in to that opere yere that bei goon agen to be sowes. Thei abide not in oon place oo nyght ber as be be anobere but ber as bei fynde her pasture for alle pastures faillen hem as hawborns 6 and obir bingges. And some tyme a grete boor hath anoper with hym but pat happeth selde. They pharowyn 7 in Marche and onys in be yeere bei gon in hur loue and bere be fewe wilde sowes bat farowen moor ban onys in be yeere. Nabeless men han seye some farowe ii tymes in be yeere bei goon wel ferre somtyme in heer fedyng by twix ny3gt and day and goon in to her gouert and her denn or it be day and 3ife some tyme be day take hem by he way or hei may come to her

CHAP. 6.—OF THE WILD BOAR AND OF HIS NATURE

A WILD boar is a common beast enough and therefore it needeth not to tell of his making, for there be few gentlemen that have not seen some of them. It is the beast of this world that is strongest armed, and can sooner slay a man than any other. Neither is there any beast that he could not slay if they were alone sooner than that other beast could slay him,1 be they lion or leopard, unless they should leap upon his back, so that he could not turn on them with his teeth. And there is neither lion nor leopard that slayeth a man at one stroke as a boar doth, for they mostly kill with their claws and through biting, but the wild boar slayeth a man with one stroke as with a knife, and therefore he can slay any other beast sooner than they could slay him. It is a proud² beast and fierce and perilous, for many times have men seen much harm that he hath done. For some men have seen him slit a man from knee up to the breast and slay him all stark dead at one stroke so that he never spake thereafter.

They go in their love to the brimming 8 as sows do about the feast of St. Andrew,4 and are in their brimming love three weeks, and when the sows are cool the boar does not leave them.5

He stays with them till the twelfth day after Christmas, and then the boar leaves the sows and goeth to take his covert, and to seek his livelihood alone, and thus he stays until the next year when he goes again to the sows. They abide not every night in the same place, but go where they can find their pasture till all pasture fails them such as hawthorns6 and other things. Sometimes a great boar has another with him but this happens but seldom. They farrow in March, and once in the year they go in their love. And there are few wild sows that farrow more than once in the year, nevertheless men have seen them farrow twice in the year.

Sometimes they go far to their feeding between night and day, and return to their covert and den ere it be day. But if the day overtakes them on the way they like to stay in some little

¹ In spite of the boar being such a dangerous animal a wound from his tusk was not considered so fatal as one from the antiers of a stag. An old fourteenth-century saying was: "Pour le sanglier faut le mire, mais pour le cerf convient la bière.

² Proud. G. d. F., p. 56, orguilleuse. G. d. F., p. 57, says after this that he has often himself been thrown to the ground, he with his courser, by a wild boar and the courser killed ("et moy meismes a il porté moult de fois à terre moy et mon coursier, et mort le coursier").

3 Brimming. From Middle English brime, burning heat.

4 November 30.

6 G. d. F. says "acorns, beachmast and other things."

7 Farrow. See Appendix: Wildboar.

couerte pei wil abide in some litel strength besydes al þat day til it be ny3t. Thei wynde a man¹ as fer as eny oper beest or ferber. The ly non with herbes and wip flowres and specially in Maij be which makeb hem renouel2 her heer and hur fleissh and some good hunters of by 30nde be see seyn that in þat tyme þei bere medecyne for þe good heerbes and be good floures bat bei ete but beruppon I make non affirmacion. They eten al maner of fruytes and alle maner corn. And whan al þat failleb hem þe wroots in the grounde with be rowel of her snowte be which is ryght hard bei wroot so depe in be grounde til bei fynde be Rootes of be feerme and of be spryng and of oper rootes of be whiche bei han be sauoure in be erthe. And perfore haue I saide pat bei wynde wondirly ferre and mervelously. And also beiete alle vermyn and alle kareynes and oper foule þingges þei han an hard skyn and stronge flessh and specially vppon be shuldire that is called be sheeld. Here seson bygynneb from be holy crosse day in Septembre4 in to be feest of Seynt Andrewe⁵ for þan goon þe bremyng of þe sowes for þei ben in here grece whan þei be wiþdrawen from be sowes. The sowes byn in her seson fro be bremyng tyme, which is to say be xii day of Cristmasse, in to be tyme bt bei han farowed. The boores turn hem comonly to be bay at be partyng of his den for be pride that is in hem, and rennen vpon some houndes and vpon men also. But whan be boor is chaufed or wroop or hurt þan he renneþ vpon al þing þat he seeb bifore hym he dwellep in the strong woode and moost thyk that he may fynde and renneb be moost couerte way and be strengeste, bat he may for he wold not be sayn, and also for he tresteb not wel myche on his rennyng, but only on his defence and his despitous dedis,6 and ofte he abideb and turneth hym to a bay and specially whan he is at be bremyng7 and hath a litel auauntage bifore be houndis of be firste rennyng, for bei shul neuere ouertake hym but 3if opere newe houndes be vncoupled to hym he shal wel renne and flee from be sonne ryseng in to be sonne goyng doun 3if he be a yonge boor of iii yere old,8 and countyng from be monyth of Marche that he is farowed inne he parteb from his moder and may wel gendre at þe 3eeres ende.9 They han iiii tusshes to in be jawle boue and ii in the nethir jawle, of

covert or thicket for the day, and wait for the night. They wind a man1 as far as any other beast or farther. They live on herbs and flowers especially in May, which maketh them renew² their hair and their flesh. And some good hunters of beyond the sea say that in that time they bear medicine on account of the good herbs and the good flowers that they eat, but of this I make no affirmation. They eat all manner of fruits and all manner of corn, and when these fail then they root⁸ in the ground with the rowel of their snouts which is right hard; they root deep in the ground till they find the roots of the ferns and of the spurge and other roots which they scent under the earth, And therefore have I said they wind wonderfully far and marvellously well. And also they eat all the vermin and carrion and other foul things. They have a hard skin and strong flesh, especially upon their shoulders which is called the shield. Their season begins from the Holy Cross day in September4 to the feast of St. Andrew5 for then they go to the brimming of the sows. For they are in grease when they be withdrawn from the sows. The sows are in season from the brimming time which is the twelfth day after Christmas till the time when they have farrowed. The boars turn commonly to bay on leaving their dens for the pride that is in them, and they run upon hounds and some at men also, but when he is heated, or angered, or hurt, then he runs at anything he sees in front of him.

He dwells in the strongest wood and the thickest that he can find and generally runs to covert in the thickest, for he does not wish to be seen, as he trusts not in his running, but only in his defences and in his desperate deeds. He often stops and turns to bay, and especially when he is at the brimming and hath a little advantage before the hounds of the first running, and these will never overtake him unless other fresh hounds be uncoupled to him.

He will well run and fly from the sun rising to the setting of the sun, if he be a young boar of three years old.⁸ In the third March counting that in which he was farrowed, he leaves his mother and can engender at the year's end.⁹

They have four tusks, two in the jaw above and two in the nether jaw; of small teeth speak not

défense et en ses armes ").

⁷ G. d. F., p. 60, has the following sentence in lieu of the words in italics: "Espicialment un grant sanglier longuement fuit quant chiens le chassent espicialment quand il est une fois atrote et a un pou d'avantaige devant les chiens de la muete."

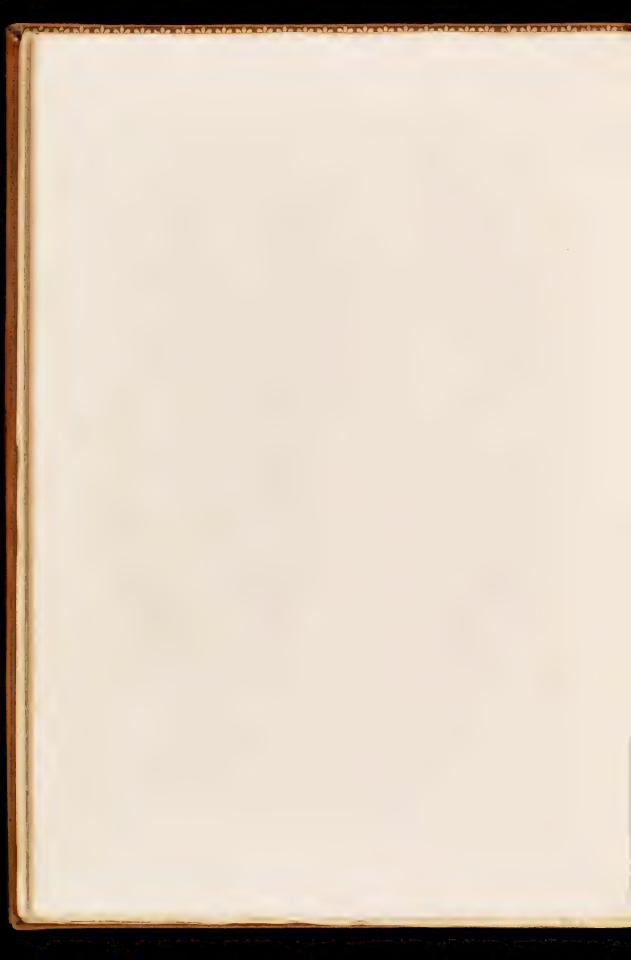
8 As this is somewhat confused we have followed G. d. F. text in the modern rendering. 9 See Appendix: Wildboar.

¹ G. d. F., p. 58, says they wind acorns as well or better than a bear, but nothing about winding a man. See Appendix: Wildboar. ² From F. renouveler. ³ See Appendix: Wildboar. ⁴ September 14. ⁶ November 30. ⁹ Despiteful or furious deeds. G. d. F., p. 60, says that he only trusts in his defences and his weapons ("en sa défence et a ness arms ").

THE UNDOING OF THE WILD BOAR AND PREPARING
THE REWARD FOR THE HOUNDS



Cy deute comment on dow destaur le langler:



be smale tethe speke not I, be whiche byn like anoper boores teth the twey toysshes aboue serue of no thyng saue for to make sharpe his ii neiber tusshes and make hem wel kittyng and men byzounde be see callen be nether tusshes or be boor his armes or his fylis wip be which bei doon grete harme, and also bei ber callen his tusshes aboue gres1 for bei ne seruen of no bing but for to make be obere sharpe as I haue seyd, and whan bei be at be bays euermore bei smyten her tusshes togidere for to make hem sharpe and better kitte. Whan men hunten be boor comonly bei goon to be soile and soileb hem in be drit and 3it bei be hurt be soile is here medecyne. The boor bat is in hys iii yere or litel more passed is more perilous and more swift and more harme dop pan an olde boor as a yong mane moor ban an old, but an hold boore wil rather be dede pan a yonge for he is prudder and more hevy and deyneb nat to flee for raper he wil renne vppon a man ban flee and smytethe grete strokes but not so perilously as a yonge boor. A boor hereth wondire wel and cleerly and whan he is hunted and commeth out of be forest or of be bussh and he is so huntyd pat he must voyde pe contre pan he is ful sore a drad to take the playn contre and leve be forest2 and perfore he putteb his heued out of be woode or he putte out his body and ban he abydeb bere and harkeneb and lokeb about, and takeb be wynde in euery side and 3if bat tyme seeb ony thyng be whiche myght lette hym of his way bat he wold goo than he turneb hym agayn in to be wode and ban wil he neuer more come out boo al be hornes and al the halowyng of be world were bere. But whan he hathe vndir take be way to go out he wil spare for no bing bat he ne shuld holde his way borghout, Whan he fleeb he makeb but fewe turnynges but it be whan he wil turne to a bay and ban he renneb vpon be houndis and vpon be man, and for no strooke ne for wounde bat men doon to hym be playnneth nat ne crieb not but whan he renneth vpon be men ban he manesseth strongly gronyng. But be while he may defende hym silf, he defendeb hym wibout playneng and whan he may no lenger defende hym self, ther ben fewe boores that ne playnnen hem and cryen whan bei be ouyrcome to be deeb,3 as obere swyne doon and aftir hur pastures were hard or neyssh men beren hem not to be kirre4 neibere bei bene not juged as be hert and obere beestis of venerie with grete payn a boor may leve I, the which are like other boar's teeth. The two tusks above serve for nothing except to sharpen his two nether tusks and make them cut well and men beyond the sea call the nether tusks of the boar his arms or his files, with these they do great harm, and also they call the tusks above grinders,1 for they only serve to make the others sharp as I have said, and when they are at bay they keep smiting their tusks together to make them sharp and cut better. When men hunt the boar they commonly go to soil and soil in the dirt and if they are hurt the soil is their medicine. The boar that is in his third year or a little more is more perilous and more swift and does more harm than an old boar, as a young man more than an old man. An old boar lets himself be killed quicker than a young one for he is proud and heavier and deigneth not to fly, and sooner he will run upon a man than fly, and smiteth great strokes but not so perilously as a young boar.

A boar hears wonderfully well and clearly, and when he is hunted and cometh out of the forest or bush or when he is so hunted that he is compelled to leave the country, he sorely dreads to take to the open country and to leave the forest,2 and therefore he puts his head out of the wood before he puts out his body, then he stops there and harkeneth and looketh about and taketh the wind on every side. And if he seeth anything that he thinks might hinder him in the way he would go, then he turneth again into the wood. Then he will never more come out though all the horns and all the holloaing of the world were there. When he has taken the way to go out he will stop for nothing but will hold his way throughout. When he fleeth he maketh but few turns, but when he turneth to bay, and then he runneth upon the hounds and upon the men. And for no stroke or wound that men give him will he complain or cry, but when he runneth upon the men he menaceth, strongly groaning. But while he can defend himself he defendeth himself without complaint, and when he can no longer defend himself there be few boars that will not complain or cry out when they are overcome to the death.3

They drop their lesses (excrements) as other swine do, according to their pasture being hard or soft.

But men do not take them to the curée 4 nor are they judged as of the hart or other beasts of venery.

A boar can with great pain live twenty years;

¹ From the French grès, grinding-stone or grinders.
² G. d. F., p. 60, has "fortress" instead of "forest."
² After the word "death" full stop should occur, for in this MS. and, singularly enough, also in the Shirley MS. the following words have been omitted: "They drop their lesses," continuing "as other swine do."
⁴ To the kirre, or curée, is a mistake in our MS. and the Shirley MSS. G. d. F., p. 61, says "a l'assemblée."

xx yere, he neuyr tasteth his teeb ne his tusshes ne neuvr lesethe hem but it be with strokis.1 The boores grece is good as of obere tame swyne and her flesshe also. Some men seyn þat by þe forlegge of be boor men shul knowe how many yere he is olde, for he shal have as mony smale pittes in he forlegge as he hath yeeres, but I make non affirmacion vpon bat. The sowes leden about her pigges wib hem in to bat tyme bat bei han farowed, ii tymes and no lenger, and þan þei chosen her first pigges away from hem for be bat tyme bei bene ii yere old and iii Marches (sic) countyng be first Marche bat bei were farowed inne,2 and shortely bei haue al be nature of tame sowes saff bat bei ne farowe bot onys in the yere and be tame farewyn ii tymes. Whan bei be wroop bei rennen on men, vpon houndes and vpon beestis as pe wilde boor, And 3if pe cast down a man bei abide lenger vpon hym ban dooth be boor, but she may not slee a man so sone as be boor for she hathe non such tusshes as be boor, but some tyme bei do moche harme with bityng. Boores and sowes goon to soyle gladly whan bei goon to hur pastures al day and whan bei come ageyn bei make sharp her tusshes and cutten agayn be trees, whan bei frooten 3 hem and be come agayn fro be soile bat men calle a trip of a tame swyne is called of wilde swyne a soundre bat is to saye 3if per be passed a v. or vi. togidere.

he never casts his teeth nor his tusks nor loses them unless by a stroke.1 Their fat is good as that of other tame swine, and their flesh also some men say that by the foreleg of a boar one can know how old he is, for he will have as many small pits in the forelegs as he has years, but of this I make no affirmation. The sows lead about their pigs with them till they have farrowed twice and no longer, and then they chase their first pigs away from them for by that time they be two years old and three Marches counting the March in which they were farrowed.2 In short they are like tame sows, excepting that they farrow but once in a year and the tame sows farrow twice. When they are wroth they run at both men and hounds and other beasts as the wild boar does and if they cast down a man they stand longer on him than a boar does, but she cannot slay a man as soon as a boar for she has not such tusks as the boar but sometimes they do much harm by biting. Boars and sows go to soil gladly when they go to their pasture, all day and when they return they sharpen their tusks and cut against trees when they rub3 themselves on coming from the soil. What men call a trippe of tame swine is called of wild swine a sounder, that is to say if there are more than five or six together.

¹ At this point G. d. F., p. 6x, adds: "One says of all bitting beasts the trace, and of red beasts foot or view, and one can call both one or the other the paths or the fues." "Hon apelle de toutes bestes mordans les trasses; et de bestes rousses le pié ou les foyes; et puet l'en apeller et les unes et les autres routes ou erres."

§ To rub, from Fr. fyoder.

CAPITULUM 7" VII.—OF THE WOLF AND OF HIS NATURE

A WOLF is a common beest I now and perfore me nedeb not to telle of his makyng for fewe men be byyonde be see be whiche ne haue seie some of hem. They ben in here loue in Feueryere wib be femellis and ban ben Joly and don in be maner as houndes doon and be in here greet hete of loue x, or xii. daies and whan be buche of hem is most hoote 3if ber be eny wolfes in be contre bei goon alle aftir hur as houndes do after a byches whan she is Joly but she shal not be alyned withe noon of be wolfes safe with on, she doop suche a wise that she shal lede be wolfes vi or viii dayes withoute mete or drynke and without sclepe for bei han so grete corage toward hur þat þei han no wille to ete ne drynk, And whan þei byn ful wery she latteb hem wel rest in to be tyme bat bei ben ascleped and ban she claweb hym with here foot, And wakeh hym bat hur semeth hath loued her moost and moost hab traueilled for hure love and pan pei goo a grete wave thennes and ther he alyned hure, and berfore men seyn by 30nde be see in somme contres whan eny woman dob amys that she is like to be wolf bicche for she takeb hure to be worst and be foulest, And to be moost wreech, and it is soth that be biche of be wolf takeb hure to be foulest and to the moost wreche for he hab moost trauaylled most goo and fastest 1 for hure pan obere han and he moost poor, moost lene, and most wrecch, And þat is þe cause whi men say bat be wolf seghe neuere his fadir, and it is soth somtyme but not alway for it falleb bat whan she hath brost pt wolf pat she loueb moost as I haue seyde and whan be ober wolfes awaken bei putt hem anoon in he foot of hure, and 3if hei may fynde þe wolf and þat bicche holdyng togidere al be other shal renne vpon hym and slee hym and al this is soth as in this caas, But whan in al be contre is but oo wolf and oo bicche of his kynde ban may not bis rewle be sothe, and somtyme by auenture of oper wolfes be so sone awaked or so late bt 3if bat wolf is nat fast with be bicch or by auenture he hathe left hure and pan he fleep away from be ober wolpes (sic) and so bei sleen hym nat and so in his cas he first opynion is nat soothe, They may gete yonge welpes at be yeeres eend and ban bei part away from here fadir and here modir, and somtyme or bei be an xii monyth

CHAP. 7.—OF THE WOLF AND OF HIS NATURE

A WOLF is a common beast enough and therefore I need not tell of his make, for there are few men beyond the sea, that have not seen some of them. They are in their love in February with the females and then be jolly and do in the manner as hounds do, and be in their great heat of love ten or twelve days, and when the bitch is in greatest heat then if there are any wolves in the country they all go after her as hounds do after a bitch when she is jolly. But she will not be lined by any of the wolves save by one. She doth in this wise that she will lead the wolves for about six or eight days without meat or drink and without sleep for they have so great a desire towards her, that they have no wish to eat nor to drink, and when they be full weary she lets them rest until the time that they sleep, and then she claweth him with her foot and waketh him that seemeth to have loved her most, and who hath most laboured for her love, and then they go a great way thence and there he lines her. And therefore men say beyond the seas in some countries when any woman doth amiss, that she is like to the wolf bitch for she taketh to her the worst and the ugliest and the most wretched and it is truth that the bitch of the wolf taketh to her the ugliest and most wretched, for he hath most laboured and fasted1 for her and is most poor, most lean and most wretched. And that is the cause why men say that the wolf saw never his father and it is truth sometimes but not always, for it happeneth that when she has brought the wolf that she loveth most as I have said, and when the other wolves awaken they follow anon in her track, and if they can find the wolf and the bitch holding together then will all the other wolves run upon him and slav him, and all this is truth in this case. But when in all the country there is but one wolf and one bitch of his kind then this rule cannot be truth.

And sometimes peradventure the other wolves may be awake so late that if the wolf is not fast to the bitch or peradventure he hath left her he may fly away from the other wolves, and thus they do not slay him so in this case the first opinion is not true.

They may get young whelps at the year's end, and then they leave their father and their mother. And sometimes before they are twelve months

¹ G. d. F., p. 63, has: "Pource qu'il a plus travaillé et plus jeuné que n'ont les autres."

olde so that hure teeth be wexen vp al at hure ryght after be othere smale teth which they had first, for þei tochen ii tymes in þe yere whan þei be whelpes be first tethe bei cast whan bei ben half yere olde, and eeke hire hookes and pan oper teth commen to hem al newe be which bei bere al her lyfe tyme and nat casteb. And whan bei be woxen vp agayn at her ryght þan þei leuen her fadir and her modir and gon at her auenture, but natwithstondyng bt bei goo fer bei abide not longe fro eibere other and 3if it falle bt bei mete with her fader and her modir be which han norsshed hem they wil make hem joye and grete reuerence alway and also I do you to wete pt whan a becch and a wolf of her kynde han take felowship togidre bei abide comonly euermore togidre and though þat þei somtyme goo seche here fedyng þat oon ferre from pat other they they (sic) wil be to gidre at ny3t 3if bei may or at the ferrtest or iii daies eende, And suche wolfes so in felowship togidre geten mete to her welpes as wel be fadir as be moder sauf only bat be wolf eteb first al his fille and pan he berethe pe remenaunt to his whelpes. The bicche of hem dothe not soo for she bereth her welpes alle hur mete and eteb with hem and 3if be wolf is withe be whelpes whan her modir cometh and she brynge eny bing and be wolf hab not ynow he takeb be fedyng from hur and from her and from her whelpes and eteb his fille first and pan he leueb hem be remenaunt, 3if ber leue ou3t and 3if ther be noght yleft deye for hunger 3if bei wil, for he reccheb but litel so that his bely be fulle, And when he modir seeb hat and hath be fer to seche hur mete she leueb be mete a grete way bennes for her whelpes, and ban she commeb to see if be wolf is wib hem, and if he be pere she abideth so long to he be agoo and ban she bryngethe hem hur mete, But also be wolf is so malicious whan he seeb hur come without fedyng bat he goob and wyndeb at hur mosell and 3if he wynde bat she hath brought eny bing he takeh hure with his tethe and beteh hure so bat she most shewe him wher she hab left hure fedyng and whan he buche perseyueh that he wolf dob so whan she turneb to here whelpes, she commeb all be couerte and sheweth hure not in to be tyme bt she perceyue 3if be wolf is with hem, And if he be bere she hideb hure vnto the tyme that he be gon to his raveyn for be grete hunger bat he hathe, and whan he is a goo ban'she bryngeth here whelpes, her fedyng for to ete and þis is soth, some men seyn bat she bathes hure body and heed because pat pe wolf shuld wynde no ping of hure fedyng, whan she commeth agayne but perof make I noon affirmacion. Ther bene oper heuy wolfes of here nature be which be not so in felawship

old if so be that their teeth are fully grown after their other small teeth which they had first, for they teethe twice in the year when they are whelps. The first teeth they cast when they are half a year old and also their hooks. Then other teeth come to them which they bear all their lifetime and never cast. When they are full grown then they leave their father and mother and go on their adventures, but notwithstanding that they go far they do not stay long away from each other and if it happens that they meet with their father and with their mother the which hath nourished them they are very joyful and always give them great reverence. And also I would have you know that when a wolf or a bitch of the same kind hath fellowship together they generally stay evermore together, and though they sometimes go to seek their feeding the one far from the other they will be together at night if they can or at the farthest in three days. And such wolves in fellowship together get meat for their whelps the father as well as the mother, except that the wolf eats first his fill and then bears the remnant to his whelps. The bitch does not do so for she bears all her meat to her whelps and eats with them. And if the wolf is with the whelps when the mother comes and she brings anything and the wolf has not enough he takes the feeding from her and her whelps, and eateth his fill first, and then he leaves them the remnant, if there be any, and if there be not any left they die of hunger, if they will, for he recketh but little so that his belly be full. And when the mother sees that, and has been far to seek her meat she leaves her meat a great way thence for her whelps, and then she comes to see if the wolf is with them, and if he be there she stays till he is gone and then she brings them her meat. But also the wolf is so malicious that when he sees her come without food he goes and winds her muzzle, and if he winds she hath brought anything he takes her by the teeth and biteth her so that she must show him where she has left her food. And when the bitch perceives that the wolf does this when she returneth to her whelps she keeps in the covert and does not show herself if she perceives that the wolf is with them, and if he is there she hides herself until he has gone to his prey on account of his great hunger, and when he is gone she brings her whelps her food for them to eat. And this is

Some men say that she bathes her body and her head so that the wolf should wind nothing of her food, when she comes to them, but of this I make no affirmation.

There are other heavy wolves of this nature, the which be not so in fellowship, they do not help

WOLF HUNTING

herneis1 bat eny man bereth, ii causes ben principalli whi bei goo vpone men. That on is whan thei bene olde and leson hure teep and hure strength and may not bere hure raveyn as bei were wont to doo and pan most pei goon to children the which ben no stronge price as to hem for nedeb not to bere hem about but soly for to ete hem and be childes flesh is more tendir ban be skyn or be flesshe of a beest. That ober reson is whan bei acharneb in a Contre of werre ber as batels han be pere pei ete of dede men and of men bat ben hanged bat bei may areche berto oiber whan bei falle from be galows and mannys flessh is so sauery and so plesaunt that whane bei han taken to mannys fleissh bei wold neuere ete flessh of opere beest pof pat thei shuld dye for hunger for many men han seyn whan bei han lost be sheepe bei haue take and ete be sheperde. It is a wonder gynnous beest and conyng and a fals moor ban eny ober beest for to take al his auauntage for he wil neuer flee but a litell saaf whan he shal haue nede for he wil alway abide in his strength and haue good breethe for euery day it is nedfull to hym for euery man bat seeb him chaseb awaie and crieb after hym. Whan he is hunted he wil flee al a daye but he be ouersette with greihoundes gladly he wil be take in some vilage or in a broke he wil be litel atte baye but it be so that he may goo no ferther. Somtyme be wolfes by commen woode2 and ban whan bei biten a man wip gret peyn shal he be hool for her bityng is wonder venemous for be toodes bat bei han ete as I haue said and also for her woodnesse and whan bei be fulle or sik bei feden hem wib gras as an hounde doth for to voide hem bei abide longe wipout mete for a wolf shal abide with oute mete vj daies or more, And whan be wolf bitche hab her whelpes comonly she wil doo mon harme nough where she hate hem for feer that she hap to lese hem 8 and 3 if a wolf come to a folde of shepe 3if he may abyde eny while he wil slee hem alle or he bygynne to ete of eny of hem, Men taken hem by yonde be see wib houndes wib greihoundes with nettis and withe cordes. But whan he is take wip nettis or withe cordes he kitteb hem wonder fast with his tethe but me be fast by hym for to slee hym Also men taken hem in puttes and with nedels and with anceps or with venomous poudres pat men zeuen hem in flessh and in mony other manere. Whan the beestale commeh adoun from he hilles he wolfes

beareth. There are two principal causes why they attack men, one is when they are old and lose their teeth and their strength, and cannot carry their prey as they were wont to do, then they mostly go for children, which are not difficult to take for they need not carry them about but only eat them. And the child's flesh is more tender than is the skin or flesh of a beast. The other reason is that when they have eaten flesh in a country of war, where battles have been, they eat dead men. Or if men have been hanged or have been hanged so low that they may reach thereto, or when they fall from the gallows. And men's flesh is savoury and so pleasant that when they have taken to men's flesh they will never eat the flesh of other beasts, though they should die of hunger. For many men have seen them leave the sheep they have taken and eat the shepherd. It is a wonderfully wily and cunning beast, and more false than any other beast when he wants to take advantage, for he will never fly but a little save when he has need, for he will always stay in his strength and he has good breath, for every day it is needful to him, for every man that seeth him chaseth him away and crieth after him. When he is hunted he will fly all day unless he is overset by greyhounds. He will gladly go to some village or in a brook, he will be little at bay except when he can go no further. Sometimes a wolf goes mad and when they bite a man he will scarcely get well, for their biting is wonderfully venomous on account of the toads they have eaten as I have said before, and also on account of their madness. And when they are full or sick they feed on grasses as a hound does in order to purge themselves. They stay long without meat for a wolf can well remain without meat six days or more. And when the wolf's bitch has her whelps usually she will do no harm near where she has them, for fear of losing them.8 And if a wolf come to a fold of sheep and if he can stay a long while he will slay them all before he begins to eat any of them. Men take them beyond the sea with hounds and greyhounds, with nets and with cords, but when he is taken in nets or cords he cuts them wonderfully fast with his teeth unless men get quickly to him to slay him, also men take them within pits, with needle 4 and with haussepieds⁵ or with venomous powders that men give them in flesh, and in many other manners. When the cattle come down from the hills the wolves

This precaution one can observe to-day in districts inhabited by wolves.

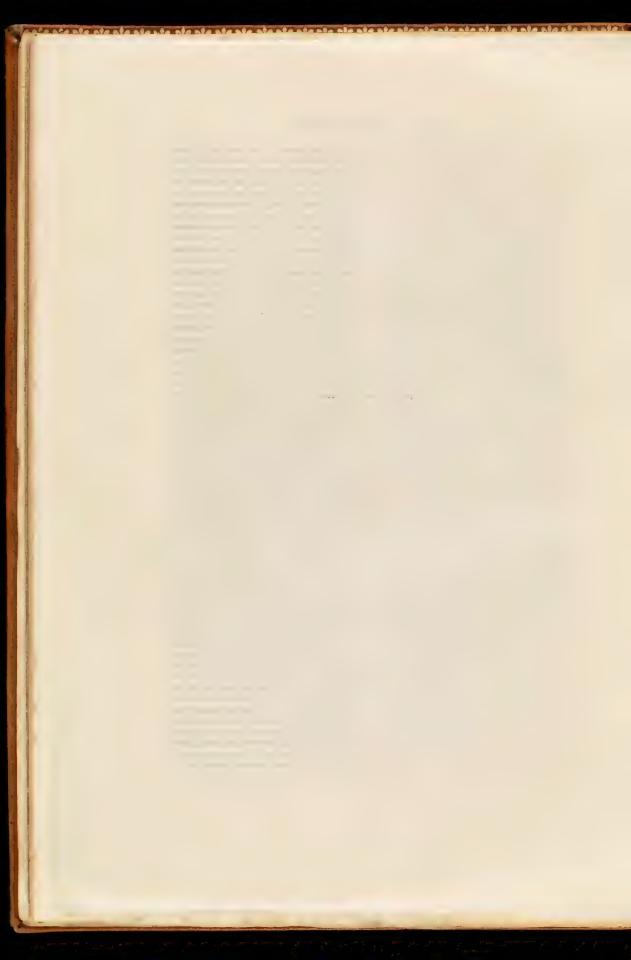
Needles. See Appendix: Snares.

Harness. See Appendix: Arms. 2 Madness. See Appendix: Madness.

⁵ Aucepis (Shirley MS.). G. de F., p. 69: haussepiez, a snare by which they were jerked from the ground by a noose.



en cente comment on com chalace exprendre le loup.

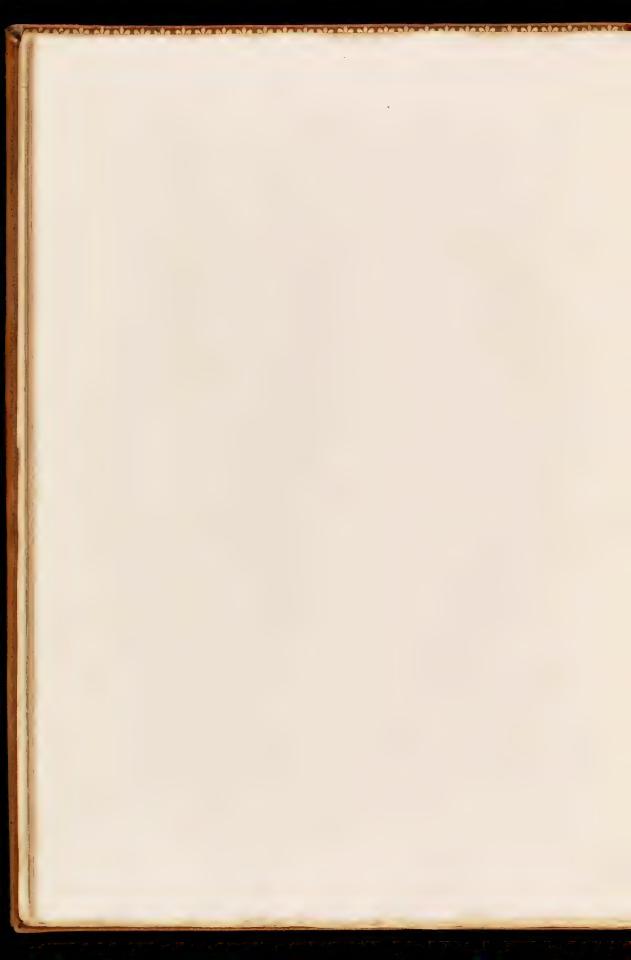


they help nat be buche to norche here whelpes, But whan a wolf and a biche be in felawship togidre and ther be no mo wolfes in pat Contre by verey naturel smellynge he woot wel pat be welpes ben his and perfore he helpep to norssh hem but no bing goodly in to be tyme bat she hab whelpes. The wolf is fattast of al pe yere for he etep al pat he takep and al pat pe bitche and whelpes shuld ete, be becche of hem bereb ix. wekis here whelpes and somtyme iii or iiii daies more ones in be yeere bei goon to her love and ben joly some men seyn þat þe bitche of hem berep no whelpes be whiles her modir lyueth but perof I make non affirmacion the bitches of hem han her whelpes as obere tame bitches som tyme moo and somtyme lasse, thei han strength namely bifore 1 and euelle 2 bei be and stronge for somtyme a wolf shal wel sclee a cowe or a mare and he hathe grete strengthe in be mouthe somtyme he shal bere in his mouthe a goot or a shepe or a yong hogge and nat towche be grounde and shal renne so fast berwip bat but 3if mastifs or men on hors bak happe to renne bifore hym be heerdes ne non ober man on foot shal neuer ouyrtake hym bei lyuen of al maner fleissh and of alle karaynes and of alle maner vermyn, And bei lyuen nat long for bei lyuen not but xiii or xiiii yere thei han euel bytyng and venemous for be toodes and obere vermyn bat bei eten bei goon so fast whane bei ben voide bat men han late renne at hem iiii leeces of greihoundes eueryshon aftir opere be whiche my3t not take one of hem for bei rennene also fast as eny beest in be world and duren longe rennyng for he hath a long breeth. Whan he is long hunted with rennyng houndes he ne fleeb but litel fro hem but 3if the greihoundes or opere houndes hast hym be faster he fleeb al be Covert3 as a boor and comonly by he hie waies and comonly he good to gete his liflode by nyght and sometyme by daye whan he is soor a hungred, And some per be pat huntep at pe hert and at pe wilde boor and at the Roo buk and wyndeb as fer as a mastif and takepe houndes whan bei may. Ther ben some that eten children or men and ete noon opere flessh fro be tyme bat bei be acherned 4 with mennys flessh for rather bei wolde be dede and bei ben cleped werwolfes for men shuld be ware of hem and bei be so cawtelous bat whan þei assaien a man þei haue an holdyng vpon hem or be men se hem and sif men see hem bei wil come upon hym so gynnously and with gret peyn the man may eskape that bei ne be take and slavn for bei can wondere wele kepe hem from eny the bitch to nourish the whelps but when a wolf and a bitch are in fellowship and there are no wolves in that country by the natural smelling he knows well that the whelps are his and therefore he helps to nourish them but not well. At the time that she has whelps the wolf is fattest in all the year, for he eats and takes all that the bitch and whelps should eat. The bitch carries her whelps nine weeks and sometimes three or four days more. Once in the year they are in their love and are jolly. Some men say that the bitches bear no whelps while their mother liveth, but thereof I make no affirmation. The bitches of them have their whelps as other tame bitches, sometimes more, sometimes less. They have great strength especially in front,1 and they be evil2 and strong for sometimes a wolf will slay a cow or a mare as he has great strength in his mouth, sometime he will carry in his mouth a goat or a sheep or a young hog and never touch the ground with it, and shall run so fast with it that unless mastiffs or men on horseback happen to run before him, the shepherds nor no other man on foot will ever overtake him. They live on all manner of flesh and on all carrion and all kinds of vermin, and they live not long for they do not pass fourteen or fifteen years. Their biting is evil and venomous on account of the toads and other vermin that they eat. They go so fast when they are empty, that men have let run four leashes of greyhounds, one after the other and they could not overtake him, for he runs as fast as any beast in the world, and he lasts long running, for he has a long breath. When he is hunted long with running hounds he flies but little from them, unless the greyhounds or other hounds press him. He runs in the covert as a boar does and usually runs by the high ways. And generally he goes to get his livelihood by night, but sometimes by day, when he is sore ahungered. And there are some wolves that hunt the hart, the wild boar and the roebuck, and can wind as far as a mastiff, and take hounds when they can. There are some that eat children and men and eat no other flesh from the time that they be blooded4 by men's flesh for they would sooner die. They are called wer-wolves, for men should beware of them and they are so cautious that when they assail a man they get hold of him before the man can see them, and yet if men see them they will come upon him so cunningly that with great difficulty a man will escape being taken and slain, for they can wonderfully well defend themselves from any harness that a man

Probably "forequarters" are meant.
 He keeps to the coverts.

² G. d. F., p. 66, has "evil biting."

⁴ Acherned, from O. Fr. acharné, to blood, from chair, flesh.



commen adoun also for to have her liflode, Thei folowyn comonliche after men of Armes for þe Carayns of the beestis or of be dede horses or oper pinggis. They howlen as be houndes and it bei be but ii bei make such a noyse as 3if bere a route of vii or viii, and pt is be nyght, whan be weder is cleer and brygte or whan bei ben yong wolfes and han not 3it passed her first yere or whan men lay traynes for hem to acharne hem to take hem withe grete poyn shul bei euere come agayn ther as they han ete the flessh þat men han laide to acharne hem with and specially old wolfes at he leest way at he frist tyme that thei shul ete but whane bei han ete ii or iii tymes bat bei be assured bat no men do hem harme ban sometyme bei abide, But some wolfes be so malicious bat wil ete in be nyghte and be day bei shul be away bennes ii myle or moor and specially 3if bei haue byn agreued in þat place or 3if þei fele þat men haue maked for hem eny trayn wip flessh for to hunte at hem They pleyn not whan men sleen hem as houndes don but of opere natures bei ben most like hem whan men lat renne greyhoundes at a wolf he loketh ageyn toward hem and whan he seeth hem come he knoweth a noon hym b' shal take hym and þan he hasteb hym for to go be while he may, and 3if bei ben greyhoundes be whiche dure not take hym thei wil knowe hem anoon and than be wolf shal not hast hym of his first goyng, And 3if men lat renne at hym at be side or bifore moo greihoundes which wil sese hym whan be wolf seeb and he be fulle he voideb both bifore and behynde in al his rennyng1 for to be more list and more swyft men may not norsshe a wolf boo he were take neuer so 30ng and chastised and bete and I hold undir disciplyne bat he ne shal do harm 3if he haue tyme and space for to do it as neuere shal he be so prive 3if menleve hym out bt he ne shal loke hider and pider for to loke 3if he may do eny harme or he lokeb 3if eny man wil do hym eny harme for he knoweb wel and woteb wel bat he dob euel and berfore men ascriethe and hunteth and scleep and 3it for al that he may not leue his euel nature, Men seyn þat þe ryght foot bifore of pewolf is good for medecyne for pe euel of be brestes and for boocches that comen to be swyne under be Shulders2 and also be lyuere of be wolf idried is good for a mannes lyuere but perof make I non affirmacion for I ne wold put in my book no bing but verry soth. The wolfes skynn is hoot for to make cuffes or pilches but he furrour herof nys not faire and also it stinkeh ouere but it be wel tawed.4 come down also to get their livelihood. They follow commonly men of arms for the carrion of the beasts or dead horses or other things. They howl like hounds and if there are but two they will make such a noise as if there were a route of seven or eight if it is by night, when the weather is clear and bright, or when there are young wolves that have not yet passed their first year, or when men lay trains to take them. They will scarcely come again to the place where men have put the flesh, especially old wolves, at least for the first time that they should eat, but if they have eaten two or three times and they are assured that no one will do them harm sometimes they will remain. Some wolves are so malicious that they will eat in the night and in the day they will go a great way thence, two miles or more, especially if they know that they have been aggrieved in that place, or if they feel that men have made any train with flesh to hunt them. They do not complain when men slay them as hounds do, otherwise they are most like them. When men run greyhounds at the wolf he turns to look at them, and when he sees them he knows which will take him, and then he hastens to go while he can, and if they be greyhounds which dare not take him, the wolf knows at once and then he will not hasten at his first going. And if men let run at him from the side, or before him. more greyhounds which will seize him, when the wolf sees them, and he be full, he voids both before and behind while he is running to be lighter and swifter. Men cannot nurture a wolf, though he be taken ever so young and chastised and beaten and held under discipline, for he will always do harm, if he hath time and place for to do it, he will never be so tame, but that when men leave him out he will look hither and thither to see if he may do any harm, or he looks to see if any man will do him any harm. For he knoweth well and woteth well that he doth evil and therefore men cry at, hunt, and slav him,

And for all that he will not leave his evil nature. Men say that the right fore foot of the wolf is good for medicine for the evil of the breast and for the botches (sores) which come to tame swine under the shoulder.2

The liver of the wolf dried is good for a man's liver, but thereof I make no affirmation, for I will put in my book nothing but very truth. The wolf's skin is warm to make cuffs or pilches of, but the fur thereof is not fair, and also it stinketh ever unless it is well tawed.4

¹ G. d. F., p. 70, "tout en courant."

² This should be "jaw." G. d. F., p. 70, has maisselles, i.e., Māchoires.

³ Pelisses.

⁴ Prepared. Tawing is a process of making hides into leather—somewhat different from tanning. There were tawers and tanners. See Appendix: Taw.

CAPITULUM VIII.—OF THE FOX AND OF HIS NATURE

THE fox is a comon beest and perfore me nedeb not to telle of his makying for per be but fewe gentilmen bat ne han sey some he hathe many suche condicions as be wolf for be foxen1 of the fox bereb as longe as the bicche of be wolf bereb her whelpes some tyme moore and sumtyme lasse saf þat þe foxen fox whelpeb vndir þe erthe moore depe ban be bitche of the wolf doop. The ffixen of the fox is a saute2 ones in be yeere she hab venemous bytenge as a wolf and his lif is no lenger than a wolfes lif with grete payn men take be fox namely be fixen whan she is with welpes for whan she is wip whelpes and is hevy she holdith hur euermore nye her hoole for sumtym she welpeth in a faus hoole and sumtyme in grett beries and somtyme in holowe trees and perfore she draweth euermore nye her beries and 3if she here eny thing anoon she goob berynne or eny houndes may come to hure she is a fals beest and a malicious as a wolf, The huntynge for be fox is faire for be good crie of be houndis3 bat followen hym so nye and wip so good a wille alway bei senter of hym for he fleb by bik spoies and also for he stinkeh euermore and with gret payne he wil leeeue (sic) a couert whan he is perinne he takep not playn contre for he tresteth not on his rennyng nepere in his defence for he is to feble and 3if he do it shal be by verey strength of men and houndes and euermore more he shal holde be Couert and 3if he may not keuere hym but with a brere 3it will he keuere hym with that and whan he seeth pat he may not dure than he goop to the erthe, where he may next eny fynde the which he knoweth wel and ban may men digge hym out and take him so bat he be in esy digging but not amonge roches' and 3if greihoundes 3euen hym mony

CHAP. 8 .- OF THE FOX AND OF HIS NATURE

THE fox is a common beast and therefore I need not tell of his making and there be but few gentlemen that have not seen some. He hath many such conditions as the wolf, for the vixen1 of the fox bears as long as the bitch of the wolf bears her whelps, sometimes more sometimes less, save that the vixen fox whelpeth under the earth deeper than doth the bitch of the wolf. The vixen of the fox goeth a clicqueting2 once in the year. She has a venomous biting like a wolf and their life is no longer than a wolf's life. With great trouble men can take a fox, especially the vixen when she is with whelps, for when she is with whelps and is heavy, she always keeps near her hole, for sometimes she whelpeth in a false hole and sometimes in great burrows and sometimes in hollow trees, and therefore she draweth always near her burrow, and if she hears anything anon she goeth therein before the hounds can get to her. She is a false beast and as malicious as a wolf. The hunting for a fox is fair for the good cry of the hounds3 that follow him so nigh and with so good a will. Always they scent of him, for he flies through the thick wood and also he stinketh evermore. And he will scarcely leave a covert when he is therein, he taketh not to the plain (open) country for he trusteth not in his running neither in his defence, for he is too feeble, and if he does, it is because he is (forced to) by the strength of men and hounds. And he will always hold to covert, and if he can only find a briar to cover himself with, he will cover himself with that. When he sees that he cannot last, then he goes to earth the nearest he can find which he knoweth well and then men may dig him out and take him, if it is easy digging, but not among the rocks.4 If greyhounds

¹ Also spelt Ffixen, probably from G. Füchsin. See Appendix: Fox.

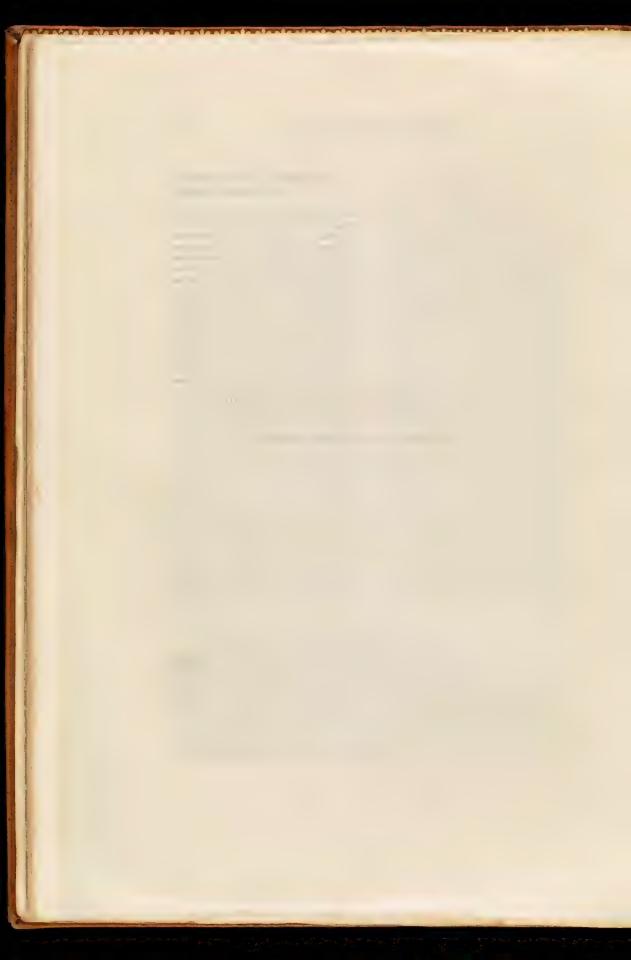
² From F. sauter, in heat; the term in the modern text is used by Turbervile (p. 188).

³ G. d. F., p. 72, says, "because the hounds hunt him closely."

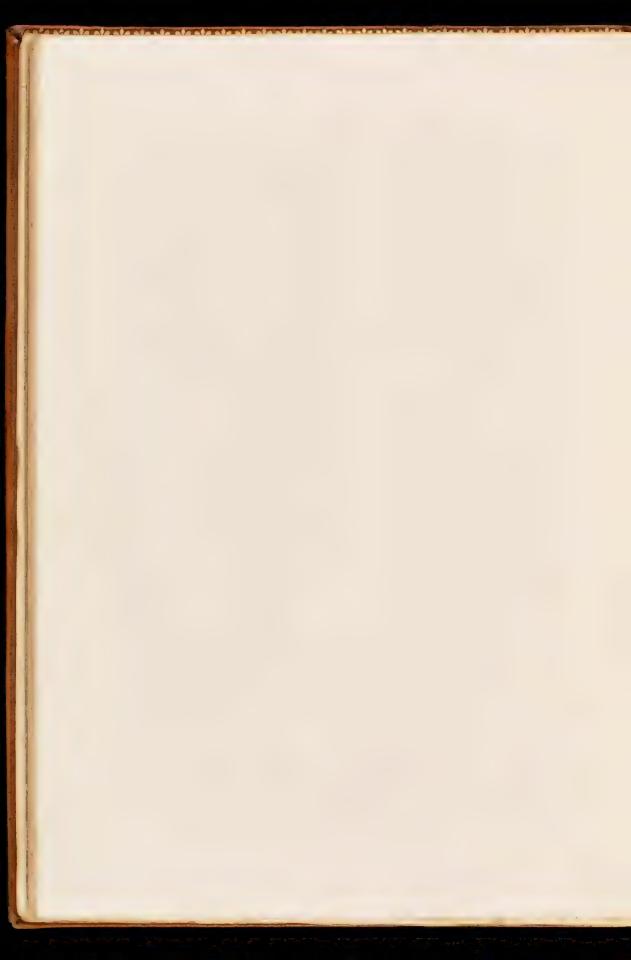
⁴ Our MS. only gives this one chapter on the fox, while Gaston Phœbus has another: Comment on doit chassier et prendre le renard. In this he gives directions as to earth-stopping, and taking him in pursenets, and smoking him out with "orpiment and sulphur and nitre or saltpetre." He says January, February, and March are the best months for hunting, as the leaf is off the trees and the coverts are clearer, so that the hounds have more chance of seeing the fox and hunts him closer. He can third of the hounds should be up thin to draw the covert and the others in release. and hunt him closer. He says that one-third of the hounds should be put in to draw the covert, and the others in relays should guard the boundaries and paths, to be slipped as required. Although this is a Frenchman's account of fox-hunting, we have no reason to believe that the fox was treated at that period better by English sportsmen, for until comparatively recent times the fox was accounted vermin, and any means by which his death could be encompassed were considered legitimate, his extermination being the chief object in hunting him, and not the sport. A good run with foxhounds in the days of Henry IV. and Henry V. would have been more accidental than wished for, and by means of nets placed round the coverts and relays of greyhounds and other hounds, placed without the boundaries of the woods which were being drawn, poor Reynard stood little chance of fair play, and if he tried to steal away was most likely chopped close to covert, or knocked on the head with a hunting-pole as he struggled in the meshes

FOX HUNTING "ABOVE GROUND WITH RACHES OR RUNNING HOUNDS

This is probably the oldest existing detailed picture of this sport, so called to distinguish it from fox drawing







teyntes and ouerset hym, be last remedye of hym is 3if he be in playn cuntre he vishiteh1 gladly be griehoundes by cause bat bei should leue hym for be stinche of be dritt and also for be feer bat he hathe. O litel greihounde2 dooth greet hardyness whan he taketh a fox by hym silf for men han seyn many grete greihoundes the which myght wel take the hert and a wilde boor and a woolf and wold lat be fox goo. And whan be fixen by assaut goth in hure love and she sechel the dogge fox she cryeth wib an hos vois as an wood hounde dothe and also whan she calleth hure whelpes whan she mysseth eny of hem she clepeth hem in be same wise, The fox ne pleyneb hym nat whan men slee hym but euere he defendeth hym at his pouer be while he may lyve, he lyueb of al vermyn and of alle kareyns and oper fowle wormes3 his best mete þat he moost loueth is hennys, Capones, dokes, young gees and other wilde fooules whan he may gete hem and also botirflies gressoppes, milk and buttyr They done grete harme in wareyns of conynges of hares be whiche bei ete and take hem so gynnously and withe grete malice, and not with rennyng Ther byn some bat ben hunted* as he wolf and some hat goon no where but to be villages to feche be ravayne for her fedyng. As I have saide bei bene so gynnoule and so sotil þat neiþer men ne houndes may put no remedy perto ne may not keke heme of her fals turnes. Also foxes dwellen comonly in grete hegges or in greet couerts or in beries nye some townes or villages for to do euermore harme to the hennes or to oper pinges as I have said. be foxes skynnes been wonder hoote for to make Cuffes or furres and 3it bei stynke euere more but 3if bei be wel tawed be grece of be fox and be marie be good for the hardyng of be synowes. Of be other maners of be fox and of his gymres5 (sic) shall I speke moore openly here aftir. Men taken hem with houndes with greihoundes, with haies and with pursnettis but he kitteb hem with his teeth as be mascles of be wolf doop but nat so sone.

give him many touches and overset him, his last remedy, if he is in an open country, will be that he vishiteth1 gladly, so that the greyhounds should leave him for the stink of the dirt and also for the fear that he has.

A little greyhound2 is very hardy if he takes a fox by himself, for men have seen great greyhounds which might well take a hart and a wild boar and a wolf and would let the fox go. And when the vixen is assaute, and goes in her love to seek the dog fox she cries with a hoarse voice as a mad hound doth and also when she calls her whelps when she misses any of them she calls in the same way. The fox does not complain when men slay him, but he defends himself with all his power while he is alive. He liveth on all vermin and all carrion and on foul worms.3 His best meat that he most loveth are hens, capons, duck and young geese and other wild fowls when he can get them, also butterflies and grasshoppers, milk and butter. They do great harm in warrens of rabbits and hares which they eat, and take them so cunningly and with great malice and not by running. There are some that hunt as a wolf and some that go nowhere but to villages to seek the prey for their feeding. As I have said they are so cunning and subtle that neither men nor hounds can find a remedy to keep themselves from their false turns. Also foxes usually dwell in great hedges or in great coverts or in burrows near some towns or villages for to evermore harm hens and other things as I have said. The foxes' skins are wonderfully warm to make cuffs and furs, but they stink evermore if they are not well tawed. The grease and the marrow are good for the hardening of sinews. Of the other manners of the fox and of his cunning I will speak more openly hereafter. Men take them with hounds, with greyhounds, with haves and with purse-nets, but he cutteth them with his teeth, as the male of the wolf doth but not so quickly.

of a net. And even as late as the seventeenth century we find that such treatment was considered justifiable towards a fox, for, as Macaulay tells us, Oliver St. John told the Long Parliament that Strafford was to be regarded, not as a stag or a hare, to whom some law was to be given, but as a fox, who was to be snared by any means, and knocked on the head without pity (vol. i. p. 149).

Voiding excrements.

p. 73, says, un pelit lévrier de lièvre (greyhound for the hare) in contradistinction to large greyhounds, such as the deerhound and wolfhound used for big game

G. d. F., p. 73, has ordures.

⁴ According to G. d. F., p. 74, it should not read that some are hunted like wolves, but that they themselves hunt like wolves

⁶ Gynnes, or tricks, or cunning

CAP™ IX™—OF THE GREY AND OF HIS NATURE

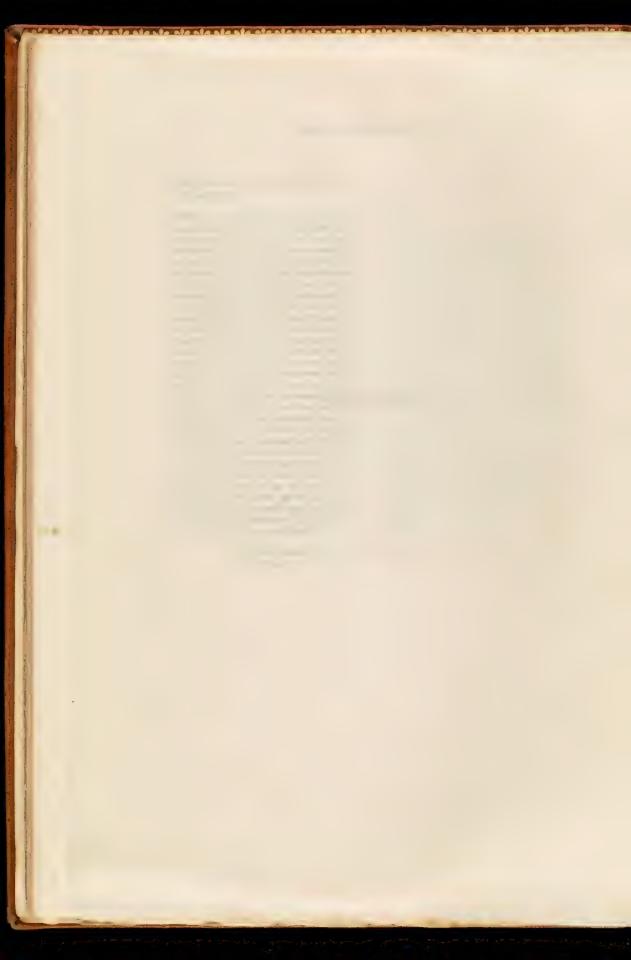
THE grey is a comon beest inowe and perfore me nedeb not to telle of his makyng for ber ben fewe men bat ne haue sey some of hem, and also I take noon hede to speke myche of hym for it is no beest þat nedeþ eny grete maystrie to devise of be huntyng of hym ne to hunt hym wyth strength for a grey ne fleep not but a litel way pat he ne is ouercome with houndes anoon or ellis he putteb hym into be bay, and ban is he slayn anoon his moost dwellyng is in be erbe namely beries and 3if he be out perof he wil not walk fer pennes he lyueb withe alle vermyes and kareyes and of alle fruytes and of alle binges as be fox but he dar not aventure hym so fer by day as be fox for he can not ne may not flee. He lyueb more by slepyng þan by ony other þyng. Onys in þe 3eer þai farowe as be fox1 whan bai be hunted bei defende hem longe and myghtely and han euel byteng and venemous as he fox and 3it hei defende hem better pan pe fox. It is a beest of pe werld pat gaderith most grece withinne and pat is for be longe slepyng þat he slepeth, and his grece bereþ medecyne as bat of be fox and 3it wel moor, Men seyn þat 3if a Childe þat neuer þt neuer had wered shoon and be first shon bat he shuld were were makyd of þe greyes skyn þat chyld shuld here horses of farsyn 3if he shuld ryde upon him, but perof make I non affirmacion. His flessh is not to ete ne pat of pe fox ne of pe wolf.

CHAP. 9.—OF THE BADGER AND OF HIS NATURE

THE badger is a common beast enough and therefore I need not tell you of his making, for there be few men that have not seen some of them, and also I shall take no heed to speak much of him, for it is not a beast that needeth any great mastery to devise of how to hunt him, or to hunt him with strength, for a badger can fly but a little way before he is overcome with hounds, or else he goes to bay and then he is soon slain. His usual dwelling is in the earth in great burrows and if he comes out he will not walk far thence. He liveth on all vermin and carrion and all fruits and on all things such as the fox. But he dare not venture so far by day as the fox, for he cannot flee. He liveth more by sleeping than by any other thing. Once in the year they farrow as the fox.1 When they are hunted they defend themselves long and mightily and have evil biting and venomous as the fox, and yet they defend themselves better than the fox. It is the beast of the world that gathereth most grease within and that is because of the long sleeping that he sleepeth. And his grease bears medicine as does that of the fox, and yet more, and men say that if a child that has never worn shoes is first shod with those made of the skin of the badger that child will heal a horse of farcy if he should ride upon him, but of that I make no affirmation. His flesh is not to eat, neither is that of the fox nor

¹ G. d. F., p. 76, adds: "And they farrow their pigs in their burrows as does the fox."

BADGER DRAWING





Cp apres deule commune on dir chalact et prendre le blanan.



WILD CAT HUNTING WITH HOUNDS





Cp aps deule coment on doit dulace et prendre le dut à force.



CAP" 10.-OF THE CAT AND OF HIS NATURE

THE cat is a comoun best inowe it nedeb nat to telle of his makyng for fewe men ben þat ne han seie som of hem. Nabeless ber byn many diuers maners of cattes aftir som maistris opynyons and namely of wylde and specially per ben some cattes pt byn as moche as leopardes and som men callen hem Guyen loupes corryners1 and oper Cattes wolfes and it is euel saide for bei ben neiber wolfes ne coriners ne cattes wolpes mene mist calle hem Cattes leopardes pan oper wyse for pei drawe more to a leopardes kynde than to anober best. bei lyuen be suche mete as oper cattes doon saf that bei take hennys in hegges2 and goot and sleep (sic) 3it bei fynde hem allon for þei ben as moche as a wolt and alle moost byn fourmed and made as a libard but hur tayle is nat so longe, a greihound alon myght not take oon of hem to make him abide for a gray hond shuld rather take and hold faster and more stedfastly a wolf pan he shuld oon of hem for he clees as a leoparde and ferbermore ryght bytyng. Men hunten at hym but seeld but 3it it be by auenture whan be houndes fynde by auenture such a Catt he wil not be longe hunted for anoon he putteb hym to his defence or he renneb vpon a tree. And by cause pat he fleep not longe perfore shal I not speke but litel of huntyng for in his huntyng nedeth no grete maystre. And þei beren her kytons, And be in hure loue as othir Cattes sauf þei han but ii kyttons at onys þei dwell in holowe trees and ber bei make her liggynge8 and her beddes of ferne and of gras. The Catte helpeb euel to norssh his kyttons as be wolf dob his welpes. As of comoun wylde Cattes me nedes nat to speke myche of hem for every hunter in Ingelond knowethe hem and her felnesse and malice wel inowe. But cone ping dare I wel say that if eny beest hab the deuelis streynt in hym wipout doute it is he Catt and hat boh he wilde and the tame.

CHAP. 10.-OF THE WILD CAT AND ITS NATURE

THE cat is a common beast enough therefore I need not tell of his making, for there are few men that have not seen some of them. Nevertheless there are many and diverse kind of cats, after some masters' opinions, and specially of wild cats. Especially there are some cats as big as leopards and some men call them Guyenne loup cerviers and other cat-wolves, and this is wrong for they are neither wolves nor cerviers nor cat-wolves, they might better call them cat-leopards than otherwise, for they draw more to the leopard kind than to any other beast. They live on such meat as other cats do save that they take hens in hedges2 and goats and sheep, if they find them alone, for they are as big as a wolf, and almost the form and make of a leopard. but their tail is not quite so long. A greyhound alone could not take one of them to make him stop, for a greyhound could sooner take and hold fast and more steadfastly a wolf than he could one of them. For he claws as a leopard and furthermore bites hard. Men hunt them but seldom, but if peradventure they do, such a cat would not be long hunted for soon he putteth him to his defence or he runneth up a tree. And because he flieth not long therefore shall I speak but little of his hunting for in hunting him there is no need of great mastery. They bear their kittens and are in their love as other cats save that they have but two kittens at once. They dwell in hollow trees and there they make their ligging⁸ and their beds of ferns and of grass. The cat helps as badly to nourish his kittens as the wolf does his whelps. Of common wild cats I need not to speak much, for every hunter in England knows them, and their falseness and malice are well known. But one thing I dare well say that if any beast has the devil's spirit in him without doubt it is the cat, both the wild and the tame.

Shirley MS. has "and egges," instead of in hedges, which is the rendering G. de F. gives.
 See Appendix: Ligging.

According to the Shirley MS. this passage runs, "Men calleth him in Guyene loupeceruyers," See Appendix:

CAP. XI.—OF THE OTERE AND HIS NATURE

OTIRE is a comoun beest inow and perfore me nedeb nat to telle of his makynge she lyueth wib ffisshe and dwelleb nye be Ryuers and ny be poondes and stangkes1 and somtyme she fedeb hur wip gras of be medowes and abiden gladly vndir be rootes of trees nye be Ryuerse and goon in her fedyng as dob anobere beest to be gras only in be newe gras only in be new2 gras tyme and to be fissh as I have said. They swymmeb in waters and in reuers and som tyme dyueb vndir be watir whan she wole and perfore no fissh may eskape hure pat she ne it taketh but it be to greet. He doop greet harme namely in poondes and in stangkes for a couple of oters without moor shall wel destroy of fissh a poond or a greet stank, and perfore men hunten hem, pei goon in her loue in tyme þat ferettis don and so þei þat hold ferettis in her houses may wel knowf the tyme perof bei beren her whelpes as long as be ferettis and som tyme more and some tyme las bei welpen in hooles vnder þe trees ny þe Ryuers men hunte at hym wip houndes by grete maistrie as I say here aftir3 and also men take hem oper while in Ryuers wip smale cordes as men do be fox withe nettis and with oper gynnes. She hathe euel bityng and venomes and of hure strength defendithe hure myghtely fro be houndes. And whan she is take with nettis but men be bere anon she alto rendyth hem hem (sic) with her tethe and delyuereb hure self out of hem, lengere wil I make no mencioun of hure ne of hure nature for be huntyng at hure is be best bat men may see of hure sauf only she hab a foot as a goos for she hab a litel skyn from pat oon cle to pat other and she hap non hele, sauf þat she hab a litel lompe vnder þe foot and men clepen be steppes or be marches of be Otere as men clepe be trace of be hert, and his fumes tredeles or spraintes4 be otere dwelleb but a litel in oo place for whan she goop soor affrayed b ben be fisshe. Somtyme she shal swyme vpward and dounwarde sechyng be fisshe a myle or ii but it be in a stanghe. Theremenant of his nature I remitte to Milbourne⁶ be king otere hunte. As of al oper vermyn I speke nat bat is to say of marCHAP, 11.—THE OTTER AND HIS NATURE

AN otter is a common beast enough and therefore I need not tell of his making. She liveth on fish and dwells by rivers and by ponds and stanks.1 And sometimes she feedeth on grass of the meadows and bides gladly under the roots of trees near the rivers and goes to her feeding as do other beasts to grass, but only in a new grass time, and to fish as I have said, she swimmeth in waters and rivers and sometimes diveth under the water when she will, and therefore no fish can escape her and that she cannot take unless it be too great a one. She doth great harm specially in ponds and in stanks, for a couple of otters without more shall destroy the fish of a great pond or great stank, and therefore men hunt them. They go in their love at the time when ferrets do, so they that keep ferrets in their houses may well know the time thereof, they bear their whelps as long as the ferrets and sometimes more and sometimes less. They whelp in holes under the trees near the rivers. Men hunt them with hounds by great mastery, as I shall say hereafter.8 And also men take them at other times in rivers with small cords as men do the fox with nets and with other gins. She has an evil biting and venomous and with her strength defends herself mightily from the hounds. And when she is taken with nets unless men get to her at once she rendeth them with her teeth and delivers herself out of them. Longer will I not make mention of her or of her nature, for the hunting of her is the best that men may see of her, save only that she has the foot of a goose, for she has a little skin from one claw to another, and she has no heel save that she hath a little lump under the foot, and men speak of the steps or the marches of the otter as men speak of the trace of the hart, and his fumes tredeles or spraints.4 The otter dwelleth but little in one place, for where she goeth the fish be sore afraid. Sometimes she will swim upwards and downwards seeking the fish a mile or two unless it be in a

Of the remnant of his nature I refer to Milbourne 6 the king's otter hunter. As of all other vermin I speak not, that is to say of martens and pole cats for

¹ Stanks, i.e., pools or ponds. See Appendix: Stanks.

² Clerical error. "Only in the new grass" is repeated twice.

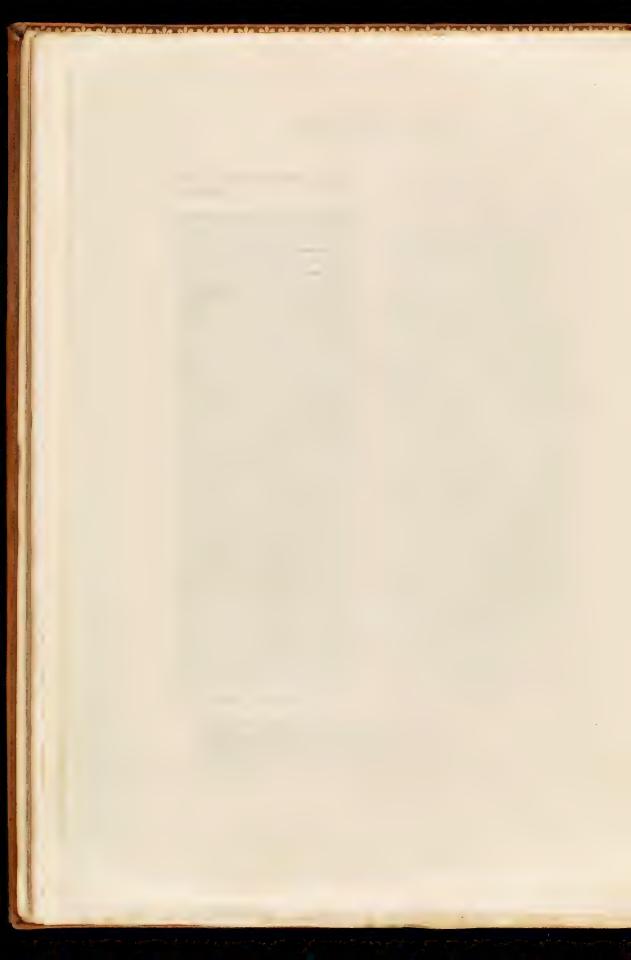
³ The author of "Master of Game" does not say anything more hereafter about the otter.

⁴ See Appendix: Excrements.

5 Frightened or scared.

6 In the Shirley MS. the name is spelt Melbourne. In Priv. Seal 674/6456, Feb. 18, 1410, William Melbourne is valet of our otterhounds. See Appendix: Otter, Hunt Officials.

OTTER HUTING





Cy apres deute comment on doit chalacter prendre la louter.



tryns and of polcattes for no good hunter good to woode wip his houndes in entente to hunte for hem ne pe wyde Cat neiper. Napeless oper while as men seche a Couerte for pe fox and may non fynde pe houndes hap to fynde hym and pan be huntere reioyceb his houndes for pe exploit of his houndes and also for it is vermyn that bei renne to, Of conynges speke I not for no man hunteth for hem but zit it be bisshhunters1 and bei hunte hem with ferettis and wib long smale haies what Racches pat rennen to a Cony in ony tyme hym ouzt to be astried saying to him lowde ware Riot ware for non oper wilde best in Engelond is callid ryott sauf be Conynge alonly.2

no good hunter goes to the wood with his hounds intending to hunt for them nor for the wild cat either. Nevertheless when men seek in covert for the fox and can find none, and the hounds happen to find them and then the hunter rejoiceth his hounds for the exploit of his hounds, and also because it is vermin that they run to. Of conies I do not speak, for no man hunts them unless it be fur hunters,1 and they hunt them with ferrets and with long small hayes. Those raches that run to a coney at any time ought to be rated saying to them loud, "Ware riot, ware," for no other wild beast in England is called riot save the coney only.2

² See Appendix: Riot.

¹ Fur hunters, Bissh, bise, bys, a fur frequently mentioned in early records. See Appendix: Bisshunters.

CAP. XII. 12.—OF PHE MANERE AND TATCHES AND CONDICIONS OF HOUNDES

AFTIR pat I have spokyn of be nature of beestis, of venery and of chace be whiche men shal hunte, nowe wil I telle yow of be nature of hundes be which hunteth and nemeth hem, and fyrst of hure noble condicions bat be so grete and merveillous in some hundes bat ber is no man bat maye leve it but he were a good skilful hunter and wel knowyng, and þat I haunted hem longe, for an hounde is be moost resonable beest and beste knowyng of eny beest þat euere God made, and 3it in som case I neiber out take man ne ober ping for men fynde it in so many stories and so moche noblesse in houndes alway from day to day, þat as I haue said þer nys no man þat may leue ne benk it. Nabelees natures of men and of alle beestes goon eueremore descendyng and decresyng bothe of lif, and of goodnesse, of streyngth and of alle opere binges so wondirly, as he Eerle of Foix Phebus seib in his booke that whan he seeth be houndes bat ben now at huntyng and benkeb on the houndes bat he hab I seie in tyme bat is passed, and also in be goodnesse and be trouthe be whiche was sumtyme in be lordes of bis world and oper comoun men, and seeth pat is in hem this tyme, trewly he seithe bat ber non comparisoun, and his knowed wel euery man hat hath eny good reson. But now lat God ordeyne therof what his good wille is. But for to drawe to my matere and telle be noblenesse of be houndes, be whiche han ben, some good tales I shal you telle be which I fynde in verrey wrytinge, And first of be Kyng Claudoneus1 of Fraunce he sent ones aftir his greet courte whereof where oper Kyngges þat heelde londe of hym among þe whiche was Kyng Apollo of Lyonnys 2 and brougt wib hym to be courte his wif and a greihounde pat he had, pat was boothe good and faire. The Kyng Claudoneus of Fraunce had a semoly yong man to his sone of xxti yere of age and also so sone as he seghe be Quene of Lyonnys he loued hure and prayed hure of loue. The Quene she was a good lady and loued wel her lord, forsoke hym and wold hym not, and said hym 3if 3if he spoke to hure ony moore perof pat she wold telle it to be Kyng of Fraunce and to hure lord. And after pat be feest was passed, the Kyng Apollo of Lyonnys turned agayn he and his wiff in to her cuntre. And whan bei were so turned agayn he

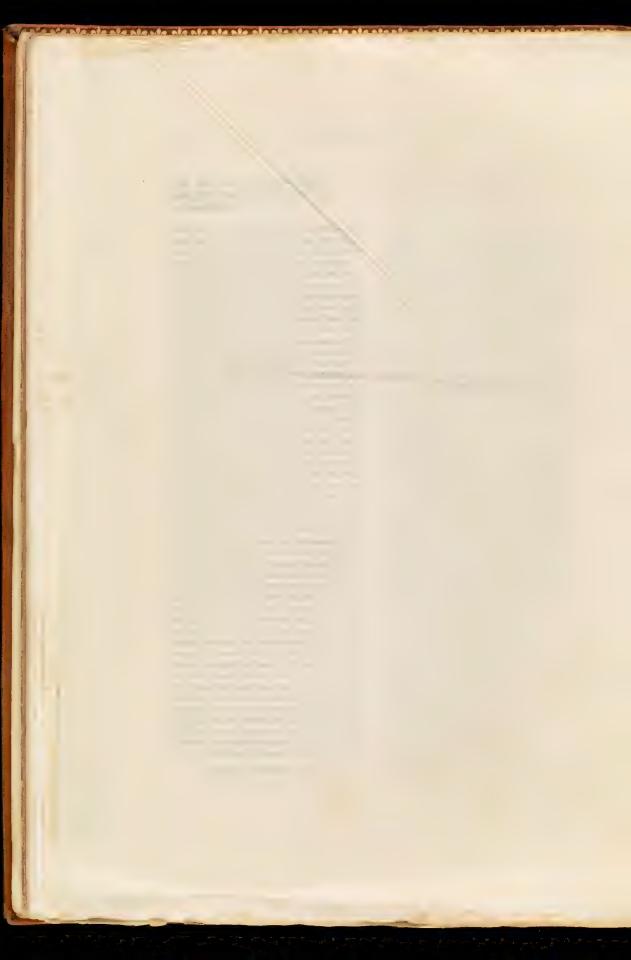
CHAP. 12.—OF THE MANNER AND HABITS AND CONDITIONS OF HOUNDS

AFTER that I have spoken of the nature of beasts of venery and of chase which men should hunt, now I will tell you of the nature of the hounds which hunt and take them. And first of their noble condition the which is so great and marvellous in some hounds that there is no man can believe it, unless he were a skilful good hunter, and well knowing, and that he hunted them long, for a hound is a most reasonable beast, and best knowing of any beast that ever God made, and yet in some case I neither except man nor other thing, for men find it in so many stories and see so much nobleness in hounds, always from day to day, that as I have said there is no man that liveth but must think it. Nevertheless natures of men and all beasts go ever more descending and decreasing both of life and of goodness and of strength and of all other things so wonderfully, as the Earl of Foix Phebus sayeth in his book, that when he seeth the hounds that be now hunting and thinketh of the hounds that he hath seen in the time that is passed, and also of the goodness and the truth, which was sometimes in the lords of this world, and other common men, and seeth what now is in them at this time, truly he sayeth that there is no comparison, and this knoweth well every man that has any good reason. But now let God ordain thereof whatever His good will is. But to draw again to my matter, and tell the nobleness of the hounds, the which have been, some good tales I shall tell you the which I find in true writings. First of King Clodoveus 1 of France, the which sent once after his great court whereof were other kings which held of him land, among the which was the King Appollo of Léonois,2 that brought with him to the court his wife and a greyhound that he had, that was both good and fair. The King Clodoveus of France had a seemly young man for his son, of twenty years of age, and as soon as he saw the Queen of Léonois he loved her and prayed her of love. The Queen was a good lady and loved well her lord, forsook him and would him not, and said (to) him that if he spake to her any more thereof that she would tell it to the King of France, and to her Lord. And after that the feast was passed, King Appollo of Léonois turned again, he and his wife to their country. And when they were turned again, he and his wife, the King

¹ In G. de F. "Clodoveus," p. 82. See Appendix: Legends of Hounds.

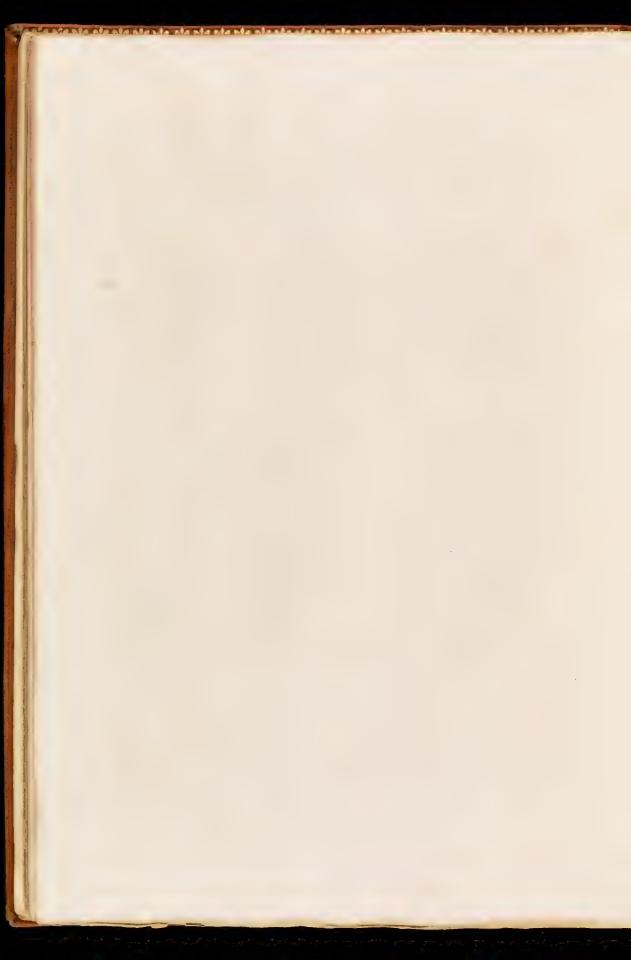
² G. de F. p. 82.

THE FIVE BREEDS OF DOGS DESCRIBED IN THE TEXT





In agres deule des manneurs et condicions des chiens?



and his wif, be Kyng Claudoneus sone of Fraunce was byfore hem wip a greet felouship of mene of armes for to ravissh his wif fro hym. The Kyng Apollo of Lyonnys pat was a wonderfull good knyght of his houndis, natwithstondyng þat he was vnarmed, defended hym and his wif in be best wise bat he myght into be tyme bat he was wounded to be deep, ban he wibdrewe hymsilf and his wif into a toure, and he Kyng Claudoneus sone be whiche wold not leue be lady, went inne and toke be lady and wold have defoilled hure. And pan she saide to hem, 3e han slayn my lord and se wil dishonre me, certes I had leuere be dede ban she drewe hureself vnto a wyndowe and lepe in to be revere of Leire ban ranne vndir be toure and anoon she was dreynt. And after pat wibin a litel while, the Kyng Apollo of Lyonnys died of his woundes bat he had resceyued, and be same day he was cast into be Ryuere. The greihounde bat I have spoke of be whiche alwaye was wib be Kyng his mayster, whan þat cast was in þe Ryuere his lord lepe he aftur in to be Reuere, in so mooche pat wip his teethe he drowe his lord out of be ryuere, and made a greet pitte wib his clees in be beest wise þat he my3t and wip his mosell. And so be greyhonde alway kept his lord about half a yer in the pitt and kept his lord from alle maner beestis and fowles, and 3if eny man aske wherof he lyued, I say bat he lyued wib caraynes and of oper fedyng soche as he my3t come to. So it befelle þat þe King Claudoneus of Fraunce rode to se be estate of his Reaume and by felle bat be King passed berby as the greihounde was, and kept his lord and his mayster, and be greihounde roos azenyst hym and byganne to zelle vpon hym. The Kyng Claudoneus of Fraunce be whiche was a good man and a perceyuing anon whan he seegh be greyhounde, knewe pat it was the greihounde bat be Kyng Apollo of Lyonys had ybroust to his court, whereof he had gret wonder. And he went hymself bere as the greihounde was and segh be pitte, And ban he made of his men aliste from her horses for to loke what was perinne, And ber bei founde the Kyng Apollo body alle hool, and anoon as be Kyng Claudoneus of Fraunce seye hym anon he knew þat it was þe Kyng Apollo of Lyonys, and pereof was ryght sory and sore agreuyd and ordeyned a crye borgh alle his reame bat ho so wolde telle hym be sothe of bat dede he wold zeue hym what he wolde ask, ban came ther a damesel þat was in þe towre whan þe Kyng Apollo of Lyonys was ded, And bus she said to Kyng Claudoneus of Fraunce, Sir, quod she, if ye wil graunte me a bone pat I shal aske and sewre me to haue it afore alle yowre men, I shal shewe you hym pat hath do be dede, And he Clodoveus' son of France was before him with a great fellowship of men of arms for to ravish his wife from him. The King Appollo of Léonois was a wonderful good knight of his hands, notwithstanding that he was unarmed, defended himself and his wife in the best wise that he could unto the time that he was wounded to the death, then he withdrew himself and his wife into a tower. And the King Clodoveus' son, the which would not leave the lady, went in and took the lady, and would have defiled her, and then she said to him "Ye have slain my lord, and now ye would dishonour me, certes I would sooner be dead," then she drew herself to a window and leapt into the river of Loire that ran under the tower and anon she was drowned. And after that within a little while, the King Appollo of Léonois died of his wounds that he had received, and on the same day he was cast into the river. The greyhound that I have spoke of, the which was always with the king his master, when his lord was cast in the river leapt after him into the river, insomuch that with his teeth he drew his lord out of the river, and made a great pit with his claws in the best wise that he could, and with his muzzle. And so the greyhound always kept his lord about half a year in the pit, and kept his lord from all manner of beasts and fowls. And if any man ask whereof he lived I say that he lived on carrion and other food such as he might come to. So it befell that the King Clodoveus of France rode to see the estate of his realm, and (it) befell that the king passed there where the greyhound was that kept his lord and master, and the greyhound arose against him, and began to yelp at him. The King Clodoveus of France the which was a good man and of good perception, anon when he saw the greyhound, knew that it was the greyhound that King Appollo of Lèonois had brought to his court, whereof he had great wonder, and he went himself there where the greyhound was and saw the pit, and then he made some of his men alight from their horses for to look what was therein, and therein they found the King Appollo's body all whole. And anon as the King Clodoveus of France saw him, he then knew him and that he was the King Appollo of Léonois, whereof he was right sorry and sore aggrieved, and ordained a cry throughout all his realm, that whose would tell him the truth of the deed he would give him whatsoever that he would ask. Then came a damsel that was in the tower when the King Appollo of Léonois had died, and thus she said to the King Clodoveus of France, "Sir," quoth she, "if you will grant me a boon that I shall ask and assure me to have it, before all your men, I shall show you him that

to ble ale ale ale ale ale ale ale ale

swoor to here bifore his men. And it byfelle so bat be Kyng Claudoneus sone of Fraunce was besyde his fadir. Sir, she saide, here is your sone be whiche hab don bis dede nowe I require yow as ye haue sworn to me bat 3e yefe hym to me for I wil non other 3ift of yow. The Knyng Claudoneus turnyd hym ban toward his soneand said thus: thou cursed harlot, pou hast shamyd and shent me and trewly I shal shende be, and bogh I haue no mo childryn 3it shal I not spare. Thane he comaunded his men to make a grete fire and caste his sone therynn, And ban he turnyd hym toward the damyselle whan be fyre was grete ilight, and bus to here said, Damysel now take hym for I delyuer him to yow as I be hoot, and 30u assured. The damysel durst not come nye for bat tyme for bat tyme he was al brent. Thus ensaumple haue I brougt forthe for the noblenesse of houndes and also of lordes bat han be of olde tyme. But I trowe bat fewe lordes byn now bat wold do so even and so open justice. An hounde is trewe to his lord or to his maystere and of good loue or verrey, an hounde is of greet vndirstondyng and of greet knowynge, a hound greet strength and grete bounte,1 An hounde is a wise beest and a kynde, an hounde hab greet mynde and greet smellyng,2 An hounde hab grete bisynesse and greet myzt, an hounde is of greet wurthynes and of greet sotilte, a hound listnesse and of greet purueaunce, an hounde is of good obeysaunce, for he wil lerne as a man al that a man wil teche hym, a hounde is ful of good sport, houndes ben so good pat vnnepes ther nys no man comonly bat ne wold have of hem som for oo craft and some for anoper, Houndes ben hardy for oon hounde dare wel kepe his maisters hous, and his beest and also he wil kepe al his maistres goodes, and rapere he wil be dede pan eny bing be lost in his kepyng. And 3it to afferme be noblenesse of houndes I shal you telle a tale of a greyhounde pat was Aubries of Moundydier 3 be which men may se poynted in be reame of Fraunce in many places. pat Aubery was a squyer of be Kynges hous of Fraunce, and vpon a day he was goyng fro be courte to his owyn hous and as he passyd by be woodes of boondes be which byn nye Paris and led wib hym a wel good and a faire greihounde pat he had norshed up, A man bat hated hym for greet envie wipout eny other reson, And was cleped Makarie ranne vpon him wibin be wood and slow hym without warnyng for Aubry was not ware of hym. And whan be greihounde sougthte his

hath done the deed," and the King swore to her before his men, and it so befell that the King Clodoveus son of France was beside his father. "Sir," she said, "here is your son the which hath done this deed. Now require I you as ye have sworn to me that ye give him to me, I will no other gift of you." The King Clodoveus of France turned him then towards his son and said thus: "Thou cursed harlot, thou hast shamed and disgraced me and truly I shall disgrace you. And though I have no more children yet shall I not spare." Then the king commanded to his men to make a great fire, and cast his son therein, and he turned him toward the damsel when the fire was great alight, and thus to her he said: "Damsel, now take ye him for I deliver him to you, as I promised and assured you." The damsel durst not come nigh, for by that time he was all burnt. This ensample have I brought forth for the nobleness of hounds and also of lords that have been in olden times. But I trow that few lords be now that would do so even and so open justice. A hound is true to his lord and his master, and of good love and true.

A hound is of great understanding and of great knowledge, a hound hath great strength and great goodness,1 a hound is a wise beast and a kind (one). A hound has a great memory and great smelling,2 a hound has great diligence and great might, a hound is of great worthiness and of great subtlety, a hound is of great lightness and of great perception, a hound is of good obedience, for he will learn as a man all that a man will teach him, A hound is full of good sport; hounds are so good that there is scarcely a man that would not have of them, some for one craft, and some for another. Hounds are hardy, for a hound dare well keep his master's house, and his beasts, and also he will keep all his master's goods, and he would sooner die than anything be lost in his keeping. And yet to affirm the nobleness of hounds, I shall tell you a tale of a greyhound that was Aubery's of Mondidier,3 of which men may see the painting in the realm of France in many places. Aubery was a squire of the king's house of France, and upon a day that he was going from the court to his own house, and as he passed by the woods of Bondis, the which is nigh Paris, and led with him a well good and a fair greyhound that he had brought up. A man that hated him for great envy without any other reason, who was called Makary, ran upon him within the wood and slew him without warning, for Aubery was not aware of him. And when the greyhound sought his master and found him he

¹ G. de F. p. 84, "Chien a force et bonté."
² G. de F. says "sentement," good sense, fee

G. de F. says "sentement," good sense, feeling, or sympathy; ibid.
 Spelling taken from G. de F. (p. 85) in modern text.

mayster and fonde hym ded he keuered hym withe erpe and with leeues with his clees and with moosel in be beest wise bat he myght. And whan he had be bere iii dayes and myght ne lenger abide for hounger he turnyd azein to be kynges court and ber he founde Makarey whiche was a greet gentilman and had slayn his maystir, And also as sone as the greyhound had perceyued Makarie he ranne vpon hym and shuld have mayned hym, but 3if men had lette hym. The Kyng of Fraunce the whiche was wise and perceyueng askeng wat it was, and men tolde hym alle be sothe The greihounde toke from be boordes bat he myght, and brougt to his mayster and putte mete in his mouthe, And in he same he greyhounde did iii or iiii dayes. And pan be Kyng made men to folowe the greyhounde to se whider he bere the mete bat he toke in be court, And ban bei founde hym ded and beryed, the said Avbry and ban the Kyng as I haue said made come many of the men of his court and made hem strike the greyhoundes sydes and hym cherissh, and made his men lede hym by the Colier alonge by be hous but he steryd neuer, and þan þhe Kyng commaundide Makarie to take a gobett of bleyssh and 3if it to be greihounde and as sone as be greyhounde sey Makary he left the flesshe and wold a ronne vpon hym, And whan the Kyng sey bat he had greet suspeccion vpon Makarie he sayd to Makary ye must fyte azenst the greyhound And than he began to lowre but anoon be Kyng made hym betake in dede and oon of be kynnesmen of Auberie sey the grete mervaile of be greyhound and said bat he wold swere vpon the sacrament bat is custumed in sooche a caas for be greyhound, and Makarye swered in pat oper side, and pan were bei ledde in to oure ladies Ile at Parys, and pere faught pe greihounde and Makarie, be whiche Makerie had a gret ii handed staf and bo bei faught bat Makary was scomfited, and ban the Kyng comaunded pat be greyhound the whiche had Makarie vnder hym, shuld be take vp. And þan made inquere the sob of Makarie be which knowleched þat he had slayn Auberye in treson and perfore he was hanged and drawe. be bitches ben in joly in hure loue comonly, twies in the yere but bei haue no terme of her heet, for in euery tyme of be yere som been joly. Whan bei be a xii month oolde bei be come joly and ben joly while pat pei abide pe houndes wip eny defense xii daies or lasse 1 and somtyme xv daies after bat þei be of hoot nature or ot cold þe oon moor þan be other, or aftir that some in her plite bann some and also men may helpe him perto for 3if you 3eue heme moche mete bei abide lenger in her hete covered him with earth and with leaves with his claws and his muzzle in the best way that he could. And when he had been there three days and could no longer abide for hunger, he turned again to the king's court. There he found Makary, who was a great gentleman, who had slain his master, and as soon as the greyhound perceived Makary, he ran upon him, and would have maimed him, unless men had hindered him. The King of France, who was wise and a man of perception, asked what it was, and men told him the truth. The greyhound took from the boards what he could, and brought to his master and put meat in his mouth, and the same wise the greyhound did three days or four. And then the King made men follow the greyhound, for to see where he bear the meat that he took in the court. And then they found Aubery dead and buried. And then the King, as I have said, made come many men of his court, and made them stroke the greyhound's side, and cherish him and made his men lead him by the collar towards the house, but he never stirred. And then the King commanded Makary to take a small piece of flesh and give it to the greyhound. And as soon as the greyhound saw Makary, he left the flesh, and would have run upon him. And when the King saw that, he had great suspicions about Makary, and said (to) him that he must needs fight with the greyhound. And Makary began to laugh, but anon the King made him do the deed, and one of the kinsmen of Aubery saw the great marvel of the greyhound and said that he would swear upon the sacrament as is the custom in such a case for the greyhound, and Makary swore on the other side, and then they were led into our Lady's Isle at Paris and there fought the greyhound and Makary. For which Makary had a great twohanded staff, and they fought so that Makary was discomfitted, and then the King commanded that the greyhound the which had Makary under him should be taken up, and then the King made enquiry of the truth of Makary, the which acknowledged that he had slain Aubery in treason, and therefore he was hanged and drawn. The bitches be jolly in their love commonly twice in a year, but they have no term of their heat, for every time of the year some be jolly. When they be a twelvemonth old, they become jolly, and be jolly while they await the hounds without any defence, eleven days at least, and sometimes fifteen days, according as to whether they be of naturally hot or cold the one more than another, or whether some be in better condition than others. And also men may well help them thereto, for if they give them much meat they abide longer in their heat than if they had

¹ G. de F. 85, "Au moins."

þan 3if thei had but lytel mete and also 3if þei were cast in Reuere twies in be day bei shuld be be raper out of here jolite They beren here whelpes ix wekes or more be whelpes byn blynde whan þei ben welpede til þei bene ix daies olde þei may wel se, and lappe wel whan bei be a monyth oolde, but bei han grete nede of hure dame in to pe tyme pat pei be ii monethis olde,1 and pan pei shuld be fedde wip gootes mylke, or wip kowes mylk, and crommes of brede imaked smale and put berinne and specially in be morowe and at nyght by cause bat be nyght is more cold ban the day. And also men shuld zeue hem crommes in flessh brothe and in his wise men may norsshe hem to hei be of half yeere olde. And by pat tyme pei shul cast her hookes and whan bei han cast here hokes, ban men shulde teche hem to ete drye brede and lape watir litel and litel for an hounde pat is norshed of grece and fat brothe whan he hath cast his hokes, but if he haue alwaies soppes or bandes he is a chis2 hounde and of euel warde and also bei ben not so wel breched as bei that eten alway brede and watir, whan be biches ben alyned bei lose her tyme and also be while bei be grete with whelpes and also the while her whelpes souke, and but þei ben alyned sone vpon þei shul lose her tyme for her tetes abiden grete and wexen ful of wynde in to be tyme bat bei shuld haue had here whelpes, and by cause bei shuld not leese here tyme men make hem ispaide saue bis men wil kepe oon to bere whelpes and also oon spaied biche lesteth lengere in hure bounte ban ober ii pat byn not spaied.8 And 3if a biche be with whelpes be whiche ben not of ward lat the biche fast al a day hool and yeue here pan wip a litel grece the jus an herbe the whiche men clepen titimal be whiche be ypoticaries knowen wel, and she shal cast here whelpes. Napertheles it is gre perile namely 3if be whelpes bene grete and fourmed withinne the bicch. The moost defaute of houndes is pat bei lyuen not longe inowe for most comonly bei lyuen but xii yere and also men shuld late renne non houndes of what condiciouns that bei be of, ne nogut hunte with hem into be tyme bat bei were a xii mounthis olde and passed. And also bei may hunte but ix yeere at the moost.

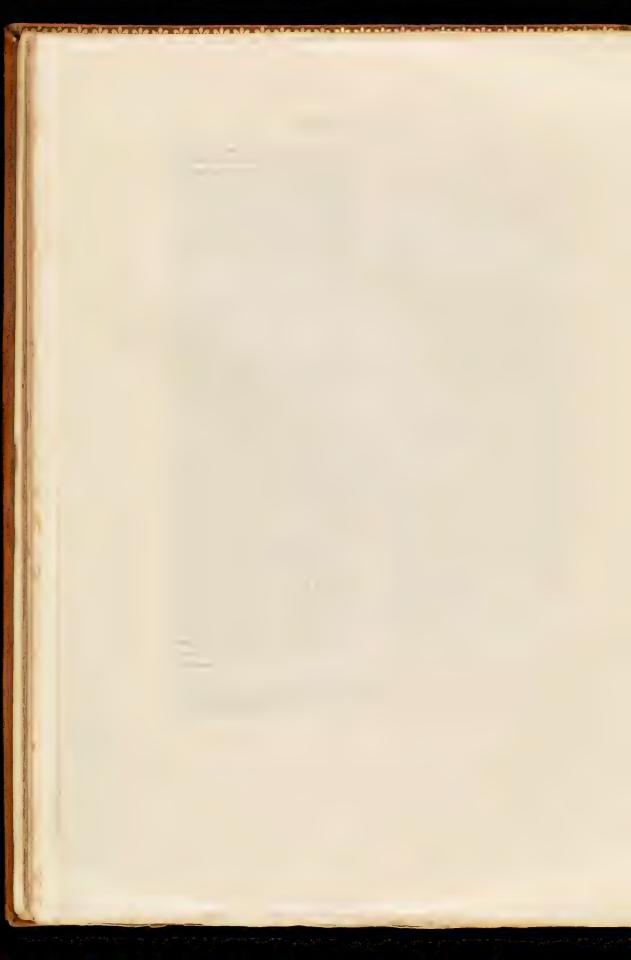
but little. And also if they were cast in a river twice in a day they should be sooner out of their jollity. They bear their whelps nine weeks or more; the whelps (are) blind when they are whelped till they be nine days old and then they may well see and lap well when they are a month old, but they have great need of their dam to the time that they be two months old,1 and then they should be well fed with goat's milk or with cow's milk and crumbs of bread made small and put therein, especially in the morn and at night. Because that the night is more cold than the day. And also men should give them crumbs in flesh-broth, and in this wise men may nourish them till they be half a year old, and by that time they shall have cast their hooks, and when they have cast their hooks they should teach them to eat dry bread and lap water little by little, for a hound that is nourished with grease and fat broth when he casts his hooks, and he hath always sops or tit-bits, he is a dainty 2 hound and of evil ward. And also they be not so well breathed than if they have eaten always bread and water. When the bitches be lined they lose their time, and also while they be great with whelps, and also while their whelps suck. If they are not lined, soon they will lose their time, for their teats remain great and grow full of wind until the time that they should have had their whelps. And so that they should not lose their time men spaye them, save these that men will keep open to bear whelps. And also a spayed bitch lasteth longer in her goodness than other two that be not spayed.3 And if a bitch be with whelps the which be not of ward let the bitch fast all the whole day, and give her then with a little grease the juice of a herb men calleth titimal, the which the apothecaries knoweth well, and she shall cast her whelps. Nevertheless it is a great peril namely if the whelps be great and formed within the bitch. The greatest fault of hounds is that they live not long enough, most commonly they live but twelve years. And also men should let run no hounds of what condition that they be, nor hunt them until the time that they were a twelve month old and past. And also they can hunt but nine years at the most.

¹ G. de F. (p. 85) adds: "and then they may be taken from their mother."

² "Chis," or "cheese," hound, probably dainty hound, a chooser, from "cheosan," Mid. Eng. "choose," to distinguish; also written "ches," chees." (Stratmann.)

³ Lasts longer good, i.e., lasts as long as two hounds that have not been spayed. G. de F. (p. 86) adds: "or at least one and a half."

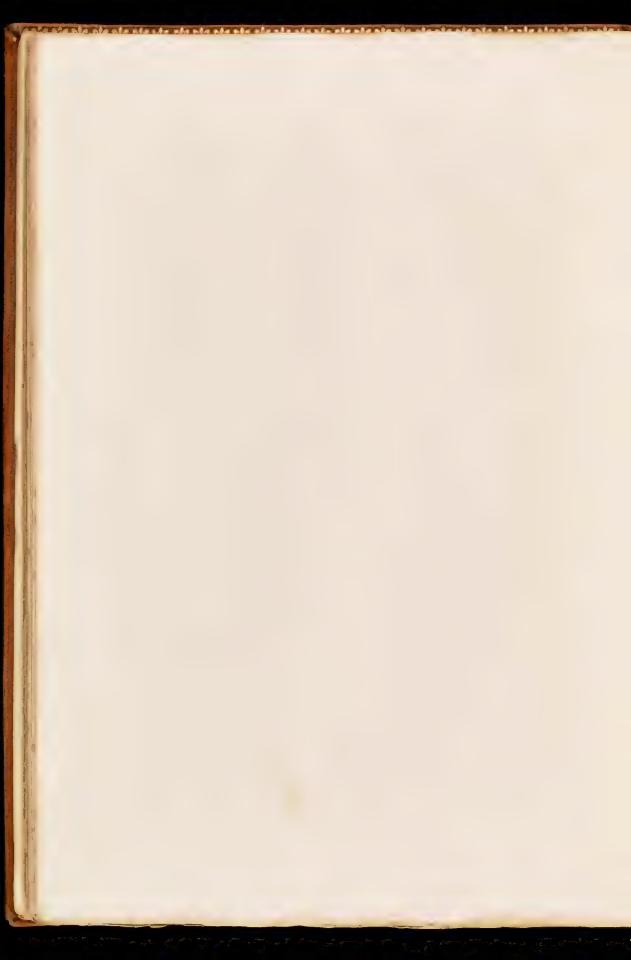
TREATMENT OF SICK OR INJURED HOUNDS





Cy drule des maladies des chies

mgt-aunt er vilrit à cogial



CAPIT. XIII.—OF THE SIKNESSE OF HOUNDES AND OF HER COR-RUPCIONS

THE houndes hauen many dyuers sekenesse and be grettest siknesse is be rage, whereof ber ben ix maners of the whiche I wil you telle a partie. The first is cleped furyous woodnesse 1 the houndes bat ben woode of bat woodnesse crien and howlyn with a vois and nouggt in be wise bat bei were wonned whan bei were in helthe whan bei may ascape bei goon overalle byteng bob men and women and alle pat bei biforun hem fynde, and þei han a wondere perilous biteng for 3if þei biten eny bing with grett payne it shall eskape berof, 3if he drawe bloode pat it ne shal wex woode what bing euer it be. A tokenyng for to knowe hym and þe bygynnyng is þis þat þei eten not so wel as bei were wonned, and bei beten be obere houndes makyng hem chere with be taile 2 and first semblep 8 vpon hem, and likkep 4 hem and pan he blowep a gret blast wip his nose, and pan he lokely fersliche and byholdeth his owyn sydes and makeb semblaunt as he had flyes about hym, and ban he cryethe, and whan a man knoweb suche tokenyngis men shuld take hym from be other into the iiii day for þan may men se her siknesse al openly or ellis that he is nat wode for somtyme many men ben gyled in þat wise. þat eny hounde is wood of eny of be ix woodnesse he shal neuere be hool and hure woodnesse may nougt left 6 but ix daies 6 that bei ne shal neuer be hool but dede. That othere maner of woodnesse is knowe by pise signes. In be bigynneng as I haue saide he doop, sauf pt bei ne biten neiber man ne beestis but oonly houndes, as perilous is be biteng of be first, and euermore thei goon up and doun without eny abidyng, and this woodnesse is cleped rennyng woodnesse and bise ii woodnesse biforesaid taken be other houndes that bei bene with yonge þei byte hem nou3t. That ober woodenesse is cleped ragerunet,7 for bei ne byten not ne bei rennen not, eke þei wil not ete for her mouthe is somedele gapyng, and 3if bei were envosed 8 in here throte, and also bei dey with the terme bifore

CHAP. 13.—OF SICKNESSES OF HOUNDS AND OF THEIR COR-RUPTIONS

THE hounds have many divers sicknesses and their greatest sickness (is) the rage whereof there be nine manners, of the which I shall tell you a part. The first is called furious madness.1 hounds that be mad of that madness cry and howl with a loud voice, and not in the way that they were wont to when they were in health. When they escape they go everywhere, biting both men and women and all that they find before them. And they have a wonderful perilous biting, for if they bite anything, with great pain it shall escape thereof if they draw blood, that it shall go mad whatever thing it be. A token for to know at the beginning, is this, that they eat not so well as they were wont to, and they bite the other hounds, making them cheer with the tail 2 first, smelleth upon them and licketh 4 them, and then he bloweth a great blast with his nose, and then he looketh fiercely, and beholdeth his own sides and maketh semblant that he had flies about him, and then he crieth. And when men know such tokens men should take him from the others until the fourth day, for then men may see the sickness all clearly, or else that he is not mad for some time. Many men be beguiled in that way. And if any hound be mad of any of the nine madnesses he shall never be whole. And their madness cannot last 6 but nine days 6 but they shall never be whole but dead. That other manner of madness is known by these signs: In the beginning he doth as I said before, save that they neither bite man nor beast save only the hounds, as perilous is his biting as the first, and ever more they go up and down without any abiding. And this madness is called running madness. And these two madnesses beforesaid taketh the other hounds that they be with, though they bite them not. That other madness is called ragemuet,7 for they neither bite nor run not, eke they will not eat for their mouth is somewhat gaping as if they were enosed 8 in their throat, and so they die, within the term beforesaid

See Appendix : Madness.

See Appendix: meanless. Cherish, "wagging their tayles and seeming to cherish them," Turbervile, p. 223. See Appendix: Madness. It should read "smelleth," as it is in Shirley MS. and in G. de F. p. 87.

The friendly licking of other dogs has often been noticed as an early symptom of rabies in a pack of hounds. Should be "last."

Should be "last." of Du Fouilloux in his La Venerie (published 1561) copied much from Gaston de Foix's book, but either he or his editors made the ridiculous mistake of saying nine months instead of days. Turbervile, who translated, or rather cribbed, Du Fouilloux's book, has copied this absurd mistake and says a hound may continue thus nine months, but not past (p. 222).
7 Rage mute=dumb madness.

not past (p. 222).

8 Means "a bone in their throat." G. de F. (p. 88): "comme si ils avoient un os en la gueule." In the Shirley MS. "enosed;" i.e., "un os." See Appendix: Madness.

said, wibout deveng of eny harme. And some men seyn that it commeb to hem of a worme 1 bt þei haue vnder þe tunge and ye shuld fynde but fewe houndes bat bei ne han a worme vnder the tunge, And many men seyn that 3if bt worm were take from hem bei shuld neuer wex woode, but perof make I noon affirmacion. Napelees it is good to take it from hem. And men shulde take it away in his maner. Men shal take he hounde whan he is passed half a 3eere and hoolde fast his fowre feet, and put a staf ouer wherte is mouthe bicause pat he shuld not bite and after take be tounge and ye shal fynde be worme vndir be tounge. Than shul 3e slitte be tounge vndirnethe and put a nedel wip threde by twix be worme and be tounge and knyt it and draw be worme out with be brede or ellis wip a smal pynne of tre. And not wibstondyng bat men callen it a worme it is but a grete veyn bat houndes hauen vndir be tounge. This woodenesse disseseth not obere houndes hauen men neiber beestes. That opere woodnesse is called fallyng for whan bei wene to goo forp rystes bei falle nowe in oon syde and nowe in anober side and so bei did with inne forsaid teerme. This woodnesse streccheb to non oper heund (sic) ne to none opere man ne beest. That oper woodnesse is clepid yflanked 2 for bei ben so forswonge by the mydell of be flankes as bough bei had neuyr ete mete and pantel in her flankes with moch payn and wollen not ete, but stoupen loue with be hede, and loken alway dounward, and whan bei goon bei take up her feet hie and goon jolling as a dronkene man. bis woodnesse streecheb to noon othir houndes ne to non oper pinges and bei dyen as it is saide bifore. That oper woodnes is cleped for woodnesse slepyng for bei lyen alway and maken semblaunt as bei were asleped and so bei dey without mete, bis siknesse streccheb to noon ober ping. That other is woodnesse clepid woodness of hede. Nabeles al woodnes ben of folynesse of hed, and of hete of hert, for her hedes bycomen grete and swellen fast, bei eten no mete and so bei deyen in bis woodnesse, and this woodnesse streccheb to non ober thyng, and in certayn I say neuer hounde pat had eny of all this woodnesse that euyr myght be hool. Neuertheles many men wenyn somtyme þat an hounde be woode whan he is nouzt so. And perfore be best preef than eny man may doo it is for to drawe hym fro be ober houndes and assaye him iii daies alhool euerych on aftre ober sewyng 3if he

without doing any harm. Some men say that it cometh to them from a worm 1 that they have under the tongue, and ye should find but few hounds that hath not a worm under the tongue. And many men say that if that worm was taken from them they would never go mad, but thereof I make no affirmation. Nevertheless it is good to take it from them, and men should take it away in this manner. Men should take the hound when he is past half a year old and hold fast his fore-feet, and put a staff athwart his mouth so that he should not bite. And after take the tongue and ye should find the worm under the tongue, then ye should slit the tongue underneath and put a needle with a thread betwixt the worm and tongue and cut and draw the worm out with the thread or else with a small pin of wood. And notwithstanding that men call it a worm it is but a great vein that hounds have under their tongue. This madness diseaseth not other hounds, neither man nor other beast. That other madness is called falling, for when they want to walk straight they fall now on one side and now on the other side, and so die within the aforesaid term. This madness stretcheth to no other hound nor man or beast. That other madness is called flank madness,2 for they be so sore and tucked up by the middle of the flanks as though they never ate meat, and pant in their flanks with much pain, and will not eat, but stoop low with the head and always look downwards, and when they go they take up their feet high and go rolling as a drunken man. This madness stretcheth to no other hound nor to any other things, and they die as it is said before. The other madness is called sleeping madness, for they lie always and make semblant as if they were asleep, and so they die without meat. This sickness stretcheth to no other thing. That other madness is called madness of head. Nevertheless all madnesses are of foolishness of the head and of the heat of the heart, for their head becometh great and swelleth fast. They eat no meat and so they die in that madness. This madness stretcheth to no other thing. And certainly I never saw a hound that had any of all these madnesses that ever might be healed. Nevertheless many men think sometime that a hound be mad when it is not so, and therefore the best proof that any man may do, is to draw him from the other hounds and assaye him three whole days each one after the other following, if he will eat flesh or any other

See Appendix: Worming.
2 "Lank madness" in Turbervile, p. 223. Tucked up. G. de F. (p. 88): "cousus parmi les flans" ("the flanks drawn in").

wil ete flesshe or eny other binge and 3if he wil not ete wibinne iii daies slee hym as for a wood hound. The remedies for men or beestis than ben bitt with woode houndes moost nedes be don in a shoort tyme after be biteng, for 3if it were passed an hoole day it were hard to vndertake to hele hym of be frest to woundes,1 bat I of spak at he begynnyng for alle he oher may do noon harme and be remedies been of diuerse maners, some goon to be see and bat is but a litel helpe and maketh ix wawes of be see to passe ouer hym þat is so bitte, some taken an olde cok and pullen al be fetheres from alle about his eris, and hongeb hym by be legges and by the wenges, and setteb the cokkes eres vpon be hool of be bityng and stinketh 2 along the cok by the neke and bi be shuldres bicause pat be cookes eris shul soke be vemyn of be biteng, and so men doon longe vpon eueryche of be woundes, and 3if be woundes be to litel bei must be made wydder with a barbouris launcet. And many men seyn, but perof make I noon affirmacion pat 3if pe hounde were woode be cok shuld swelle and deye, and he bat was bitte wip be hounde shal be hool, and 3if be cok ne deye not it is a tokenyng pat pe hounde was not woode. There is anoper helpe for men may make sause of salt and vynegre and strong garlike ypilled and stamped and nettelis togedir and also hoote as it may be sufferyd to lay vpon be bityng and his is a good medecyne and a trew for it hab be preuyd, and euery day shuld it be leide vpon be bityng ii tymes also hoot as it may suffred, in to be tyme bat it be hoole, or ellis by ix dayes. And 3it per is anoper medecyne better pan alle the oper. Take lekes and stronge garlek chibollis rewe and nettelis and hakk hem smale wip a knyff and ban medle hem with oyle olyff and vinnegre and boyle hem togiddre, and pan take alle be herbis as hoot as bei may be suffred and laye vpon be wounde euery day ii tymes, to be wounde be hoole, or at he lest bi ix daies but at the bygynnyng þat þe woundes be closed or garsed s vpon be wounde for to drawe out be vemyn of be wounde bicause bat he good not to the hert. And 3if an hounde is bite of anoper woode hounde it is a good bing for to halowe it alle aboute be bityng with an hoott iren. The houndis also hauyn anoper siknesse that is called the mamewe and bat commeb to hem for cause bat bei be malencolious. Ther is iiii maners mamunesse bat on is clepid quyk mamewes be whiche pulleb be houndes and brekeb her skynnes in many places,

thing. And if he will not eat within three days slay him as a mad hound. The remedies for men or for beasts that be bitten by mad hounds must need be done a short time after the biting, for if it were past a whole day it were hard to undertake to heal him of the two first madnesses1 whereof I spake at the beginning, for all the others can do no harm, and the remedy may be of divers manners. Some goeth to the sea, and that is but a little help, and maketh nine waves of the sea pass over him that is so bitten. Some take an old cock and put all the feathers from above his vent and hangeth him by the legs and by the wings, and setteth the cock's vent upon the hole of the biting, and stroketh 2 along the cock by the neck and by the shoulders because that the cock's vent should suck all the venom of the biting. And so men doeth long upon each of the wounds, and if the wounds be too little they must be made wider with a barber's lancet. And many men say, but thereof I make no affirmation, that if the hound were mad, that the cock shall swell and die, and he that was bitten by the hound shall be healed. If the cock does not die it is a token that the hound is not mad. There is another help, for men may make sauce of salt, vinegar and strong garlic pulled and stamped, and nettles together and as hot as it may be suffered to lay upon the bite. And this is a good medicine and a true, for it hath been proved, and every day should it be laid upon the biting twice as hot as it can be suffered, until the time when it be whole, or else by nine days. And yet there is another medicine better than all the other. Take leeks and strong garlic and chives and rue and nettles and hack them small with a knife, and then mingle them with olive oil and vinegar, and boil them together, and then take all the herbs, also as hot as they may be suffered, and lay them on the wound every day twice, till the wound be healed, or at least for nine days. But at the beginning that the wound be cupped3 or lanced for to draw out the venom out of the wound because that it goeth not to the heart. And if a hound is bit by another mad hound it is a good thing for to hollow it all about the biting with a hot iron. The hounds have also another sickness that is called the mange, that cometh to them because that they be melancholy. There are four manners of mange, that one is called the quick mange the which pulleth 4 the hounds and breaketh their skins

¹ The Shirley MS. has here been followed. ² Should read "stroketh," evidently a mistake of the scribe. ³ In Shirley MS. and G. de F. "ventoused upon or gersed." The latter: "ventouses, que on appelle coupes," hence "cupped and lanced" would be the proper meaning. ⁴ Makes them lose their hair. G. de F. (p. 90), "et si *poile* le chien."

and be skyn wexeth grete and bik, and is wonder euel to hele for poure the hounde may be hoole it comyth to hym agayn. Comounly to bis mamewe is his the best oynement hat men may mak therto Narthelees mony men wold put many oper to,1 first take ye vi pounde of hony and a quart of vertegrece, and þat þe hony be first molte and istered in be botym with a ladil and pan lat it kele and lat boile it oft with as so moch oyle of notis, as of be honye, and of watere where an herbe hap be boyled pat men callyn in latyn Cleoborum, and in oper langage Valerian, be whiche men snes and putt al pise pinges togedir and medle hem vpon be fire, and stere hem wel and ban lat hem be cold, and whan it is cold anoynte be hounde bi be fire or at be sone, and look that he ne lik not hymself, for it shuld do hym harme, and but 3if he be hole at the first tyme anoynte hym from viii dayes 3 into be tyme that he be hole, for certaynly he shal be hool, And 3if he wil make any more of bat oyntement take of be bingges bifore said in be same wise or more or lasse as you semeth bat nede is. That oper maner of mamew is clepid fleyng mamue for it is not in alle be body but it comep most comonly abowte be houndes eres and in here legges þan in eny oþer placis of þe body 5 as be farsine. And bis is 3it wors to be hool and be best ownement bat ony man may make to bis manere of mamewe is bis. Take be quyksiluer for as moch as 3e wil make oynment for as moche as ye haue nede to, and putt it in a disshe wip be spatell of iii or iiii fastyng men and stere it altogedir azenst be botum of be dissh wib a pot stik in to be tyme bat be qwiksilver be aquenchid as be water, And ban take as moche vertegres as be quyksiluer and meng hem with be spatil alway stirryng with a potstik as I haue saide bifore into be tyme bat bei be al mengte togidre, and after take old swynes grece wipoute salt a grete pece and take away the skyn aboue and putt in be dissh bat I speke of with thynges biforesaid and menge hem and stampe it al to giders a longe while ban kepe and anoynte the hounde ber as he is mamewe and in none oper place and certanyly he shal be hole. This oynement is merueylous and good and trew not only for his hing but also agenst be canker and fistoles and farsyns and oper quyk euelis be which ben hard to hele in ober beestes, That oper is a comon mamew, whan bei clawe hem wib here fete and gnappe withe her tethe and is in all be body of be hounde. And in many places, and the skin waxeth great and thick, and this is wonderfully evil to heal, for though the hounds may be whole it cometh to them again. Commonly to this mange, this is the best ointment that men may make thereto. Nevertheless many men would put many others thereto, first take ye six pounds of honey and a quart of verdigris, and that the honey be first melted and stirred in the bottom with a ladle, and then let it cool, and let it boil often with as much of oil of nuts as of the honey and of water, wherein an herb has been boiled that men call in Latin Cleoborum, and in other language Valerian, the which make men sneeze,2 and put all these things together and mingle them upon the fire, stir them well and let it be cold, and anoint the hound by the fire or in the sun. And look that he lick not himself, for it should do him harm. And unless he be whole at the first time anoint him from eight days to eight days until the time that he be whole, for certainly he shall be whole. And if he will make any more of that ointment, take of the things aforesaid in the same wise or more or less as seemeth to you that need is. That other manner (of) mange is called flying mange,4 for it is not in all the body but it cometh more commonly about the hounds' ears, and in their legs than in any other place of the body,5 as the farcy, and this is the worst to heal, and the best ointment that any man can make for this manner of mange is this: take quicksilver for as much as ye will make ointment, as ye have need, and put it in a dish with spittle of three or four fasting men, and stir it altogether against the bottom of the dish with a pot-stick, until the time that the quicksilver be quenched with the water, and then take ye as much verdigris as of the quicksilver and mingle it with spittle, always stirring with a potstick, as I have said before, until the time that they can be all mingled together. And after take old swine's grease without salt, a great piece, and take away the skin above, and put it in the dish that I spake of, with the things before said, and mingle and stamp it altogether a long while, then keep it and anoint the hound there where he hath the mange and in no other place, and certainly he shall be whole. This ointment is marvellous and good and true not only for this thing, but also against the canker and fistula and farcy and other quick evils, the which have been hard to heal in other beasts. That other is a common mange when the hounds claw themselves with their feet and snap with their teeth, and it is on all the body of the hound.

G. de F. adds here (p. 90): "combien que j'en y metroye de X Manières."
 G. de F. (p. 90): "Qui fait esternuer les gens."
 Some confusion, which is still common between eczema from various causes, with true parasitic mange or scabies.
 G. de F. (p. 91) adds: "et est vermeille et saute d'un lieu en autre."

alle maners of mamewis comen to houndes of grete trauayle and of longe huntyng, as whan bei ben hoote bei drynken of foule water and vnclene, whiche corrupeth here bodies, and also whane bei hunten in euyl places of prykkyng of bornys or of breres or bi aventure rennen vpon hem and be not wel tent beraftir. Then commeth bt skabbe vpon hem, and also be skabbe commeth to hem whan 1 bei abiden in her kenel to longel and gon not on huntyng, Or ellis here litter and couche is vnclene kept or ellis the straw is not remevid and hure watere not freyssh, and shortly be houndis vnclene. I hold and euel kept or long waterles, havyn comonly bis mamewe. Therto take be roote of an herbe þat groweþ vpon houses and on walles þe whiche is called in latyn iroos 2 and shoppe it smale and boyle it in watir and put perto as moch of oyle imaked of notis as of watir and whan it is wel boyled cast out be herbe, and ban take of blak pyche and of Rosyn as moche of bat oon as of that oper wel istamped and cast it in be watire and be oyle biforesaid and stere it wel aboute vpon be fire with a postik, and ban lat it well wex coolde and anounte be hound as it is biforesaid. Sometyme commeb to be houndes a siknesse in here eynne for per comep a webbe vpon hem and wexing flessh be whiche comeb into bat oon side of be eye and is clepid a naile 3 and so bei wexen blynde, but if a man take kepe perto. Som men put about her nek a Coler of an Elme tre bob of be leeves and of be barke and seyn whan bat shuld be dewe and drie, be nayle shuld falle away, but bat is but a litel helpe. But the verrey helpe bat may be perfore is pis. Take pe juce of an herbe bat men clepe Selidoyn * wib pouder of gynger and of pepir, and put alle togideris bries in be day wibinne be ye, and lat hem not clawe it ne froot hit a longe while and pat custumme 3e bi ix daies in to be tyme that be houndis eye be hoole and also it is good for to put berynne of the sousse b of be whiche men fynde inow at be ypotecaries for be same siknesse, and if the nayle were so hard And all manners of mange come to hounds from great travel and from long hunting, as when they be hot they drink of foul water and unclean, which corrupteth their bodies, and also when they hunt in evil places of prickings of thorns, of briers, or peradventure it raineth upon them, and they be not well tended afterwards. Then cometh the scab, and also the scab cometh upon them from too high plight when they abide in their kennel too long and goeth not hunting. Or else their litter and couch is uncleanly kept, or else the straw is not removed and their water not freshened, and shortly the hounds unclean, I hold, and evil kept or long waterless, have commonly this mange. For the cure of which take ye the root of an herb that groweth upon houses and walls, the which is called in Latin iris,2 and chop it small and boil it well in water, and then put thereto as much of oil made of nuts as of water, and when it is well boiled cast out the herb, and then take of black pitch and of rosin as much of the one as of the other, well stamped, and cast it in the water and the oil before said, and stir it well about on the fire with a pot-stick: and then let it well grow cold, and anoint the hound as before is said. Sometime cometh to the hounds sickness in their eyes, for there cometh a web upon them, and growing flesh which cometh into that one side of the eye, and is called a nail,3 and so they grow blind unless a man take care thereof. Some men put about their necks a collar of an elm tree both of leaves and of bark, and seeth that when that shall be dry the nail shall fall away, but that is but a little help. But the true help that may be thereto is this, take ye the juice of a herb that men call Celandine,4 powder of ginger and of pepper, and put all together thrice in the day within the eye, and let him not claw nor rub it a long while, and that customarily by nine days until the time that the hound's eyes be whole, and also it is good to put therein of the Sousse 6 of the which men find enough at the apothecary's for the same sickness, and if the nail were so hard

1 In the Shirley MS. adds here: "to(o) hye plyte," i.e., too high condition. G. de F. (p. ox) adds "gresse."

2 Ireos, Eng. Iris. This word is also constantly recurring in old household books. Aniseed and orris powder
were placed among linen to preserve it from insects. In Edward IV. Wardrobe Accounts we read of bags of fustian
stuffed with anneys and ireos. A similar entry occurs in the church Warden's accounts of St. Margaret's, Westminster,
16II: "Paid for a pound of orris powder to put among church linen 10d." Nicholls' "Ancient Times," p. 30.

3 Pierygium, name for the "sickness" in the eyes of hounds which our MS. describes as a "web coming upon
them." It is called pterygium from its resemblance to an insect's wing; is an hypertrophy of the conjunctiva or
lining membrane of the eye, due to irritation, it extends from the inner angle to the cornea, which it may cover; the
treatment is excision. The cure for "the nail" mentioned in our MS. of hanging a collar of elm leaves round
the dog is taken by G. de F. (p. 92) from Roy Modus xliv., where it is given without the saving clause "Mès the dog is taken by G. de F. (p. 92) from Roy Modus xliv., where it is given without the saving clause cela est bien petit remède."

Celandine, Chalidonium Majus, from χελιδων, a swallow. The name was derived from the tradition that swallows **Constraints, Chairmonnium majus, Irom Kancon, a Swallow. The name was cerived from the tradition that swallows used it to open the eyes of their young or to restore their sight. Has a yellow floor and an acrid bitter orange juice. Internally an irritant poison. Infusions in wine used by Galen and Bioscorides for jaundice, probably from the colour of the juice and flowers. Externally the juice was much used for wounds, ulcers, ophthalmic cases, and for the removal of warts. The Old French name for this plant was herbe & aronaelles (hironaelles).

6 Shirley MS. has "foussye," G. de F. (p. 92) "de la poudre de la tutie," oxide of zinc.

iwex and so stronge bat he myght not be hool berwith. Take a nedel and bowe it in be myddel bat it be croked and take wel and sotilly be flessh pat is vpon be ye wib be nedil and drawe it up on hie and þan kitte it with wib (sic) a Rasoure, but take good kepe bat be nedil touche not be ye. Thise bingges can wel don be smytthes 1 for as be nayle is drawe out of be hors eye in be same wise he must be drawe out of be houndis ye and wibout faut he shal be hoole. And also anoper siknesse comeb to be houndes eres be which comeb outt of be rewme 2 of be hede of be hounde for bei clawe hem so mooche with be hyndere feet bat bei make moche foule bing come out berof and so out of her eres commeb foule bing, and somtyme berof bei bicome deef. Therfore 3e shul take wyne levke warme, and wip a clop wayssh it clene iii or iiii tymes in be day and whan it is wayssh 3e shul cast berinne oyle and Camamylle 8 mylk warme iii dropes and suffre hym nat to clawe it ne froot it a grete while and do so contynually in to be tyme þat it be hole. Also houndes haven anoþer siknesse bat commeth to hem of be Rewme bat is to sayn þat þei haue the male morte in her noose therlis as hors havyn. Wherfore bei may nobing smelle ne wynde and at the last some deve therof. And thei take it moost whan the hounte in snawe. To bis siknesse boyle mastik and sens in smal powder in faire watir and of a bing bat men clepyn Ostoraces calamynt 6 de brigilla 6 of Rve 7 and mynt and of sawge and holde be houndes nose vpon be pottis mouth, wher in be binges shuld boile so bat he may receyue within his nose thrilles be smoke bat comeb out of bo pott, and grown and so strong that he might not be healed therewith, take a needle and bow it in the middle that it be crooked, and take well and subtly the flesh that is upon the eye with the needle and draw it up on high, and then cut it with a razor, but take good care that the needle touch not the eye. These things the smiths can do well,1 for as the nail is drawn out of a horse's eye, right so it must be drawn out of the hound's eye, and without fault he shall be whole. And also another sickness cometh into the hound's ears the which cometh out of the rewme2 of the head of the hound, for they claw themselves so much with the hinder feet that they make much foul things come out thereof, and so out of her ears cometh much foul things, and some time thereof they become deaf. Therefore they should take wine luke-warm and with a cloth wash it well, and clean three or four times in the day, and when it is washed ye should cast therein oil and camomile 8 milk, luke-warm, three drops, and suffer him not to claw it nor rub it a great while, and do so continually until the time that he be whole. Also hounds have another sickness that cometh to them of the rewme, that is to say, they have the malemort 4 in their nostrils as horses have, wherefore they can smell nothing nor wind, and at the last some die thereof, and they take it most when they hunt in snow. For this sickness boil mastic and incense in small powder in fair water, and of a thing that men call Ostoraces calamynt,5 brygella 6 of rue 7 and mint and of sage, and hold the hound's nose upon the pot's mouth wherein these things should boil so that he may retain within his nostrils the smoke that cometh

Shirley MS. "that be marshals for horses" is here added.

Shirley MS. "that be marshals for horses" is nere added.
Cold, from Fr. rieume, Mod. Fr. rheume.
Camomile. In G. de F. (p. 93) "oil of roses" is the first part of the prescription.
Malemort, glanders. G. de F. (p. 93) morvel, Mod. Fr. morve.
Estoracis calamita, G. de F. p. 93. Lavallée appends the note: "Storax et Styrax calamita." Storax, a resin resembling benzoin, was in high esteem from the time of Pliny to the eighteenth century. It was obtained from the stem of Styrax officinalis, a native of Greece and the Levant. Owing to the estruction of the trees it has now disappeared from commerce. Liquid storax, a soft brown viscid resin, heavier than water, is obtained from the Liquidambar orientale, a tree forty feet high, forming forests in Asia Minor. It is used but seldom in medicine but has a reputation in chronic bronchial affections. Externally it has been enjoyed in scabies. In our MS. four other ingredients mentioned by G. de F. have been left out, but the Shirley MS. gives them: "and oyle four other ingredients mentioned by G. de F. have been left out, but the Shirley MS. gives them: "and oyle the same of the present of but has a reputation in chronic bronchial affections. Externally it has been employed in scabies. In our MS. four other ingredients mentioned by G. de F. have been left out, but the Shirley MS. gives them: "and oyle of Kamamyle and of Mallyor of anshes and of calamynt," i.e., oil of camomile, melilot (Meliters), rosemary, thymus calamita, a species of balm. Possibly this is a mint called Calaminta nepeta, a plant formerly much used in medicine as a gentle stimulant and tonic. Melilot, a genus of clover-like plants of the natural order of Leguminosos. The common melilot, a vellow-flowered annual, common in Britain, has when in flower a peculiar odour like a Tonka bean. The blue melilot, a native of Africa, is cultivated in many parts of Europe, particularly in Switzerland and Tyrol, and has the peculiar melilot odour in a high degree. The name Bokhara clover has been given to one or more species.

in Switzeriand and Tyro, and has the pecunial method of data in a light degree. The limits obtained set to been given to one or more species.

^e Mildew. G. de F. (p. 93) Nigella, Nielle.

^r Rewe, Mod. Eng. rue, Lat. ruta. This herb was in great repute among the ancients, and is still employed in Medicine as a powerful stimulant. It was formerly called the Herb of Grace, because it was used for sprinkling the people with holy water. "There's fennel for you, there's rue for you; and here's some for me, we call it herb grace o' Sunday. O, you must wear your rue with a difference."—Hamlet, Act IV. Scene 5. Both rue and sage were considered antidotes to poison, and are mentioned in old medicinal books as efficacious against the plague. It was thought that no poisonous animal could rest in the shade of rue, and its oil and balsam purified pestinfected air. "Salvia cum ruta, faciunt tibi pocula tuta" was an old saying which was rendered in German by the old rhyme:

the old rhyme:

[&]quot;Trink Rauten Salbei in dein Wein So wird kein Gift dir schädlich sein."

in þis wise serue hym a longe while iii or iiii tymes euery day in to be tyme bat he be hool, and bis is good for an hors, whan he hap be glaundres strongly commyng out be nose. Also ber is anober siknesse of houndes be whiche commeb to hem in her protes and somtyme commeth so to men in soche a wise pt bei mowe not haue donne here mete, and so bei must cast it owt ageyn, and somtyme be siknesse is so stronge vpon hem bat bei may nobing haue donn wib inne her bodies and so deven. The best medecyne is to go where bei wil and lat hem ete al bat euere bei wil, for sumtyme be contrarious bing turneb hem to good and pan zeue hem to ete flesshe rizt smale ikitt and putt in broth oiler in gootes mylk or cowes mylk a litel and a litel by cause bei mowe swalowe it down wibout trauaile, and zeue hem not to moche at onys bat bei mowe defie it be bettir, and also buttred egges dob hem moche good. And somtyme be houndes burten hem self in be feet in her legges and in her legges and in her brest, and whan it is in be joyntis of here feet bat ben renne out of her places be best help bat ber is to brynge hem agayn to be joint of soche a man bat can wel don it, and ban ley vpon be place flex iweted in the white of egges and lat hem rest into be tyme bt bei be hoole, And if ther be ony broke boon men shuld knytt it agenst in be best wise bat oo boon agayn the other and bynde it wip flex aboue as I have said with iiii splyntes wel ibounde perto bat oon agayn bat ober, bicause bat be bonys shuld not vnyoyne, and men shuld remeve the boondes fro iiii daies to iiii daies alhole and 3ef hem drynk the juse of herbis þat byn clepid concilida maior 1 and minor 2 and medle in brothe or in her mete and þat shal make þe bonys joyne to giders. Also many houndes ben lost be the feet. And if sometyme bei be a chavffed,3 Take vynnegire and of sote paces in the chymneyis and wayssh his fete therewip in to be tyme bat bei byn hole. And if be sooles of her fete be sure batyd bicause perauenture pat pei han ronne in hard conttre or amonge stonys, take watire and smale salt wibinne and berwith wasshe here fete be same day bat bei haue hunted, and 3if bei haue huntyd in euyl contre among thornes or breres bat bei be hurt in her legges or in her fete wayssh her legges in shepis talow wel iboyled and wyne, whan it is cold and froot hem wel wel vpward agayn be heer. The beest that men may do with

thereof out of the pot. And in this wise serve him a long while, three or four times every day, until the time that he be whole, and this is good also for a horse when he hath the glanders strongly coming out of the nose. Also there is another sickness of hounds, the which cometh to them in their throats and sometime cometh so to men in such wise that they may not keep down their meat, and so they must cast it out again. In some time the sickness is so strong on them, that they can keep nothing down in their body and so die. The best medicine is to let them go wherever they will, and let them eat all that ever they will. For sometime the contrary things turneth them to good. And give them to eat flesh right small cut, and put in broth or in goat's milk a little, and a little because that they may swallow it down without labour, and give him not too much at once, that they may digest better. And also buttered eggs doeth them much good. And sometimes the hounds hurt themselves in their feet, and in their legs, and in their breast. And when it is in the joints of their feet that be run out of their places, the best help that there is is to bring them again into joint, by such men as can well do it, and then lay upon that place flax wetted in white of egg, and let them rest until the time that they be whole. And if there be any broken bones men should knit it again in the best wise, the one bone against that other and bind it with flax above as I have said, and with four splints well bound thereto that one against that other, because that the bone should not unjoin, and men should remove the bands from four days to four days all whole. And give them to drink the juice of herbs that are called consolida major 1 and minor,2 and mix it in broth or in her meat, and that shall make the bones join together. Also many hounds be lost by the feet, and if some time they be heated 3 take vinegar and soot that is within the chimney, and wash his feet therewith until the time that they be whole, and if the soles of the feet be bruised because, peradventure, they have run in hard country or among stones, take water, and small salt therein, and therewith wash their feet, the same day that they have hunted, and if they have hunted in evil country among thorns and briars that they be hurt in their legs or in their feet, wash their legs in sheep's tallow well boiled in wine when it is cold, and rub them well upward against the hair. The best that men may

Heated, Fr. eschaufer, Mod. Fr. echauffer.

¹ Consolida major. Lavallée in his note (p. 94) translates this consoude, which in English is comfrey, Latin, Symphytum, a perennial herb one kind of which was formerly esteemed as a vulnery (Symphytum officinale). Its young leaves and blanched shoots are still boiled as vegetables.
² Consolida minor (Lavallée: note, petit consoude), Mod. Fr. Brunelle. G. de F. p. 94. Eng. Selfheal.
Lat. Prunella vulgaris. It was at one time in repute as a febrifuge. It is mildly aromatic and slightly activitient.

houndis pat bei lese not her clees is bat bei soiourne not to moche for in longee soiournyng bei lees here clees and her feet, and perfore bei shuld be lad iii tymes in be weke on huntyng and at be leest twyes. If bei han soiourned to moch kitte ye a litel of be clees ende wib pynsours, or bei goo on huntyng so bat bei mow not breke her clees in rennyng. Also whan bei be at soiourne men shuld lede hem out euery day a myle or ii vpon grauel or vpon right an hard pathe bi a revere syde bicause pat her feet may be harder, houndes somtyme ben refraied 1 as hors, whan bei han ronne to longe and comen hoot in some watir or ellis whan bei come to rest hem in some cold place ban bei goon al for uome and may not ete ne may not wel go þan men shuld late hem blood on the iiii legges of be forlegges in be joyntis withinne the legge, of be hynder legges men shuld lat hem blood in be voynes bat gon ouerwerte abouyn be hokkes in bat ober side, and in be hynder legges men may wel see cleerly be veynes pat I speke of an also in be forleggis, and bus he shal be hool and zeue hym oon day soppes or sum oper pingges comfortable to be morowe or anoper day. Houndes also the han a siknesse in here yeerd bat men calle Cancre and many byn lost perby, men shuld take soche an hounde and hold hym fast and vprightes and bynde hys inoute and his iiii legges also and ban men shuld take be yarde bakwarde ny the ballokis and put hym vpward and anoper man shal drawe wel be skyn in maner pat be yarde may al come out and ban a man may take away be Cancre wib his fyngres for if it were take away be Cancre with his fyngres for if it were take away men myght sheerde hym and þan men shuld wassh it with wyne mylk warme and ban putt berynne hony and salt by cause pat be syknesse shal not come agayn, and ban putt ayen be yeerde withinne his skynne as it was bifore, and euery weke pat be siknesse come not agayn and take it alle way out if oughte come perto in to be tyme bat it be hool. And in be same wise a man shuld do to a bitche if suche a siknesse were itake in her nature. And in bis siknesse many houndis and bitches deyen for defaute of bise cures wherof alle hunters han not ful knowyng. Some tyme þei han a siknesse þat þei mowe not pisse and byn ilost therbi, and also whan bei mowe not scombire 2 ban take the Roote of Coolwort 3 and put it in oyle doliff and putt it in his foundement, so that he leue some of be eende without in so moche bat it may be drawe out whan it is nede. And if he may not be hool perby make hym a Clistre as men doon

do to hounds that they lose not their claws is that they sojourn not too long, for in long sojourning they lose their claws, and their feet, and therefore they should be led three times in the week a-hunting, and at the least twice. If they have sojourned too much, cut ye a little off the end of their claws with pincers ere they go hunting, so that they may not break their claws in running. Also when they be at sojourn, men should lead them out every day a mile or two upon gravel or upon a right hard path by a river side, so that their feet may be hard. Hounds also sometimes be chilled as horses when they have run too long, and come hot in some water, or else when they come to rest in some cold place, then they go all forenoon and cannot eat, nor cannot walk well, then should men let blood on the four legs. From the forelegs in the joints within the leg, from the hinder legs men should let blood in the veins that goeth overthwart above the hocks on the other side, and in the hinder legs men may well see clearly the veins that I speak of, and also in the forelegs, thus he shall be whole. And give him one day sops or some other thing comfortable till the morrow or other day. The hounds also have a sickness in the yerde that men calleth the canker, and many be lost thereby. Men should take such a hound and hold him fast and upright and bind his mouth and his four legs also, and then men should take his yerde backward by the ballocks and put him upward, and another man shall draw the skin well in manner that the yerde may all come out, and then a man may take away the canker with his fingers, for if it were taken away with a knife men might cut him. And then men should wash it with wine, milk warm, and then put therein honey and salt, so that the sickness shall not come again, and then put again the yerde within the skin as it was before, and look every week that the sickness come not again, and take it always out if aught come thereto until the time that it be whole. And in the same wise a man should do to a bitch, if such a sickness were taken in her nature. In this sickness many hounds and bitches die for default of these cures, whereof all hunters have not full knowledge. Sometimes the hounds have a great sickness that they may not piss, and be lost thereby and also when they may not scombre.2 Then take ye the root of a cabbage and put it in olive oil, and put it in his fundament so that ye leave some of the end without, so much that it may be drawn out when it is needful. And if he may not be whole thereby make him a clyster

¹ Chilled, from Fr. refroidir.

² Scumber, to dung.

⁸ Cabbage.

to a man of Malowes 1 and beetes and of Mercurie an handfulle of eueryche, and of Rve and of sence bat alle bise bingis be boilled togidre in watire and putt, and putt brynne wibinne and lat passe al pat watire porgh a streynour, and perto putt ye ii dragmes of agarite 2 and of hony and oyle dolif, and al pis togiders put in his erys 3 and he shal scombire, and pan take v. cornys of Catapucia 4 and stampe hem and tempre hem with gootis mylk or with broth and put it in be houndes throote be mountenaunce of a verfull, And if he may not pisse take of lekes be leeues and of an herbe bat is clepid marrubium album 5 and of modirwort 6 and of peritorie 7 and morsus galline 8 and of netlis and percel leeues, as moche of bat oon as of bat ober, and stampe hem and swynes grece perwith, and make a playstire perof, and make it a lityl hoot and ley it vpon be houndes yeard and along be his bely, and pat is hard to vndirstond 3e shul fynde att apoticaries þe whiche knowyn wel alle bise pingis. Also to the howndis commen botches bat commen to hem in her prote or in oper parties of be body ban take ye of be manys and of be vnnanys and of be white lilies 9 and kitte hem smal with a knyf and putt teb in a ladil of iren and menge þis erbis þat I of spak, and lay som vpon be botches and bat shal make hem ripe, and whan bei be ripe slitt hem wib a sharpe knyff and whan thei be so broke lay vpon hem good drawyng salue and he shal be hool. Somtyme be houndes sizten (sic) and biten eche ober and ban ye shul take shepis wolle vnwayssh and a litel oyle dolip and wete be wolle in be oyle and lay vpon be houndes wounde, and bynde it vpon, and do so iii daies and ban aftir ii tymes eueryche as men do to a man, of mallows,1 of beets, and of mercury, a handful of each, and of rue and of incense, and that all these things be boiled in water and put bran within, and let pass all that water through a strainer, and thereto put two drachms of agrimony 2 and of honey and of olive oil, and all this together put into his anus and he shall scombre. And then take five corns of spurge 4 and stamp them and temper them with goat's milk or with broth, and put it in the hound's throat to the amount of a glassful. And if he may not piss take the leaves of leeks and of a herb that is called horehound 5 and of motherwort 6 and of wall pellitory 7 and chickweed⁸ and of nettles and parsley leaves as much of the one as of the other, and stamp them with swine's grease therewith, and make a plaster thereof, and make it a little hot, and lay it upon the hound's yerde and along his belly, and that which is hard to understand ye shall find at the apothecary's, the which know well all these things. Also to the hounds cometh sores, that cometh to them under the throat or in other parts of the body. Then take ye of the mallows and of the onions and of white lilies,9 and cut them small with a knife, and put them in a ladle of iron and mingle these herbs whereof I speak, and lay them upon the sores, and that shall make them rise, and when they be risen, slit them with a sharp knife. And when they be so broken, lay upon them some good drawing salve, and he be whole. Sometimes the hounds fight and bite each other, and then they shall take sheep's wool unwashed, and a little olive oil, and wet the wool in the oil, and lay it upon the hound's wound, and bind it thereupon, and do so three days, and then after twice each day anoint it with

(Skeat's Dictionary.)

² Agarys. G. de F. d'agret, probably agrimony, Lat. agrimonia. The whole plant has a slightly aromatic smell, and is bitter and styptic, and was much valued in domestic medicine; a decoction of it being used as a gargle and the dried leaves as a kind of tea, and the root as a vermifuge.

* Euthorbia resimifera, common spurge, exudes a very acrid milky juice which dries into a gum resin. Still used for some plasters. Was used internally as a purgative in dropsy like Elaterium, externally as a stimulant and counter-irritant.

and counter-irritant.

⁶ Marrabium vulgare. G. de F. marrabre blanc, Eng. white horehound. This species is rather rare in Britain, but is common on the Continent except in the Northern regions. It enjoyed a great reputation as a stimulating expectorant employed in asthma, consumption, and other pulmonary affections.

⁶ Leomurus cardiaca. G. de F. Artemise, Eng. Motherwort, Mod. Fr. armoise. A plant allied to the horehound as a vascular stimulant and diuretic and a general tonic, employed in dropsy, gout, rheumatism, and uterine disorders.

⁷ Parietaria. Eng. Wall pellitory. An old domestic remedy. It was supposed to be astringent and cooling, and used locally for inflammation, burns, erysipelas, and internally as a diuretic. It grows on old walls and hears of rubbish.

heaps of rubbish

§ Morsus gallinus.

9 Lilies. The white lilies here mentioned are probably Lilium connalium (lilies of the valley). In an old book of recipes I find them mentioned as an antidote to poison. (Haus und Land Bib. 1700.) They have medicinal qualities, purgative and diuretic in effect. Dried and powdered they become a sternutatory.

¹ Mawes. G. de F. mawe, Eng. mallows, Lat. Malva sylvestris and Malva rotundifolia. These plants have a mucilaginous and somewhat bitter taste, and the leaves are used as an emollient and demulcent medicine, a decoction of them being employed in cases of irritation of the pulmonary and of the urinary organs, and poultices made of them are very frequently employed to allay external inflammation. Mod. Eng. malive, Anglo-Sax. Malve, mealews. Mrs. Wedgewood shows that the Arabs still use mallows for poultices to allay irritation.

day, and anount it with oile olife and lay no bing ypon and he shale lik it wip his tunge and hele hym self 1 and if peraventure in be wounde come eny wormes as I have seyd some tyme euery day 3e shul pyke hem out with a styk and ye shul putt in the wounde be juce of be leeues of a peochetre imeyngid wib quyk lyme in to be tyme bat bei be hoole, Also it happethe to many houndes pat bei smyten the forlegge ayenst be hyndere wherfore her thies dryen 2 and bene lost perby, and pan 3if 3e see þat it last hem lenger þan þre daies þat þei sette not her fete at be erbe ban slitteb be thi alonge and ouyrwerte wibinne be thie croswyse vppon be boon, bat is vponne be turne boone of be knee behynde, and þan putteþ thervppon wulle iwette in oyle dolif as bifore is said by iii daies alhole, and þan aftir anoynt þe wounde wib Oile wibouten byndyng as I haue said and he shal hele hymself with his tunge. Somtyme an hound is euyl astifled 3 so bat he somtyme abideb half a yere or more erbe be wel ferme, and but if he be so tent nevire rekeuere, and þan it nedeþ þat 3e lat hym longe soiourne in to be tyme bat he be alhole, and to pat haue left his haltyng pat is oon pigh be no grettere pan his other and if he may not be hoole, do alle bis to him as men doon to an hors pat is spauled in be shuldere before, I draw bourghe out a corde of horshere 4 and he shal be hoole. Somtyme hem bifallen an euyl in be ballok purs,6 somtyme for to long huntyng, and for long journeis, and for brekyng 6 or sumtyme whan bitches ben joly and bei may not come to hem at here eese as bei wold and bat humour renneb into be ballokis and somtyme for smyteng whan bei ben smytte vpon in huntyng or in ober places. To bis siknes and to alle oper in that maner be best helpe is to make a purs of clothe iii or iiii tyme double and take lynsed and put it wibinne and put it in a potte and lete menge it withe wyne and lete hem wele boyle to gideres and medille hem alway with a stike, and whan it is wel boilled putt it wibinne be purs bat I of speke, also hoot as be hound may suffre it, and putteb his ballokes and byndeb wip a bond perto by twix pe thyes and aboue pe bak make wel fast be ballok vpward, and leue an hool in be clothe for to put out the tayle and his eris, and anoper hole bifore for pe yerde pat he may scombre and pysse, and renewe bat bing euery

olive oil, and lay nothing upon it. And he shall lick it with his tongue and heal himself.1 If peradventure in the wound come worms as I have seen some time, every day ye shall pick them out with a stick, and ye shall put in the wound the juice of leaves of a peach tree mingled with quicklime until the time that they be whole. Also it happeneth to many hounds that they smite the forelegs against the hinder wherefore their thighs dry 2 and be lost thereby, and then if ye see that it last them longer than three days that they set not their foot to the earth, then slit ye the thigh along and athwart within the thigh, crosswise upon the bone, that is upon the turn bone of the knee behind, and then put thereupon wool wet in olive oil as before is said, for three whole days. And then after anoint the wound with oil without binding as I have said, and he shall heal himself with his tongue. Sometimes a hound is evil astyfled,3 so that he shall sometime abide half a year or more ere he be well, and if he be not well tended he will never recover. Then it needeth that ye let him long sojourn until the time that he be whole, until he is no longer halting, that is that one thigh be no greater than the other. And if he may not be all whole, do to him as men do to a horse that is spauled in the shoulder in front, draw throughout a cord of horsehair,4 and he shall be whole. Sometimes an evil befalls in the ballock purse,5 sometimes from too long hunting or from long journeys, or from rupture,6 or sometimes when bitches be jolly, and they may not come to them at their ease as they would, and that the humours runneth into the ballocks, and sometimes when they be smitten upon in hunting or in other places. To this sickness and to all others in that manner, the best help is for to make a purse of cloth three or four times double, and take linseed and put it within, and put it in a pot, and let it mingle with wine, and let them well boil together, and mix it always with a stick, and when it is well boiled put it within the purse that I spoke of, as hot as the hound may suffer it, and put his ballocks in that purse, and bind it with a band betwixt the thighs above the back, make well fast the ballocks upwards, and leave a hole in the cloth for to put out the tail and his anus, and another hole before for the yerde so that he may scombre and piss, and renew that thing once or

Wither or dry up.
 Inflammation of the stifle joint.

¹ In the Shirley MS, there is added: "the hound tongue beareth medicine and especially to himself." G. de F. has the same (p. 97).

⁴ Seton. G. de F. (p. 98) says: "une ortic et un sedel de corde." His word sedel came from the Spanish sedal The English seton comes from seta a hair, because hair was originally employed as the inserted material.

⁶ Rupture. The following words, which are in Shirley MS. and in G. de F., are left out: "some tyme for they more foundeth as an hors."

day onys or ii tymes in to be tyme bat he be hoole, also is a wel goode bing for a man or for an hors that hab bis sekenesse.¹

twice until the time that he be whole. Also it is a well good thing for a man or for a horse that hath this sickness.¹

¹ The Shirley MS. has the following ending to this chapter: "And God forbid that for (a) little labour or cost of this medicine, man should see his good kind hound perish, that before hath made him so many comfortable disports at divers times in hunting," which is not taken from G. de F.

CAP. 14 xiiii.—OF RENNYNG HOUNDIS AND OF HERE NATURE

A RENNYNG hounde 1 is a kynde of houndis ber be fewe men pat ne haue seie some of hem. Napelees I shal deuyse how a rennyng hounde shal be holed for good and faire and also I shal deuyse of her maners. Of alle hewes of rennyng houndes which be good and which be bad or euyl as of greihoundes but be beest hewe of rennyng houndes and moost comon for to be good is iclepid broun Tawne also be goodnesse of rennyng houndes and of al oper maner kynde of good houndes commep of verray corage and of be good nature of here good fadire and of hire good modire and also as towchyng greyhoundes men may wel helpe to make hem good techyng as to lede hem to wode and to feeldes and to be ay nye hem, in makyng of many good guyrreis, whan bei han wel idon and astyng2 and biteng hem whan bei done amys for bei byn beestis and berfore bei have nede to be lernyd to bat men wil bat bei shuld do. Aftere a rennyng hounde shuld be wel bore and wel grove of bodie and shulde have greet nosethrelles and open and longe snowte but not smale and greet lippis and hangyng adoun grete jeu and rede or blak greet forhede and grete hede and large erys wel longe and wel hangyng adoun and brood and nye be hede a grete neke and a greet brest grete shuldres and grete leggis and stronge and not to longe greet feet and rounde and grete clees and be foot a litel availede smale bi the flankis and longe sydes a litel pintel and 3 long, smale hangyng ballokis and wel trussyd togideris a good chyne bone and grete bak good thies and greet hynder legges and be heghes streigh and not bowed be taile grete and hie and not crompyng vpon be bak but streight wip a litel crompyng vpward. Napelees I have sey some rennyng houndes with gret horred tailles be whiche were ful good rennyng houndis hunten in diuers maners for sum following be hert fast at he frist for pei goon lightly and fast and whan bei han ronne so awhile bei han hyed hem so fast þat þei be relinxed and breeples and abiden stille and leuen be hert, whan bei shuld enchace. This maner of rennyng houndis men shuld fynde comonly in be lande of Basco 6 and Spayn, þei be right good for þe wilde boor but

CHAP. 14.—OF RUNNING HOUNDS AND OF THEIR NATURE

A RUNNING hound 1 is a kind of hound there be few men that have not seen some of them. Nevertheless I shall devise how a running hound shall be held for good and fair, and also shall I devise of their manners. Of all hues of running hounds, there are some which be good, and some which be bad or evil as of greyhounds. But the best hue of running hounds and most common for to be good, is called brown tan. Also the goodness of running hounds, and of all other kinds of good hounds, comes of true courage and of the good nature of their good father and of their good mother. And also as touching greyhounds, men may well help to make them good by teaching and by leading them to the wood and to fields, and to be always near them, in making of many good curées when they have done well, and of rating at and beating them when they have done amiss, for they are beasts, and therefore have they need to learn that thing that men will they should do. A running hound should be well born, and well grown of body, and should have great nostrils and open, and a long snout, but not small, and great lips and well hanging down, and great eyes red or black, and a great forehead and great head, and large ears, well long and well hanging down, broad and near the head, a great neck, and a great breast and great shoulders, and great legs and strong, and not too long, and great feet, round and great claws, and the foot a little low, small flanks and long sides, a little pintel not long, small hanging ballocks and well trussed together, a good chine bone and great back, good thighs, and great hind legs and the hocks straight and not bowed, the tail great and high, and not cromping up on the back, but straight and a little cromping upward. Nevertheless I have seen some running hounds with great hairy tails the which were very good. Running hounds hunt in divers manners, for some followeth the hart fast at the first,4 for they go lightly and fast and when they have run so awhile, they have hied them so fast that they be relaxed and all breathless, and stop still and leave the hart when they should chase him. This kind of running hounds men should find usually in the land of Basco 6 and Spain. They are right good for the wild boar, but are not

G. de F. puts the chapters on alaunts and greyhounds before this one, p. 106. See Appendix: Running Hounds.

Ascrying, calling at him.

The word "not" omitted by scribe; should read not long; see G. de. F. p. 107 and Shirley.

Shirley MS. and G. de F. here add: "and athristeth (press) an hart at the first," "quar les uns chassent une randonnée et dérompent une beste," p. 107.

G. de F.: "pays des Basques, Biscaye," p. 107.

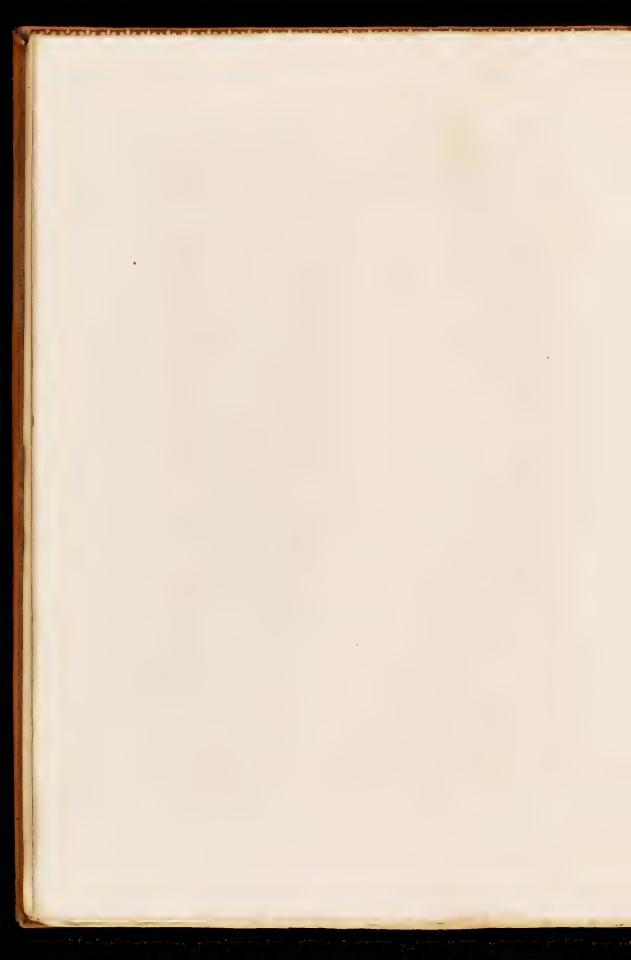
RACHES OR RUNNING HOUNDS





entruce du chien comave a con-

telic belilency dicurs man



bei byn not good for be hert for bei byn nott good to enchace at a longe flight but only for to athrest hym for bei seche not wel ne bei rennen not wel ne bei hunte not longe 1 for be be custumed to hunt nye, and at he bigynnyng hei han shewed be best, Ober maner of rennyng houndis ber byn be which hunten somdele moor slowly and heuvli, but as bei begynne bei holde on all day Thise houndis athresten not so sone an 2 as be othir but bei bryng hym best bi maystrie and strengthe to his eende for bei retreue and senteb be fues better and ferber for bi cause pat bei byn somdele slowe bei must hunt the hert from ferber and berfore bei sentyn better þan other þat goon hastily without abiding into be tyme that bei byn wery.3 A bold hounde shuld neuer pleyn neibere 30ule but 3it it were out of be ryghtes and also he shuld agayn seche be rygtes, for an hert fleb and ruseb, Comonly a bold hound huntethe wip be wynde, whan he seep his tyme,4 and dredep his maistre and vnderstondeb hym and dob as he biddeb hym a bold hounde shuld not leue be hert neiber for wynde neiber for reyn neyber for hete ne for cold ne for non euyl wedir but in þis tyme þer ben fewe soche and also wel shuld be hunt be hert by hym self wipout helpe of man as 3if be man were alway wib hym. But al as I know non soche. Houndis per be pe which ben bold, and orped 5 and beep iclepid bold for bei byn bold and good for be hert. For whan be hert commeth in daunger 6 þei shal enchace hym but þei shall not opne7 neiber questey while bat he is among be chaunge 8 for drede to envoise 9 and do amys but whan bei han disceuered 10 hym ban bei shuld open and hunte hym and shuld ouercome be hert wel and perfitly and maisterfully borghout al be chaunge Thes houndes ben not so good and so perfite as be bold houndes to foresaid to meve11 men by to resonns, 12 that oon resonn is for they huntethe not men best to plesaunce, for they hunte not but to the hert and the firste bolde hounde huntethe alle maner beestes that his maystre wol uncouple him to, he opene the alway thorowe all the chaunges, and the bolde hounde for the herte he openethe nought for the hert as I have sayde whanne the hert is amydde

good for the hart, for they be not good to enchase at a long flight, but only for to press him, for they seek not well, and they run not well nor they hunt not from a distance,1 for they be accustomed to hunt close. And at the beginning they have shown their best. Other manners of running hounds there are which hunt a good deal more slowly and heavily, but as they begin, so they hold on all the day. These hounds force not so soon a hart as the other, but they bring him best by mastery and strength to his end, for they retrieve and scent the line better and farther, because they are somewhat slow. They must hunt the hart from farther off, and therefore they scent the fues better than the other that goes so hastily without stopping until the time that they be weary.8 A bold hound should never complain or howl, unless if he were out of the rights. And also he should again seek the rights, for a hart flies and ruses. Commonly a bold hound hunts with the wind when he sees his time.4 He dreads his master and understands him and does as he bids him. A bold hound should not leave the hart neither for rain, nor for heat, nor for cold, nor for any evil weather, but at this time there be few such, and also should he hunt the hart well by himself without help of man, as if the man were always with him. But alas! I know not now any such hounds. Hounds there are which be bold and brave,5 and be called bold for they are bold and good for the hart, for when the hart comes in danger 6 they will chase him, but they will not open 7 nor quest while he is among the change,8 for dread to envoyse9 and do amiss, but when they have dissevered 10 him, then they will open and hunt him and should overcome the hart well, and perfectly and masterfully throughout all the change. These hounds be not so good nor so perfect as be the bold hounds before said to most men for two reasons,12 that one reason is for they hunt not at men's best pleasure, for they hunt nought but the hart, and the first bold hound hunts all manner of beasts that his master will uncouple him to. He opens always through all the changes, and a bold hound for the hart opens not for the hart, as I have said when the hart is

¹ This should be "hunt not well from a distance." G. de F. p. 107 says: "de fort longe." See Appendix: rlonge.

2 The word "hart" has been left out here.

The word "hart" has been left out nere.

2 The word "hart" has been left out nere.

3 G. de F. has here much more about hounds and their manner of hunting which the author of the "Master of Game" omits. See pp. 108 and 109. For omission, see Appendix: Running Hounds.

4 G. de F, has here: "And also hunts with his nose on the ground when it is the time and place for it," p. 110.

6 G. de F, p. 110 calls these hounds "Cerfs bauz mus."

Danger of his being lost to the hounds.

To Challenge—i.e., the noise the hounds make on finding the scent of an animal.

Other deer. See Appendix: Change. Get off the line. Separated him from the other deer. The Most. From here to the end of the 18th line on the next page the text is copied from the Shirley MS., the scribe who wrote the Vespasian B. XII. MS. having made a mistake in his transcript, copying on folio 65 the folio 64, which therefore appears twice over, to the exclusion of the matter here copied from the Shirley MS.

the chaunges, he dredethe wher he goothe but men see him lest he do amysse or envoyse, but man may nought allway see him.1 Of such maner of houndes have I sey many oon, ther bee the other maner houndes the whiche men clepethe byyonde the see hert houndes, goode and restreyed 2 hert houndes huntethe noon other beest but ye hert and therfore they bee the cleped bolde houndes for they bee bolde and goode and wyse for the hert, they bee cleped restreyed by cause that yif an hert falle amonge the chaunge they shoule abide stille 8 til the hunter come, and whanne they see the hure maystre they wol make him cheere and wagge hur tayles upon him and wil by pisse the wayes and the busshes, but in Engeland men makethe hem nought so, thees bee the good houndes of oure lande but not so good as the bolde houndes bee the byfore sayde.

Thei ben wel wyse for þei knowe wel þat þei shuld not hunt be chaunge, and bei ben not so wise for to disseuere be hert, fro be chaunge, for bei abide stil and restif.4 Thise houndes I hold full good for be huntere bat knoweb hem may wel helpe hem to sle be hert. Noon of alle bies bre maneres of houndes ne hunten not atte hert in Rutsomtyme, but if it be be good bold hounde 6 be whiche is best of alle oper houndes. The best sport þat men may haue is þe rennyng houndes for 3if 3e hunte at hare or at be roo or at buk or at he hert, or at any oher beest wihout greihound 6 it is a faire pinge and a pleasaunt to hym pt loveb hem. be sechyng and be fyndyng is also a faire bing and gret likyng to sle hym with strength, and for to se be witt and be knowleche bat God hath 3euen to good houndes and for to se be good rekeueryng and be retreiving and be maistries and sootiltees pat be in good houndes. For of grei houndes and othir nature of houndes, whateuere bei be ne lesteb not be disport, For anon a good greihounde or a good Alaunt takeb or failleb of be best and so doon all maner of houndes saue rennyng houndis þe whiche moost hunt al þe day questyng and makyng gret melody in her langage 7 and seyng gret villeny and chydeng be beest þat þei enchace and þerfore I hold me wiþ hem bifore al oper nature of houndes For bei han moo vertues as me semeth ban eny ober beest, Oper maner houndes per byn which openep a

amid the changes. He dreads where he goes that men see him lest he do amiss or envoise, but men cannot always see him.1 Of this kind of hound have I seen many a one. There be other kinds of hounds which men call beyond the sea hart hounds, good and restrained hart hounds.2 They hunt no other beast but the hart, and therefore they are called hart hounds and bold hounds, for they be bold and good and wise for the hart; they be called restrained, because if the hart fall among the change they should stop still 3 until the hunter come, and when they see their master they make him welcome. and wag their tails upon him, and will by-piss the way and the bushes, but in England men make them not so. These be good hounds of our land, but not so good as the bold hounds aforesaid, they are well wise, for they know well that they should not hunt the change, and they are not so wise as to dissever the hart from the change, for they abide still and restive.4 These hounds I hold full good, for the hunter that knows them may well help them to slay the hart. None of these three kinds of hounds hunt the hart in rutting time, unless it be the good bold hound,5 which is the best of all other hounds. The best sport that men can have is with running hounds, for if he hunt the hare or the roe or the buck or the hart, or any other beast without greyhound,6 it is a fair thing, and pleasant to him that loveth them; the seeking and the finding is also a fair thing, and a great liking to slay them with strength, and for to see the wit and the knowledge that God hath given to good hounds, and for to see good recovering and retrieving, and the mastery and the subtleties that be in good hounds. For with greyhounds and with other kinds of hounds whatever they be, the sport lasts not, for anon a good greyhound or a good alaunte taketh or faileth a beast, and so do all manner of hounds save running hounds, the which must hunt all the day questeying and making great melody in their language 7 and saying great villainy and chiding the beasts that they chase. And therefore I prefer them to all other kinds of hounds, for they have more virtue it seems to me than any other beast. Other kind of hounds there be the which open and jangle when they are un-

¹ This sentence is difficult to understand without consulting G. de F. (p. 110), who says: "as the hound does not challenge when the stag is with change, one does not know where he is going unless one sees him, and one cannot always see him."

See Appendix: Running Hounds.

² G. de F.: "cerfs baus restifz" is the name which he gives these hounds. See Appendix: Running Hounds.

8 G. de F. adds: "and remain quite quiet."

6 "Restif," G. de F., p. III.

6 Greyhound as in text of the MS. is evidently a mistake, for G. de F. says if one hunts stags "ou autres bestes en traillant sans limier" (drawing for them without having first harboured them with a lymer), p. III.

7 G. de F.: "parlant et riotant en son langage," p. III.

jengeleb, whan bei be vncouplid and as wel whan pei ben not in her fues and 3it whan pei byn in her fues bei questey 1 to moche in sechyng her chace what pat euer it be and git bei lernen to cache 2 Whan bei ben yong and bene not chastised perof bei shul euyr more be lavey and wilde 3 and namely whan bei sechen her chace for whan be chace is founde be houndes nost questey to moche so bat bei be in be fues and berfore to entre and make houndes per byn many remedies.5 There ben also rennyng houndes some lasse and some moor And be lasse byn clepid kenettis 6 and bes houndes rennen wel to al maner game and bei serven for al game men clepin him heirers? and every hounde bat hab bat corage wil falle to be an heirere of nature with litel makyng but pere nedeth grete nature and makyng in yougth and greet travaille to make an hounde renne boldely to a chace per as is grete chaunge or oper chaces houndes be whiche ben not perfitly wyse chaunge comonly from May in to Saynt John 8 tyde For whan bei fynden be chaunge of hyndes be hyndes wil not flee ferre before be houndes to sechen hem wel oft and perfore bei renne to hem wip a better wille, and for bei hold hem nye here calues be which may not flee and berfore bei hunten at hem gladly. And comonly and whan be hertis goon to Rutt houndes chaungyn comonly for be hertes and hyndes ben alway comonlych stondyng in heerde or togidre, and so bei fynden hem and rennen to hem rather pan eny opir tyme of be yeere. Also be houndes senten wors fro May in to Saynt John tyme ban in eny ober tyme of alle be yere, for as I shal saye be bremed heth and the brennyng of feeldes tatel away be sent of the beest, for be houndes which bei hunten also in bat tyme be herbis ben best and flowris be eyre smellyng euerychon in her kynd and whan be houndes hoppyn to sent be best bat bei hunten be foot smellyng of be herbis takeb moch from hem be sent of the beest.

coupled, and as well when they are not on their line, and when they are on their line they questey 1 too much in seeking their chase whatever it be, and if they learn the habit when they are young and are not chastised thereof, they will evermore be noisy and wild,3 and mainly when they seeketh their chase, for when the chase is found, the hounds cannot challenge too loudly when they are on the line. And to enter and make hounds there are many remedies.⁵ There are also many kinds of running hounds, some small and some big, and the small are called kenets,8 and these hounds run well to all manner of game, and they (that) serve for all game men call them harriers. And every hound that has courage will come to be a harrier by nature with little making. But they need great nature and making in youth, and great labour to make a hound run boldly to a chase where there is great change, or other chases. Hounds which are not perfectly wise take the change commonly from May until St. John's,8 for then they find the change of hinds. The hinds will not fly far before the hounds,9 but they turn about and the hound sees them very often, and therefore they run to them with a better will, because they keep near their calves the which cannot fly, therefore they hunt them gladly; and usually when the harts go to rut, hounds hunt the change, for the harts and the hinds be usually standing in herds together, and so they find them and run to them sooner than at any other time of the year. Also the hounds scent worse from May until St. John's than in any other time of all the year, for as I shall say the burnt heath and the burning of fields take away the scent from the hounds of the beasts that they hunt. Also in that time the herbs be best and flowers in their smelling, each one in their kind, and when the hounds hope to scent the beast that they hunt, the sweet-smelling of the herbs takes the scent of the beast from them.

G. de F. has here: "Ils crient trop en quérant leur beste quelle que soit," p. III.
Should be tache, habit. See Appendix: Tache.
G. de F.: "ilz seront touzjours jangleurs," i.e., noisy and wild, p. III.
"The hounds cannot challenge too loudly when they are on the line." G. de F.: "Chien ne peut trop

crier," p. 112.

5 G. de F. adds here: "which I shall tell of when I speak of the huntsman." G. de F. p. 112 also says bere, that there are some lymers that one cannot prevent giving tongue in the morning when harbouring the stag.

The form Mid. Eng. harien, harren, to harry or worry game. This is also the derivation of the modern word harrier. See Appendix: Harrier.

By June 24.

harrier. See Appendix: Harrier.

9 Shirley MS, and G, de F. have: "for they have their calves with them," p. 112.

CAP. 15th.-OF GREYHOUNDES AND OF HERE NATURE

THE greihounde is a maner knyde of houndes per byn fewe pe which ne han say some. Naperelees to deuyse how a greyhound shuld be hoold for good and fayre I shal deuyse and of her maners. Of alle maner of greihoundes per byn booth good and euel. Napelees be best hewe is rede falow wip a blak moselle. Goodnesse of greyhoundes commeb of ryght corage and of be good nature of her fadere and modir, and also men may wel helpe to make hem good in be encharmyng 1 of hem wip oper good greihoundes, and feede hem wel in he best hat he takeh.2 The good greyhounde shuld be of middel asise, neiber to moch neiber to litel, and ban is he good for alle beestis for if he were meche he were nought for be smale beestis, and if he were to litel he were nought for be greete beestis. Naberlees ho so may mayntyn hem it is good to haue booth of be grete and of be smale and of be myddil. A greihounde shuld haue a longe hede and somdeel greet imakyd, in be maner of a bace,8 a good large mouthe and good sesours, be on agein be oper so hat he neber jawes passe not hem aboue ne bat bei aboue passe not hem by neber, here eynne shuld be reed or blak as of a sparhauke, be eerys smal and hie in be maner of a serpent, be neke grete and longe bowed as a swannes nek, his paas ' greet and opyn be heere vndir his chyn wel hangyng adoun, in he maner of a lyoun hey shuldres as a roo buk, be forlegges streght and greet inow and nought to hie legges, be feet straught and rounde as a Catte, and greet clees, a long hede as a Cowe, and wel analed, be boone and be joyntes of be Chyne greet and hard as be chyne of an hert. Eke be resoun his chynne shuld be a litel hie for it is better pan it were flatt, a lytel pyntel and litel honging ballokis, and well trussed nye be ars, smal wombe? and streight heere, be hoghes streight, and not crompyng as of an oxe, a Cattes take makyng a ryng at eende and not to hie, be to boonys of be chyne behynd brode of a large pame or more. Also per

CHAP. 15 .- OF GREYHOUNDS AND OF THEIR NATURE

THE greyhound is a kind of hound there be few which have not seen some. Nevertheless for to devise how a greyhound should be held for good and fair, I shall describe their kinds. Of all kinds of greyhounds there be both good and bad, nevertheless the best hue is red fallow with a black muzzle. The goodness of greyhounds comes of right courage, and of the good nature of their father and their mother. And also men may well help to make them good in the encharning1 of them with other good greyhounds, and feed them well with the best that he taketh.2 The good greyhound should be of middle size, neither too big nor too little, and then he is good for all beasts. If he were too big he is nought for small beasts, and if he were too little he were nought for such great beasts. Nevertheless whoso can maintain both, it is good that he have the great and the small, and of the middle size also. A greyhound should have a long head and somewhat large made, resembling the making of a pike.3 A good large mouth and good seizers the one against the other, so that the nether jaw pass not the upper, nor that the upper pass not the nether. Their eyes are red or black as those of a sparrow hawk, the ears small and high in the manner of a serpent, the neck great and long bowed like a swan's neck, his chest great and open, the hair under his chin hanging down in the manner of a lion. His shoulders as a roebuck, the forelegs straight and great enough and not too high in the legs, the feet straight and round a cat, great claws, long head as a cow 6 hanging down.

The bones and the joints of the chine great and hard like the chine of a hart. And if his chine be a little high it is better than if it were flat. A little pintel and little ballocks, and well trussed near the ars, small womb,7 the hocks straight and not bent as of an ox, a cat's tail making a ring at the end and not too high, the two bones of the chine behind broad of a large palm's breadth or more.

Encharning, feed with the flesh of game, to blood.

G. de F. says: "Feisant bonnes cuyrées en la beste qu'il voudra qu'il preinhe le mieulz," p. 103.

Should be "luce," and G. de F. has "luz," from Lat. lucius, pike, p. 103. See Appendix: Greyhounds.

^{**} P1z, chest.

"G. de F. p. 104 says: "La harpe bien avalée en guise de lion," harpe meaning in this instance flanks,

"Ung head as a cow" is evidently a mistake of translator or scribe. G. de F. has: "le costé lonc
comme une biche et bien avalé" ("the sides long as a hind, and hanging down well"),

The following words should be added here, a line having been omitted by the scribe "and
straight near the back as a lamprey, the thighs great and straight as a hare." They are in Shirley MS. and
G. de F. p. 104.

THE SMOOTH AND ROUGH COATED GREY HOUNDS



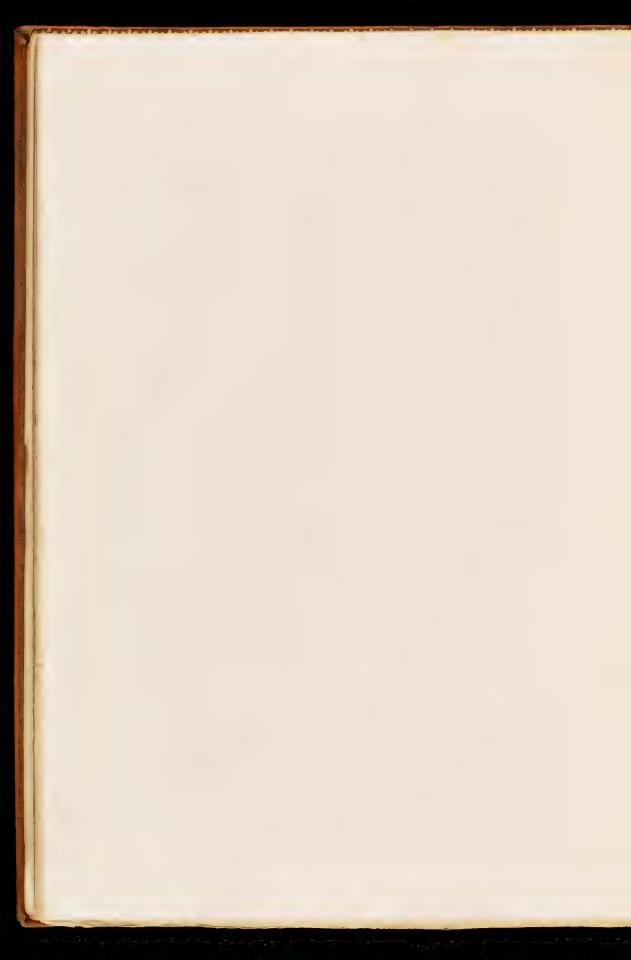


er haid ale uniener ala ville, er font de pour despuis, au ils mengiant les ordines des don draes. Et aus granding grounds loste de leur maidir, er font dons pour la chalæ des ours er de fangliers, on foit and leurers au titur, on foit and chiens; contains, and alang deaus; les foits, carquaint un langier cheu unfort paps, ia de tour le tour par ancimment me thid wit pour les chiens mumin.

Et quant on gre telle madi nadle, on ik le prenent en nu les forts et le font tuer a anant le aure, on ik h font widter le paps quil ne deuor in gaues le squement que aban et mail font ils tons pour transact de mus-from ille te dump quant se plemp du teneur.



Cy apres deute du leuner et de toute la nature.



byne many greihoundis wip long tailles, Ryght swift and good greihounde shuld go pat if he be wel late renne he shuld ouertake eny beest and peras he ouyrtakeh hure he shuld take hure where he may rathest come to napelees he shal last pe lengere 3if he bite bifore or by pe side.\(^1\) He shuld be curtaise and nou;\(^1\) to felle, wel folowyng his maistere and doyng whateuere he hym comaundeh he shuld be good and kyndly and clene, glad and ioyful and playeng, wel willyng and goodly to all maner folkes, saue to wilde beests vpon whom he shuld be felle spitous and egre.

Also there are many good greyhounds with long tails right swift. A good greyhound should go so fast that if he be well slipped he should overtake any beast, and there where he overtakes it he should seize it where he can get at it the soonest, nevertheless he shall last longer if he bite in front or by the side. He should be courteous and not too fierce, following well his master and doing whatever he command him. He shall be good and kindly and clean, glad and joyful and playful, and goodly to all manner of folks save to the wild beasts to whom he should be fierce, spiteful and eager.

 $^{^1\,}$ In lieu of this original passage G. de F. p. 105 has: "sans abayer, et sans marchander" ("without baying or bargaining").

CAP. xvi.-OF ALAUNTES AND OF HURE NATURE

ALAUNT is a maner and nature of houndes, and be good alauntz ben be which men clepyn alauntz gentil,1 other ber byn bat men clepyn alauntz ventreres,2 oper byn alauntz of be bocherie, Thei pat ben gentile shuld be made and shape as a greyhounde evyn of alle pinges sauf of be heued, be whiche shuld be greet and short, and bouse ther alauntes of alle hewes be verrey hue of be good alauntz bt is moost comon shuld be white, wip a blak spott about be eerys, smale eyne and white stondyng eres and sharpe aboue. Men shuld teche alauntz bettir, and to be of better custumes pan eny oper beestis, for he is bettir shape and strenger for to do harme ban eny ober beest. Also comonly alauntz byn stordy 3 of here owyn nature and haue not so good witte as many oper houndes haue, for if a man prik an hors be alaunt wil gladly renne and bite be hors, also bei renne at oxen and at sheepe at swyne and to alle oper beestis or to men or to oper houndes, for men 6 han seyn alauntz sle here maystire. And in alle maner wise alauntz byn july felle and euel vndirstondyng and more foolish and more sturdy ban eny ober maner of houndes. And men 6 seyn neuer pre wel condicions and good, for a good alaunt shuld renne also fast as a greihounde, and eny beest pat he my3t come to he shuld hold wip his sesours and noust leue it, for an alaunt of his nature holdeth faster his biteng þan should iii greihoundes þe best þat eny man may fynde, and perfore it is be best hounde for to hold and for nyme 7 al maner beestis and hold mystely. And whan he is wel condiciond and perfitly men 8 hold pat he is good amonge al oper houndes but men fynden but fewe þat doon perfite. A good alaunt shuld loue his maistire and followe hym and helpe hym in alle Cace and what bing his maister wold hym comaunde he shuld do. A good alaunt shuld goo fast and be hardy to nyme al maner beestis, wipout turnyng and hold fast and not leue it, and wel condiciond and wel at his maistris comaundement and whan he is soche, men 9 hold as I have saide pat he is oon be good hounde bt may be for to take al maner beestis. That oper

CHAP. 16.—OF ALAUNTES AND OF THEIR NATURE

An alaunte is of the manner and nature of hounds. And the good alauntes are those which men call alauntes gentle.1 Others there are that men call alauntes veutreres,2 others be alauntes of the butcheries. They that be gentle should be made and shaped as a greyhound, even of all things save of the head, the which should be great and short. And though there be alauntes of all hues, the true hue of a good alaunte, and that which is most common should be white with black spots about the ears, small eyes and white standing ears and sharp above. Men should teach alauntes better, and to be of better custom than any other beasts, for he is better shaped and stronger for to do harm than any other beast. And also commonly alauntes are giddy 3 of their own nature and have not such good sense as many other hounds have, for if a man prick 4 a horse the alauntes will run gladly and bite the horse. Also they run at oxen and sheep, and swine, and at all other beasts, or at men or at other hounds. For men 5 have seen alauntes slay their masters. In all manner of ways alauntes are treacherous and evil understanding, and more foolish and more harebrained than any other kind of hound. And no one ever saw 6 three well conditioned and good. For the good alaunte should run as fast as a greyhound, and any beast that he can catch he should hold with his seizers and not leave it. For an alaunte of his nature holds faster of his biting than can three greyhounds the best any man can find. And therefore it is the best hound to hold and to seize all manner of beasts and hold them fast. And when he is well conditioned and perfect, men hold 8 that he is the best of all hounds. But men find few that are perfect and good. A good alaunte should love his master and follow him, and help him in all cases, and do what his master commands him. A good alaunte should go fast and be hardy to take all kinds of beasts without turning, and hold fast and not leave it, and be well conditioned, and well at his master's command, and when he is such, men hold,9 as I have said, that he is the best hound that can be to take all manner of beasts. That other kind of alaunte is

¹ The old spelling has been retained in the modern text, but in the notes alaunt is used. G. de F. says "there are some which are called Alaunts gentil, but not that the good alauntes are so called."

See Appendix: Veltres and Alaunts.

[&]quot;there are some which are caused Alaunts."

2 See Appendix: Veltres and Alaunts.

5 G. de F. has "estourdiz," which the "Master of Game" translates as "stordy" or sturdy, but the modern sense would be hairbrained, giddy, not sturdy.

5 Means chase a horse. G. de F. says: "Se on court un cheval, ils le prennent voulentiers," p. 100.

6 G. de F. says: "I have seen."

7 Take or seize.

6 G. de F. says: "I hold."

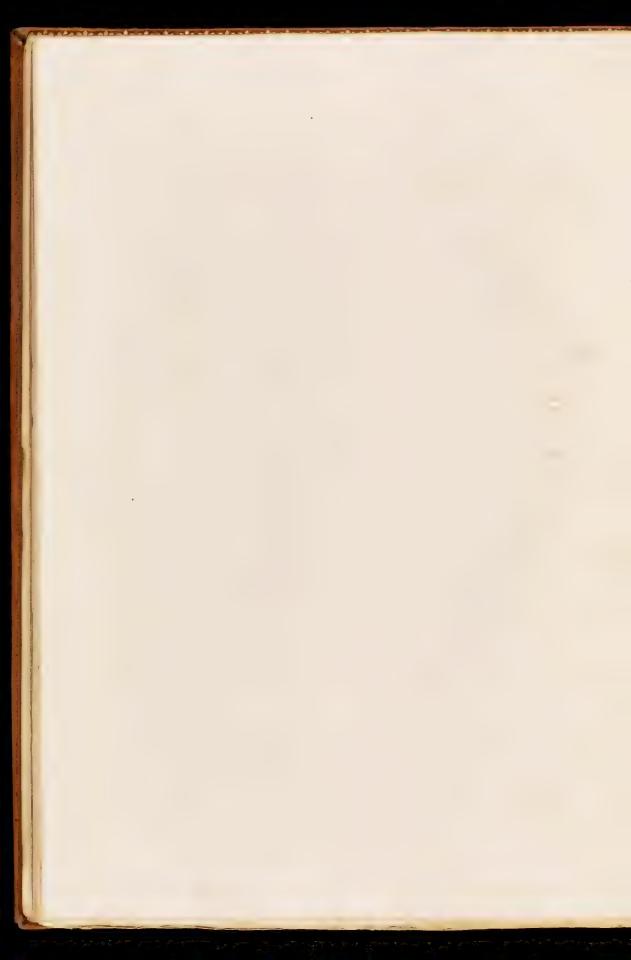
9 G. de F. says: "I hold."





Ep écuile des alans en de toute

virtuiner de toures ciples foi



nature of alauntz is clepid ventreres1 almost bei bene shapon as a greyhounde of ful shap bei han grete hedes and greet lippes and greet eeris and wip such men helpep hem at he baityng of a boole2 and atte huntynge of a wilde boor, bei holde fast of here nature but bei byn and foule3 and ben slayn wib wilde boor or wib be bulle and it is not ful grete losse, and wher bei may ouertake a beest bei biten and holden hure stille, but by hem self bei shuld neuyr holde be beest but 3if be greihoundes were withe hem, for to make be beest tarye.4 That oper nature of Alauntz of be bochere is soch as ye may alle day see in good times bat byn called greet bochers houndis be which bouchers holde for to helpe hem to bryng here beestis, pat bei byn in be cuntre for 3if an oxe escapid from be boochers pat leden hym his houndes wold go take hym, and holde hym to his master were come and shuld helpe hym to benynge hym agayn to be toun. pei byn of litel cost for pei etyn pe foule pinges in be boochiers rowe, and also bei kepen her maisters hous, bei byn good for be batyng of be bole and huntyng of be wild boore whedir it be with greihoundis at trustre,6 or with rennyng houndis at abbay wip inne pe Couerte for whan a wilde boor is wip inne a strong hatte of wood perauenture of alle be day he wil not voide bennys for be rennyng houndes. And whan men lat soche mestifis renne at pe boor, pei taken hym in be thik spoyes7 and make some men slee hym, or bei make hym come out of be strenght bat he ne shal abide long at abaies.

called veutreres.1 They are almost shaped as a greyhound of full shape, they have a great head, great lips and great ears, and with such men help themselves well at the baiting of the bull2 and at hunting of the wild boar, for it is natural to them to hold fast, but they are so (heavy) and ugly,3 that if they be slain by the wild boar or by the bull, it is not very great loss. And when they can overtake a beast they bite it and hold it still, but by themselves they could never take a beast unless greyhounds were with them to make the beast tarry.4 That other kind of alauntes of the butcheries is such as you may always see in good towns, that are called great butchers' hounds, the which the butchers keep to help them to bring their beasts that they buy in the country, for if an ox escape from the butcher that leads him, his hounds will go and take him and hold him until his master has come, and should help him to bring him again to the town. They cost little to keep as they eat the foul things in the butcher's row. Also they keep their master's house, they are good for bull baiting,5 and for hunting wild boar, whether it be with greyhounds at the tryst6 or with running hounds at bay within the covert. For when a wild boar is within a strong thicket of wood, perhaps all day the running hounds will not make him come out. And when men let such mastiffs run at the boar they take him in the thick woods7 so that any man can slay him, or they make him come out of his strength, so that he shall not remain long at

See Appendix: Velteres.
 G. de F. has nothing he . has nothing here about bull-baiting, but he says one can use them for hunting bear or wild

swine (p. 101).

3 "But they be so foul (ugly) that if they be slain."

4 G. de F. (p. 101) has a few words more here: "L "Donc tout homme, qui vuelt hanter la chasse des ours et des porcs, doit avoir et levriers et alanz veautres ou de boucherie, et mastins si n'en puelt avoir des autres; quar fort tiennent comme j'ai dit plus que lévriers." ("Therefore every man who frequents the chase of bears and wild boar should have both greyhounds and alauntes-veautres or of the butchery and mastiffs if he can have no other, for they hold fast as I have said better than greyhounds.") See Appendix: Alaunts.

⁵ G. de F. (p. 102) here again says that these hounds are good for bear-hunting, and does not mention bull-

baiting.

6 G. de F. (p. 102) says: "Ou soit avec levriers au titre" ("or with greyhounds at the tryst"). See Appendix: Tryst.

⁷ Thick spires or young wood.

CAP. xvii.-OF SAYNOLFES AND OF HERE NATURE

Anoper maner of houndes per is that byn clepid houndis for be hauke and spaynels, for be nature of hem commely from Spayn not wilstondyng bat per ben many in oper cuntres, and soche houndes havyn many good custumes and euel, also a faire houn[d] for be hauke shuld have a greet heede and greet body and of faire hew or white or Tawne1 for bei ben be fairest and of such hewe bei byn commonly best. A good spainel shuld not be to rough jough but his taile shuld be rough. The good custumes pat soche houndis hauyn byn pise bei louen wel here maistris and felowe hym without lesyng, boo bei be in greet prees of men, And comonly bei goon bi fore hure maistre rennyng and playeng with here taile and reyson or sterten foules and wild beestis but here ryght craft is of be perterich and of be quale. It is a good þing to a man þat hath a good goshauke or tercelle or sparhauke for be parterich to haue soche houndes, and also whan bei byn itaught to be couchers2 pei byn good for to take pe parteriche and be quaile with a nette, and also bei byn good whan bei ben taught to swymme and to be good for be revere, and for foules whan bey byn dyued. But in pat oper side bei han many evil condicions after be contre bat bei byn common of. For a contre draweth to ii natures of men clepen of beestis and of foules, and as men clepyn greihoundes in ende of Scotland of Bretayn3 3i3th so be alauntez and be houndes for be hauke commen out of Spayn, and bei drawen aftire be nature of be generacion of which bei commen. Houndes for be hauke byn fighters and grete baffers, and if he lede hem on huntyng among rennyng houndes what beest that 3e hunte to, she shal make hure come out, for bei wil go bifore now hider now pider as wel whan bei fayllen as whan bei goon a right and leden be houndes about and makyn hem ouersheet and faile. Also if ye lede greihoundes with and oper be oon hounde for be hauke bat is to say a spaynel 3if he se geet, kyen or hors, oxen or oper beestis he wil renne anoon, and bygynne to baffe at hem and bycause of hem be greihoundes shall renne perto for to take be beest borgh his eggyng for he wil make al be ryot and

CHAP. 17.—OF SPANIELS AND OF THEIR NATURE

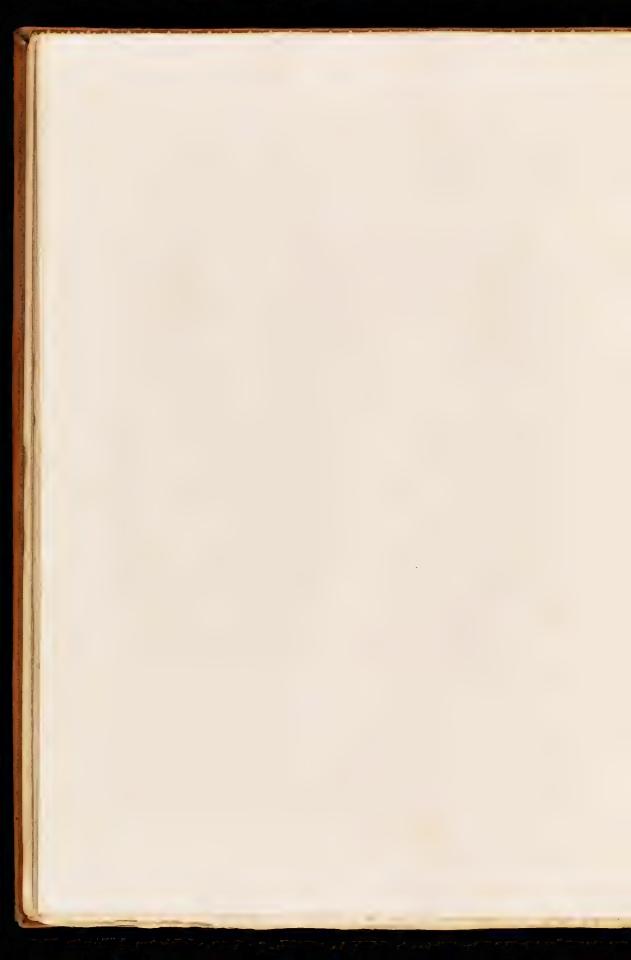
Another kind of hound there is that are called hounds for the hawk and spaniels, for their kind come from Spain, notwithstanding that there are many in other countries. And such hounds have many good customs and evil. Also a fair hound for the hawk should have a great head, a great body and be of fair hue, white or tawny,1 for they be the fairest, and of such hue they be commonly best. A good spaniel should not be too rough though his tail should be rough. The good qualities that such hounds have are these: they love well their masters and follow them without losing, although they be in a great crowd of men, and commonly they go before their master, running and wagging their tail, and raise or start fowl and wild beasts. But their right craft is of the partridge and of the quail. It is a good thing to a man that hath a noble goshawk or a tiercel or a sparrow hawk for partridge, to have such hounds. And also when they are taught to be couchers,2 they are good to take partridges and quail with a net. And also they are good when they are taught to swim and are good for the river, and for fowls when they have dived, but on the other hand they have many bad qualities like the country that they come from. For a country draweth to two natures of men, of beasts, and of fowls, and as men call greyhounds of Scotland and of Britain,3 so the alauntes and the hounds for the hawk come out of Spain, and they take after the nature of the generation, of which they come. Hounds for the hawk are fighters and great barkers if you lead them a hunting among running hounds, whatever beasts they hunt to they will make them lose the line, for they will go before now hither now thither, as much when they are at fault as when they go right, and lead the hounds about and make them overshoot and fail. Also if you lead greyhounds with you, and there be a hound for the hawk, that is to say a spaniel, if he see geese or kine, or horses, or hens, or oxen or other beasts, he will run anon and begin to bark at them, and because of him all the greyhounds will run to take the beast through his egging on, for he will make all the riot and all

G. de F. has "blanc ou tavelé" (white or speckled)—tavelé meaning speckled, or spotted, or mottled.
 Setters, from coucher, to lie down. G. de F.: "chien couchant" (p. 113).
 Brittany. In Shirley MS. "England" precedes "Scotland." G. de F. says nothing about England or Scotland. He says "Bretainhe," meaning Brittany (p. 113).
 G. de F. says "bad" generation. See Appendix: Spaniel.

VARIOUS KINDS OF SPANIELS



Cyapies deute duchien dylel et de tout la nature.



al pe harme. The houndes for pe hauke han so many other euyl tacches pat but 3if I had a goshauke or facoun or haukes for the Ryuere or sparhauke or pe nette I wold neuyr haue non namely per as I shuld hunte.

the harm. The hounds for the hawk have so many other evil habits that unless I had a goshawk or falcon or hawks for the river, or sparrow hawk, or the net, I would never have any, especially there where I would hunt.

CAP. xviii .-- OF MAISTIUES AND OF HER NATURE

MASTIF is a maner of houndes.1 pe mastif nature is his and his office for to kepe his mastres beestis and his maistris hous, and it is a good nature of houndis for bei kepen and defenden at her power al her maistere goodes2 pei byn of cherlich nature and of foule shape nabelees ber byn some bat fallen to be berslettis3 and also to bryng wel and fast a wanlace4 about. Some tyme 5 per ben many good namelych for men bat hunten for profit of housold, as for to gete flessh. Also of maystifs and of alauntis6 per ben many good for pe wilde boor, Also of mastifs and of houndes for be hauke ber bene houndes þat men shuld not make mooch mencioun of perfore I uyl no more speke of hem, for it is of no greet maistrie ne of grete redynes be huntyng bat bei don for here nature his not to be tendirly norshed.?

CHAP. 18.—OF THE MASTIFF AND OF HIS NATURE

A MASTIFF is a kind of hound.1 The mastiff's nature and his office is to keep his master's beasts and his master's house, and it is a good kind of hound, for they keep and defend with all their power all their master's goods.2 They are of a churlish nature and ugly shape. Nevertheless there are some that come to be berslettis,3 and also to bring well and fast and range about.4 Sometimes there be many good, especially for men who hunt for profit of the household to get flesh.⁵ Also of mastiffs and alaunts6 there are many good for the wild boar. Also from mastiffs and hounds for the hawk (there be bred) hounds that men should not make much mention of, therefore I will no more speak of them, for there is no great mastery nor great readiness in the hunting that they do, for their nature is not to be tenderly nosed.7

¹ In the Shirley MS. and in G. de F. (p. 115) the words "that every man knoweth" are added.
² See Appendix: Mastiff.

³ Bercellettis or bercelettes, hounds, most likely shoofing dogs, from berser, to shoot, bercel, an archer's butt. (Hall.

Bercellettis or bercelettes, bounds, most likely shooting dogs, from berser, to shoot, bercel, an archer's butt. (Hall. and Strat.) See Appendix: Bercelet.

4 Wavilasow, one who drives game. G. de F. (p. 115) has not this sentence, but says: "Toutesvoyes y en a d'aucuns qui chassent toutes bestes; mès ils ne rechassent pas." See Appendix: Wanlace.

6 Here G. de F. has: "Sometimes from mastiffs and running hounds there are bred many good hounds, especially for men that hunt for profit of household," &c. (p. 115).

6 Should read: "there be bred good hounds from mastiffs and alaunts."

7 Tenderly nosed, Shirley MS. This MS. has the additional words: "namelyche in harde neyler in sandye,

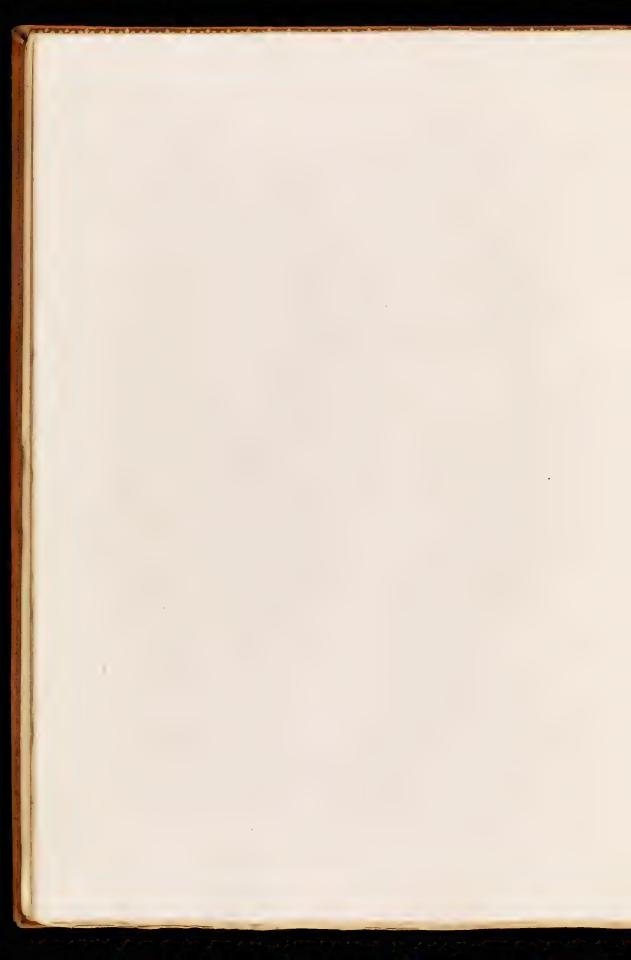
neyser in dusty grounde in no cuntreys."

THE MASTIFFS WITH THEIR SPIKED COLLARS
FOR WOLF HUNTING

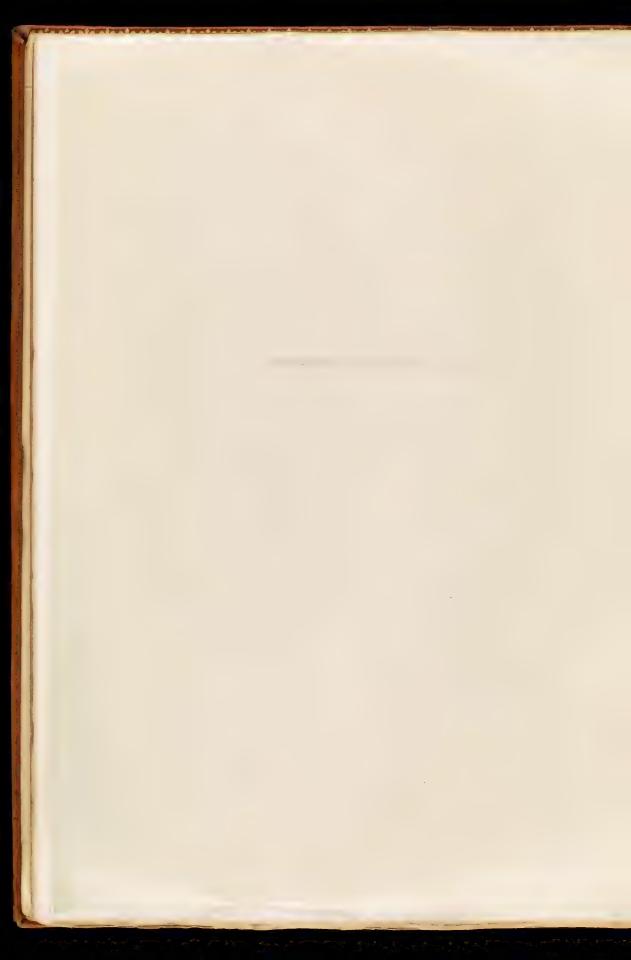




paule du matif devoute la naté. du cus es de pullament mule loit

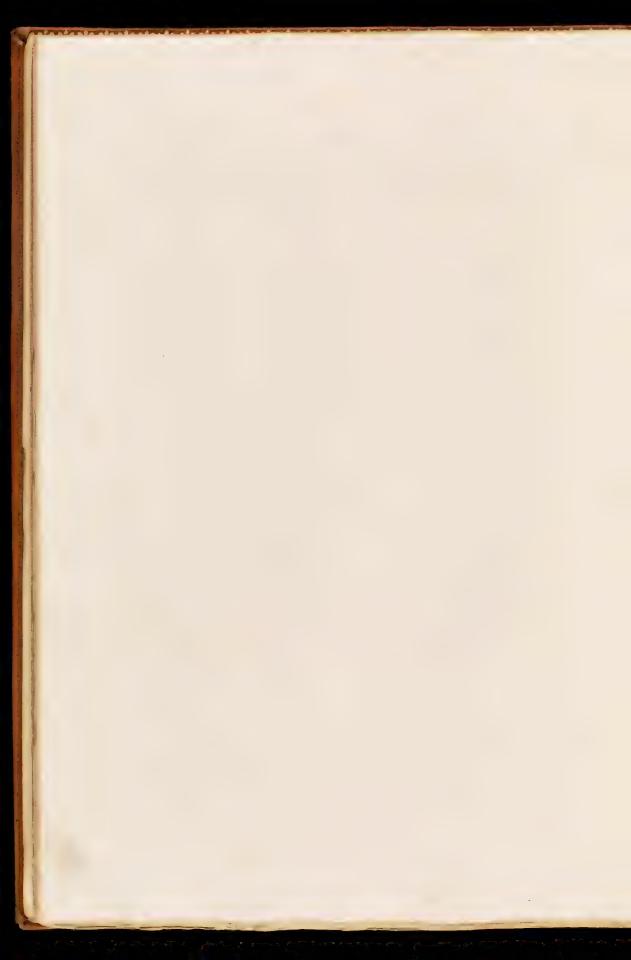


THE HUNTSMAN WITH HIS HOUNDS





Cy deute comment forme fan tonne ande:



CAPM. xix.-WHAT MANER AND CON-DICIONS A GOODE HUNTERE SHOULD HAUE

Tноw, sire, whateuer bou be grete or litel, bt wilt tech a man to be a good huntere, first be must be a childe passid vii. or viii. yere of age or litel elder. and if bat eny man wold saie bat I take a child in to tendre age for to put hym to trauaile, I answere bat alle natures shorten and descenden for euery man knoweth well bat a childe of vii yere age can more in his time hat nowe is of soche þingis as hem likeþ to lerne þan somtyme covde a child of xii yere, and perfore I put hym so yonge perto for oo craft requireth al a mannys lif or he be perfite perof. And also men sayn pt a man lernyd in yougth wil it hald best in his celde and perfore to his childe longen many hings. First bat he love his mayster, and his herte and his besynes, be on be houndes and most take2 hym and bete hym whan he wil not do bat his maister comaundeb hym in to be time bat be child be a drad for to faile, and first I shal teche hym for to take hym by writt al be names of be houndes and of be hewis of be houndes, in to be tyme bat be childe knowith hem both by hewe and bi name, after I wil teche hym to make clene euery day in be mornyng be houndes kenel of al foule bingis. After I wil hym lerne to put bifore him twies in be day fresshe water and clene of a welle, in a vessel ber as be houndes drynken or faire rennyng water in be mornyng or in be evenyng. Aftir I will hym pat onys in be day he voyde be kenel and make it al clene and remeve her strawe and putt agayn fressh new straw a greet dele and ryght pikke and per as he leip it be houndes shull lye and be place beras bei shuld lye shuld be made of tre a foot hie fro be erthe and ban be strawe shuld be leide vpon bicavse bat be moustenesse of pe erbe shuld not make hem morfound,3 ne engendere oper siknesse bi þe which þei myght be þe wors for huntyng, And also pat he be bob a feelde and at woode delyuered and wel eyed and wel avised of his speche and of his termys and euer glad to lerne and pat he be no boostour ne jangelere.

CHAP. 19.—WHAT MANNER AND CON-DITION A GOOD HUNTER SHOULD HAVE

Thou, Sir, whatever you be, great or little, that would teach a man to be a good hunter, first he must be a child past seven or eight years of age or little older, and if any man would say that I take a child in too tender age for to put him to work, I answer that all nature shortens and descends. For every man knows well that a child of seven years of age is more capable in these times of such things that he liketh to learn than was a child of twelve years of age (in times that I have seen). And therefore I put him so young thereto, for a craft requires all a man's life ere he be perfect in it. And also men say that which a man learns in youth he will hold best in his age. And furthermore from this child many things are required, first that he love his master, and that his heart and his business be with the hounds, and he must teach him, and beat him when he will not do what his master commands him, until the time that the child dreads to fail. And first I shall take and teach him for to take in writing all the names of the hounds and of the hues of the hounds, until the time that the child know them both by the hue and by the name. After I will teach him to make clean every day in the morning the hounds' kennel of all foul things. After I will learn him to put before them twice a day fresh water and clear, from a well, in a vessel there where the hound drinks, or fair running water, in the morning and the evening. After I will teach him that once in the day he empty the kennel and make all clean, and renew their straw, and put again fresh new straw a great deal and right thick. And there where he layeth it the hounds should lie, and the place where they should lie should be made of trees a foot high from the earth, and then straw should be laid thereupon, so that the moisture of the earth should not make them morfounder3 nor engender other sicknesses by the which they might be worse for hunting. Also that he be both at field and at wood active and quick with his eyes, and well advised of his speech and of his terms, and ever glad to learn and that he be no boaster nor jangler.

G. de F. has the words in brackets, p. 116.
 Here sense of G. d. F. p. 116 is preferable, the "take" is probably the scribe's mistake for tache, teach.
 Morfondre, Old Fr. to take cold, glanders.

CAP*, xx.—HOW \$\text{pE} KENEL FOR \$\text{pE}\$ HOUNDIS AND HOW \$\text{pE} COUPLES FOR \$\text{pE} RATCHES AND \$\text{pE} ROPIS FOR THE LYMERE SHULD BE MAKYD

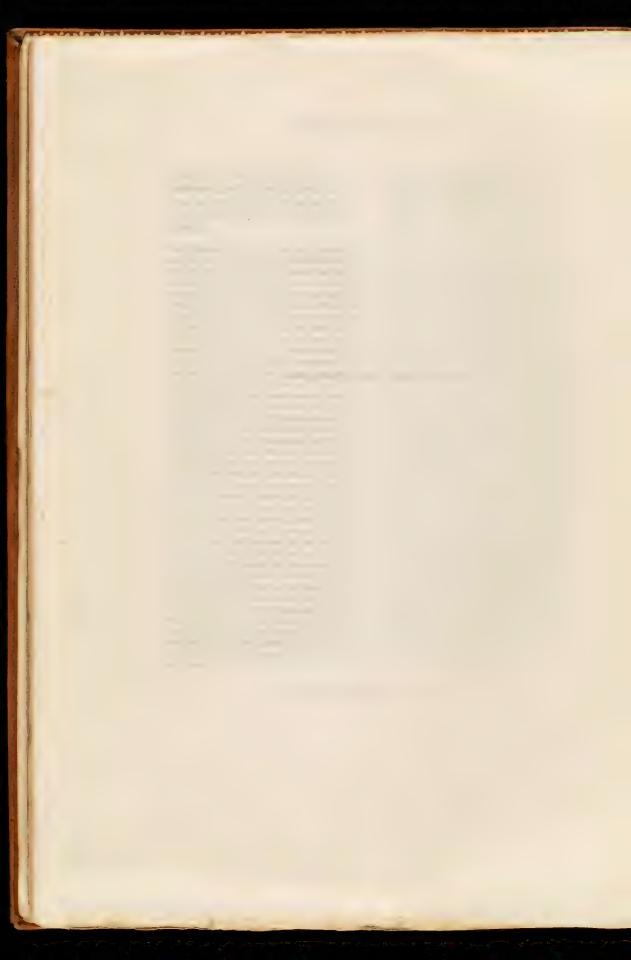
THE houndes kenel shuld be of x fadmys of lengthe and v. of brede, if here be many houndes, and per shuld be oon door bifore and anoper behynde, a faire grene where the sonn shyneb al be day from be morn to be Evyn, and bat grene shuld be closed about with a pale, or wip a walle of erthe or ston, of he same lengthe and brede hat be houndes kenel is of. And be hidre door of bi kenel shuld alway be opyn by cause bat be houndes may go with oute to play hem whan hem likeh for it is a grete likyng for he houndes whan bei may goon in and out at here lust, for be mamewe commeh to hem be lattere.1 And in be kenel shuld be picched small stonys2 iwrapped about with strawe of be houndes litere in to be nombre of vi stonys þat þe houndes myght pisse berazenst also a kenel shuld have a gootere or ii wherby al be pisse of be houndes and alle of waters may renne out pat noon abide in be kenel. The kenel shuld also be a lowe hous and noust in a solere but per shuld be a loft aboue by cause that it my3t be more warme in wynter and coldere in somer. And alway bi nyght, and bi day I wil bat some childe lye or be in be kenel wib be houndes for to kepe hem from fyghteng. Also in be kenel shuld be a Chymene for to warme be houndis, whan bei ben a cold or whan bei ben wete or for reyne or for passyng and swymmyng of Reuers. Also he shuld be taught for to spynne heere of hors for to take couples for be houndes be whiche shuld be made of be heere of an hors taille or of a mares taile for bei ben best and lasten bettir ban if bei were of hempe or of wolle, and be houndes couples shuld be of length bitwen the houndes a foot and be Rope of be limer iii fadom and an half and be he neuer so wise a lymer it suffisely, be which rope shulde be maked of leder of an hors skyn wel itawed.

CHAP. 20.—HOW THE KENNEL FOR THE HOUNDS AND THE COUPLES FOR THE RACHES AND THE ROPES FOR THE LYMER SHOULD BE MADE

THE hounds' kennel should be ten fathoms in length and five in breadth, if there be many hounds. And there should be one door in front and one behind, and a fair green, where the sun shines all day from morning till eve, and that green should be closed about with a paling or with a wall of earth or of stone of the same length and breadth as the hounds' kennel is. And the hinder door of the kennel should always be open so that the hounds may go out to play when they like, for it is a great liking to the hounds when they may go in and out at their pleasure, for the mange comes to them later.1 In the kennel should be pitched small stones2 wrapped about with straw of the hounds' litter, unto the number of six stones, that the hounds might piss against them. Also a kennel should have a gutter or two whereby all the piss of the hounds and all the other water may run out that none remains in the kennel. The kennel should also be in a low house, and not in an upper chamber, but there should be a loft above, so that it might be warmer in winter and cooler in summer, and always by night and by day I would that some child lie or be in the kennel with the hounds to keep them from fighting. Also in the kennel should be a chimney to warm the hounds when they are cold or when they are wet with rain or from passing and swimming over rivers. And also he should be taught to spin horse hair to make couples for the hounds, which should be made of a horse tail or a mare's tail, for they are best and last longer than if they were of hemp or wool. And the length of the hounds' couples between the hounds should be a foot, and the rope of a limer three fathoms and a half, be he ever so wise a limer it suffices. The which rope should be made of leather of a horse skin well tawed.

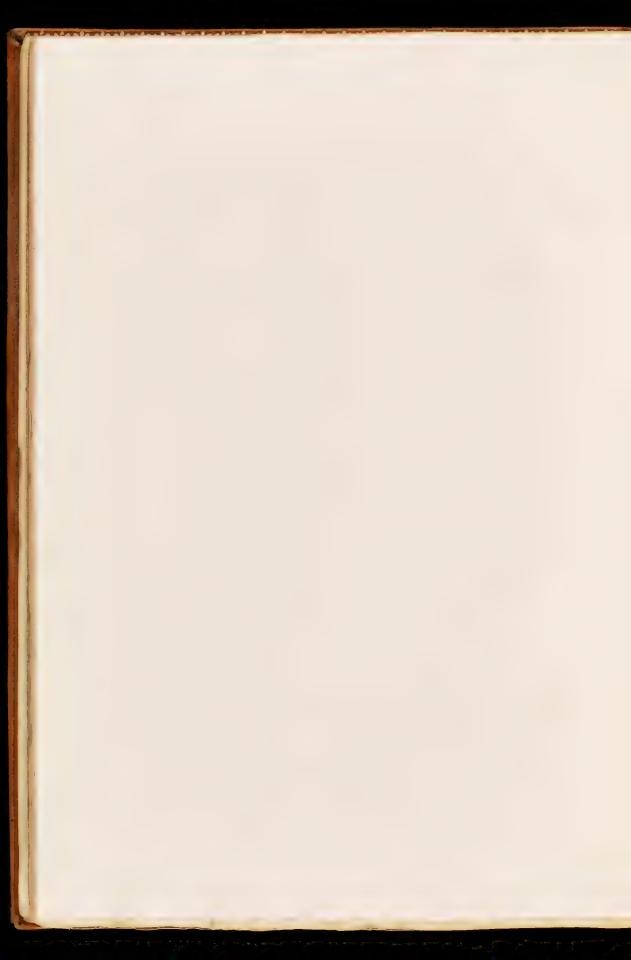
¹ For they are not likely to get the mange so soon. ² G. de F. says "sticks," p. 118.

THE KENNEL AND KENNELMEN



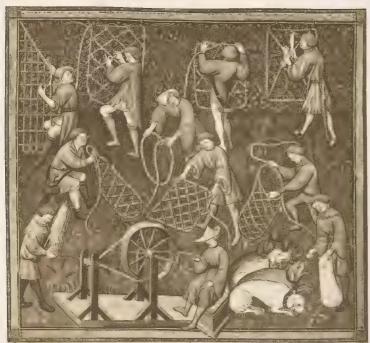


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HOW THE COUPLES, ROPES AND NETS FOR HUNTING WERE MADE



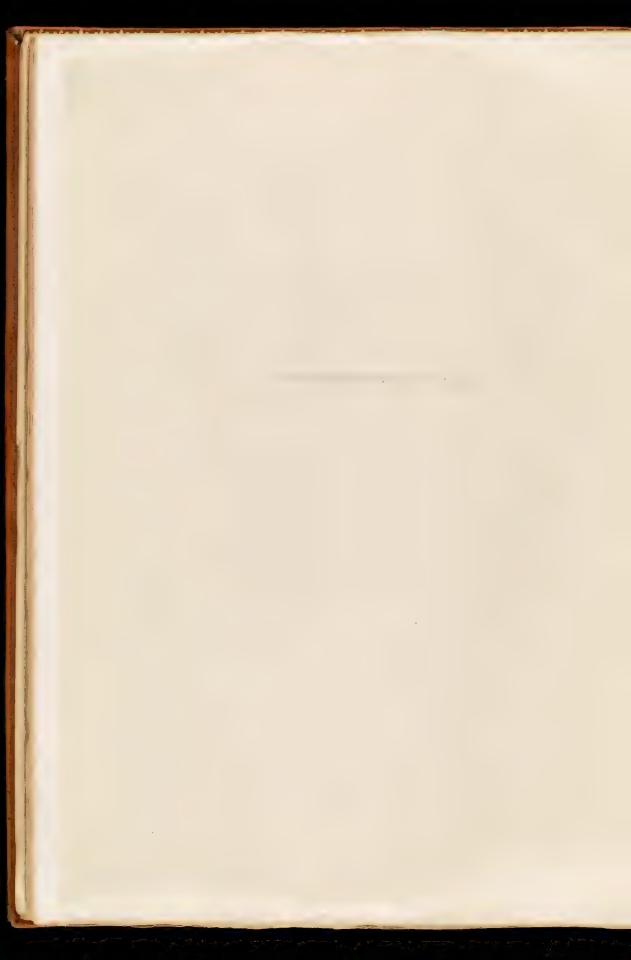


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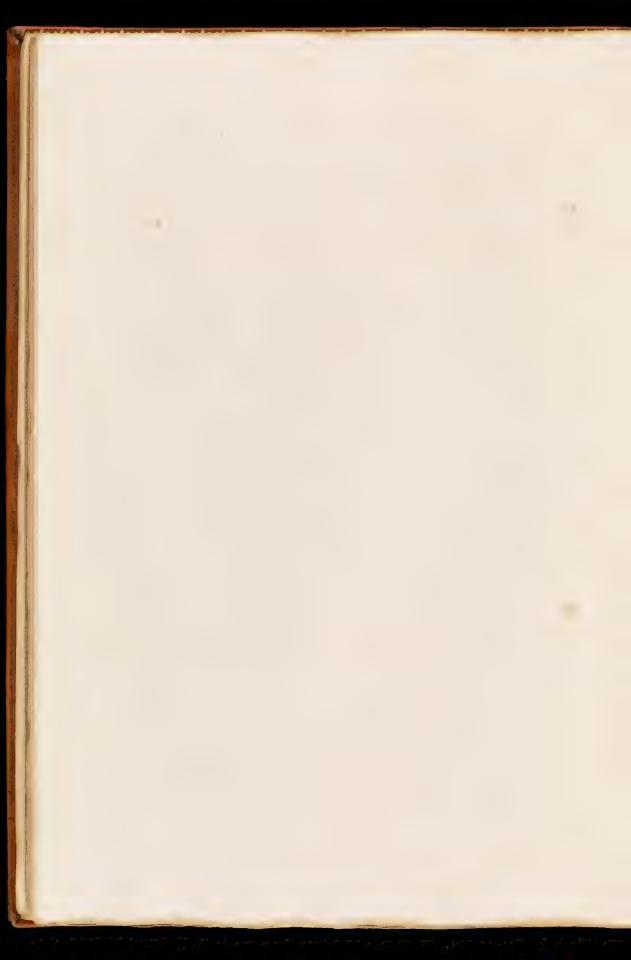


HOW THE HOUNDS WERE LED OUT





Cy apres deute comment on doir mener les chien; cliante.



CAP*. xxi.—HOW bE HOUNDE SHULD BE LADDE OUT TO SCOMBRE

How be child shuld lede be houndes to scombre twies in be day in the mornyng and in the evenyng so bat be sonne be vp specially in wyntere ban shuld be lat hem renne and play longe in a faire medew in he soune, and han kembe euery hounde after other and wipe hem wip a grette wispe of straw, and bus shal be doo euery mornyng, and pan he shal lede hem in some faire place per as tendre gras groueth as corn and oper binges, bat bei mowe fede hem isithe for to make her medecynes for somtyme houndes ben seke and wip gras pat pei etyn pei voiden hem and helyn hem self.

CHAP. 21.—HOW THE HOUNDS SHOULD BE LED OUT TO SCOMBRE

ALSO I will teach1 the child to lead out the hounds to scombre twice in the day in the morning and in the evening, so that the sun be up, especially in winter. Then should he let them run and play long in a fair meadow in the sun, and then comb every hound after the other, and wipe them with a great wisp of straw, and thus he shall do every morning. And then shall he lead them into some fair place there where tender grass grows as corn and other things, that therewith they may feed them (selves) as it is medicine for them, for sometimes hounds are sick and with the grass that they eat they void and heal themselves.

¹ The first four words are omitted in our MS., but they are in the Shirley MS. and in others, and in G. de F.

CAPM. 22 xxii.-HOW AN HUNTERS HORN SHULD BE DRYVE

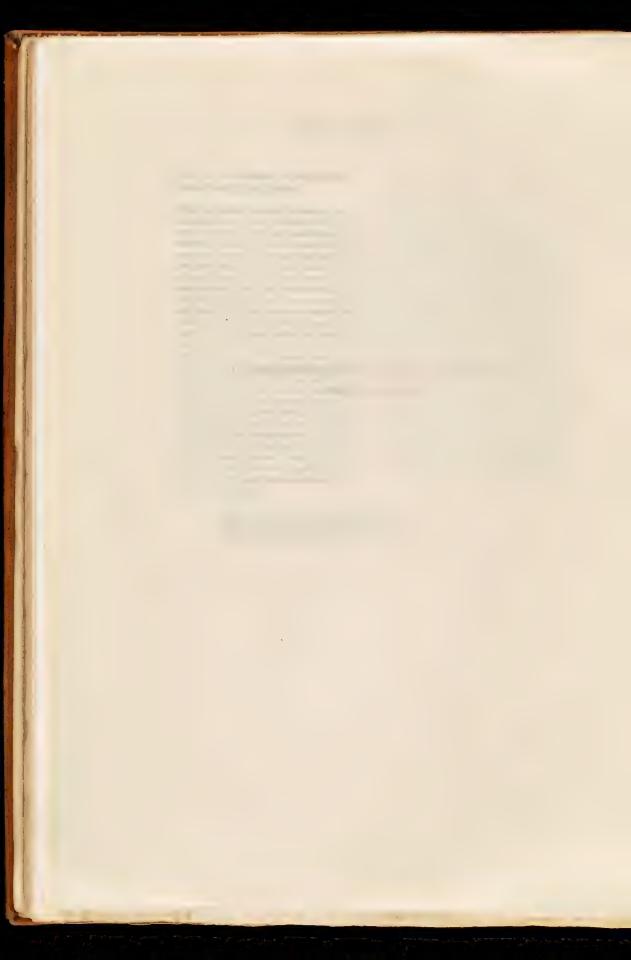
Ther byn divers maners of hornes pat is to say ungles, grete abotes, huntes hornes Ruettis1 smale forsters hornes and mene hornes of ii maners. That oo manere is wexed with grene wex and grettere of sum and for pei bene best for good hunters perof will I devise how and of what fasson bei should be drive. First a good hunters horn shuld be dryve of ii span of lengthe, and nought moche more ne moch lasse, and nought to crokyng neiper to straught, but the flewe be of iii or iiii fyngres uppermore han the hede, pat lowder hunters callen pe grete eende of the horn, and also pat it be as greet and holow dryven as it may to be length and bat it be shorter at side to be ban drikes ward bat at be neper side, and pat be hede be as wide as it may be and ay ay dryve smallere and smallere to be flwe and pat it be wel wexed pikker or pinner after as he hunter henkeh hat it wil best soune, and that it be pe lenght of pe horn from pe flewe to be byndyng and also bat it be not to smal dryven from pick byndyng to be flue for if it be be horn wil be to mene of soune. And of hornes for few trees and wodemen I speke not of for euery smale horn and oper mene hornes vnwexid ben good inow for hem.

CHAP. 22. - HOW A HUNTER'S HORN SHOULD BE DRIVEN

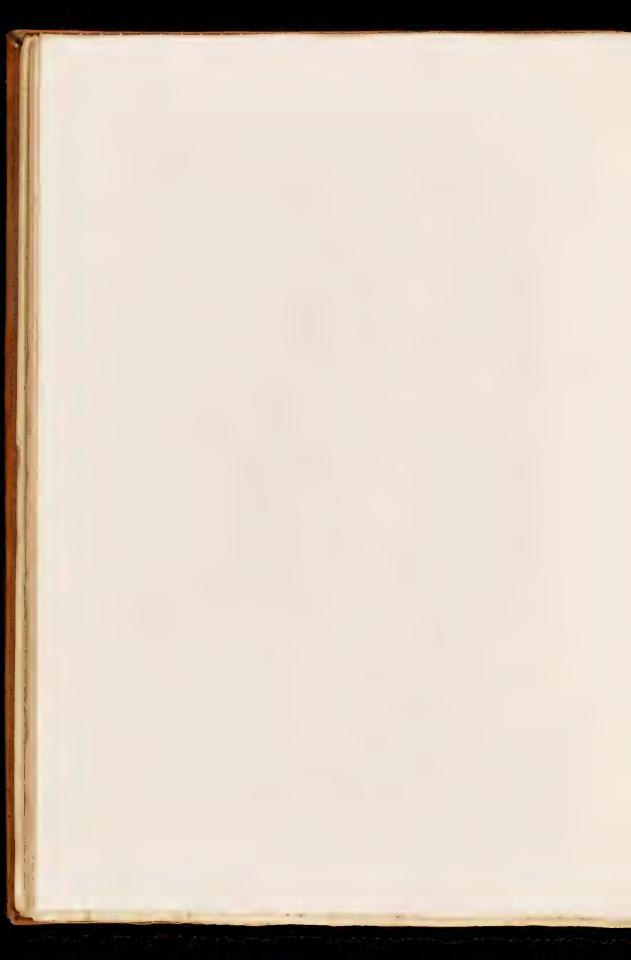
THERE are divers kinds of horns, that is to say bugles, great Abbot's, hunter's horns, Ruets, small Forester's horns and meaner horns of two kinds. That one kind is waxed with green wax and greater of sound, and they be best for good hunters, therefore will I devise how and in what fashion they should be driven. First a good hunter's horn should be driven of two spans in length, and not much more nor much less, and not too crooked neither too straight, but that the flue be three or four fingers uppermore than the head, that unlearned2 hunters call the great end of the horn. And also that it be as great and hollow driven as it can for the length, and that it be shorter on the side of the baldric3 than at the nether end. And that the head be as wide as it can be, and always driven smaller and smaller to the flue, and that it be well waxed thicker or thinner according as the hunter thinks that it will sound best. And that it be the length of the horn from the flue to the binding, and also that it be not too small driven from the binding to the flue, for if it be the horn will be too mean of sound. As for horns for fewterers4 and woodmen, I speak not for every small horn and other mean horn unwaxed be good enough for them.

Ruet, ruwet, trumpet. See Appendix: Horns.
 Shirley MS.: "lewed," i.e., laewed or unlearned (Stratmann).
 Baldric, the belt on which the horn was carried.
 Fewterer, the man who held the hounds in slips or couples. See Appendix: Fewterer.

THE MASTER INSTRUCTING HIS HUNTERS HOW TO BLOW THE HORN





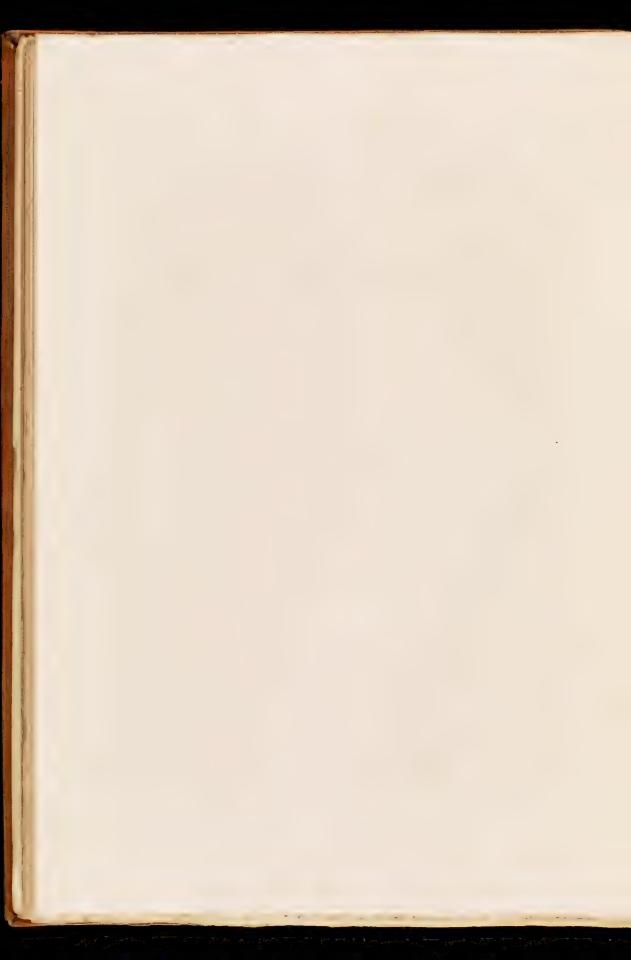


THE MASTER ON HORSEBACK TEACHING HIS HUNTSMAN HOW TO QUEST FOR THE HART WITH THE LIMER OR TRACK HOUND

 $\frac{d(x,y)}{dx} = \frac{1}{2} \left(\frac{1}{2} \left(\frac{x^2}{2} \right) \right)} \right) } \right)$



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CAP*. xxiii.—HOW AN HUNTER SHULD LEDE HIS GROME IN QUEST TO KNOW AN HERT BY THE TRACE

THANE shuld his grome lede his lymer in quest after hym in be morning and teche hym to knowe what difference is by twyn an hertis trace2 and an hendis as I have said bifore. This woord quest is a terme of hert hunters by younde pe see and is as mooch to say as whan an hunter gob to fynde of an hert and to herborowe hym. And to know a greet hert trace fro a yonge as for to knowe be trace of a yong deere of auntelere from an hyndes and how many juggement; and knowleche per be, and for to make more certayn perof he shuld haue an olde hertis foot and a yonge hertis and an heyndes foot also, and he shuld putt it in hard erthe and in neyssh and onys put it fast in be erbe as bei be herte were huntyd and anober tyme soft as bof be hert went a pase, and berbi he may avise hym to know be difference of be hertis feet. And ber shal wel fynde bat ber nys no dere so yong gif he be from a broket vpward pat is taloun's nys more large and bettir and more greet Argus4 pan hath an hynde and comonly lenger traces. Naberlees ber byn some hyndes wel tracid be which hauyn be sool of be foot as a staggard or a smal stagge but he talon ne he argus ben not so greet ne so large. And also a grete hert and an olde hab a better sool of his foote and a bettir taloun, and bettir boonys and more grete and more large bane hath a grete dere or an hynde, and somtyme in puttyng in be erbe be hertis foot and be hyndes foot as I have saide he shal mowe know the difference better ban I can deuyse. And also an hynde comonly hab her traces more holowe ban a staggard or a stagge and more vpon be clee bifore pan an herte of x for of be othire reche I neuer. The juggement is in be taloun. Whan he is grete and brood and be poynt of be foot brode, and men have I say a greet hert and an olde be which had holow tracis and pat may not greue so bat he haue be ober signez bifore said, for an holow trace, and a sharpe clee bitokeneth noon oper bing ban bt contre ber be hert hath hauntid nessh contre or hard, and where beb but fewe stones or pt he hap be hunted but a litel. And

CHAP. 23.—HOW A MAN SHOULD LEAD HIS GROOM IN QUEST FOR TO KNOW A HART BY HIS TRACE

THEN should his groom lead his lymer1 in quest after him in the morning, and teach him to know what difference is between a hart's trace2 and a hind's. As I have said before, this word quest is a term of hart hunters beyond the sea, and is as much for to say as when the hunter goeth to find of a hart and to harbour him. For to know a great hart's trace from a young, and to know the trace of a young deer of antler from a hind's, and how many judgments and what knowledge there be, and for to make more certain thereof, he should have an old hart's foot and a young hart's and a hind's foot also, and should put it in hard earth and in soft, and once put it fast in the earth as though the hart were hunted and another time soft, as if the hart went slowly, thereby he may advise him to know the differences of a hart's foot, and he shall find that there is no deer so young if he be from a brocket upwards, that his talon8 is not larger and better and has greater ergots4 than has a hind, and usually longer traces. Nevertheless there are some hinds well traced, which have the sole of the foot as a staggard or a small stag, but the talon and the ergots are not so great nor so large. Also a great hart and an old one has a better sole to his foot, and a better talon and better bones and greater and larger than has a young deer or hind. And so in putting in the earth the hart's foot and the hind's foot as I have said, he shall know the difference and better than I can devise. And also the hinds commonly have their traces more hollow than a staggard or a stag, and more open the cleeves5 in front than a hart of ten, for of the others reck I never. The judgment is in the talon (when it is great and large, and in the sole of the foot)6 when it is great and broad, and the point of the foot broad. And men have seen a great hart and an old one, the which had hollow traces, and that cannot matter so that he hath the other signs before said. For a hollow trace and sharp cleeves betoken no other thing than that the country the hart haunts is a soft country or hard, and where there be but few stones, or that he has been hunted but little. And also if

¹ Tracking hound. The old form of spelling is retained in the modern text, but the modern limer is used in the notes.

See Appendix: Slot, and Trace.

bew claws.

6 Cleeves, the toes of a deer.
6 The words in brackets have been omitted in our MS. but are in the Shirley MS. and G. de F. p. 129; they have been thus inserted to complete the sense.

also if a man fynde suche an hert and men axe hym what an hert it is he may answere bt it is an hert chaceable of x. and shuld not be refusid, and he se an hertis foot bat hab be signes to foresaide be which ben grete and broode he may say bat it is an hert bat sometyme had ibore x. tyndes, and if he se pat be forsaid signes ben gretter and brodder he may saye pat it is a greet heert and an olde, and his is al hat he may seie of be hert. Also he shuld clepe be foote of be hert be trace1 and of a wilde boor also. Also hunters of biyonde be see callen of an hert or of a boor pe routes and pe pace2 and bothe is oon. Nabelees pace bei clepyn goynges where a beest goop in he routes where as he is passid, nehelees I wold not sette his in myn boke for as moche as I wold Englisshe hunters coupen somdele of pe termys pat hunters vsyn bizond be see but not to bat entente to calle it so in Engelonde.

a man find such a hart, and men ask him what hart it is, he may answer that it is a hart chaceable of ten, that should not be refused. And if he sees an hart's foot that hath these signs aforesaid the which are great and broad, he may say that it is an hart that some time had carried ten tines, and if he see that the aforesaid signs are greater and broader he may say that it is a great hart and an old (one), and this is all he may say of the hart. Also he should call the foot of the hart the trace,1 and of the wild boar also. Also the hunters of beyond the sea call of an hart and of a boar the routes and the pace 2 and both is one. Nevertheless pace, they call their goings where a beast goes in the routes, there where he has passed, nevertheless I would not set this in my book, but for as much as I would English hunters should know some of the terms that hunters use beyond the sea, but not with intent to call them so in England.

¹ G. de F. (p. 135) says the footing of the deer should be called the view (voyes), and of the bear, boar and wolf the trace. See Appendix: Trace.

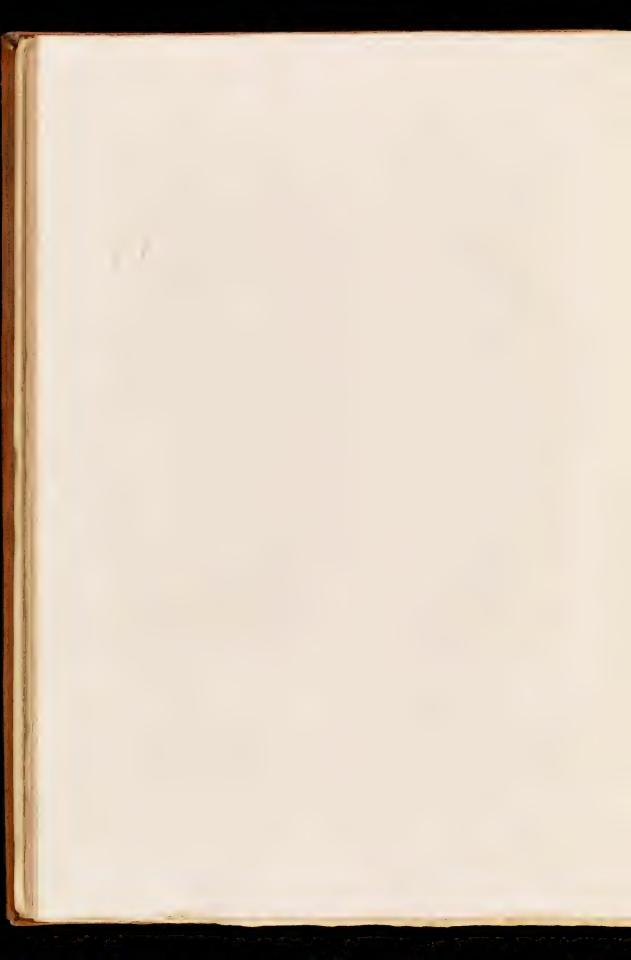
² Should be "path" as a translation from G. de F. Shirley MS. has pas. Fr. erres. "Erres sont les aleures par où une beste va" (G. de F. p. 129).

HOW A GREAT HART IS TO BE KNOWN BY SIGNS OF VENERY





Ep deute comment on don agnordir grant cert par les funces.



CAP*. xxiiii.—HOW A MAN SHULD KNOWE A GRETE HERT BY THE FUMES

AFTIRE I shal teche yow to knowe, to deme be fumes of an hert for sum tyme bei croteye in wrethis and sumtyme flatt, and somtyme ifourmed and sumtyme sharpe at bob be eendis, and som tyme ipressid to gidres and somtyme in many oper maner as I have saide bifore. Whan bei croteyen flat and it be in auerille or in May in to Juyn if he croteis ben greet and hik it is tokenyng bat it is an hert chaceable, and if he fynde be fumes iwrethede and it be from myddes Juyn in to be mydel of August of greet fourme and in grete wrethis and wel nessh, it is tokenyng bat it is an hert chaseable, and 3if 3e fynde þe fumes þ ben fourmed and not holdyng togideris as it is from be begynnyng of Juyl in to be eende of August, if bei ben grete and blak and longe and ben not sharpe atte endes and ben hevy and drye with out glemyng it is token bat it is an hert chaceable, and if be fumes ben faynt and light and ful of glemyng or sharpe at bob be eendis or at bt oon eende bise byn tokenys þat he is no deere chaceable. But 3if it ben whan bei burnysshen bat bei trotei her fumes moor ybrent and more sharpe at þat oon ende but anoon whan bei haue burnysshed bei crotei her fumes as by fore, and for pat pe fumes bene good and greet, if bei ben gleymyng it is a tokyn þat he haþ suffryd some dissese. From þe eende of August forbward be fumes ben of no jugement for þei vndo hem self for þe Rutte.

CHAP. 24.—HOW A MAN SHOULD KNOW A GREAT HART BY THE FUMES ¹

AFTER I shall teach you to know a great hart by the fumes of the hart, for sometimes they crotey in wreaths, and sometimes flat and sometimes formed, and sometimes sharp at both ends, and sometimes pressed together, and sometime in many other manners as I have said before. When they crotey flat and it be in April or in May or in June if the croteyes be great and thick it is a token that it is a hart chaceable, and if he find the fumes wreathed, and it be from the middle of June to the middle of August in great forms and in great wreaths and well soft, it is a token that it is a hart chaceable, and if he find the fumes that are formed and not holding together as it is from the beginning of July into the end of August, if they are great and black and long and are not sharp at the ends, and are heavy and dry without slime, it is a token that it is a hart chaceable. And if the fumes are faint and light and full of slime, or sharp at both ends, or at one end, these are the tokens that he is no deer chaceable. But if it be when they burnish that they crotey their fumes more burnt and more sharp at the one end, but anon when they have burnished, they crotey their fumes as before, and for that the fumes be good and great; if they be slimy it is a token that he has suffered some disease. From the end of August forward, the fumes are of no judgment for they undo themselves for the

1 See Appendix: Excrements.

CAP*. xxv.-HOW A MAN SHULD KNOWE A GREET HERT BI THE PLACE WHERE HE HAP FRAIED AT HIS NEDE

FERPERMORE 3e shal know a greet herte by be fraieng, and ye se bat be woode be grete where he hab fraied, and he hab not bowid it, and be tree be fraied wel hie and hath fraied the barke of be tree away and ibroke be braunches and wrethed him wel hie and if be braunches be wel greete, it is signe bat it is a greet hert, and bat he shuld bere an hie hede and wel trochid for bi be trochynge2 he brekep so hie the bowes pat he myght not fold hem vndir hym. For if þe fraiyng were bare and he had ifraied be bowes vndir hym, it is no tokenyng bat it be a greet hert, and specially if be trees were he had fraied were smale. Napelees men han isaid some grete deer fray somtyme to a litel tree but not comonly, but a 30nge deere shal euermore3 fray to a grete tre, and perfore shuld 3e pan loke a newe frayeng, And if ye se be forsaid tokenys oftere vpon be greete trees ban on be smale 3e may deme hym for a grete hert. And if he frayinges byn continually in smale trees and lowe he is not chaceable. and shuld be refusid. Also 3e may know a greete hert by his leires, whan a grete hert shal come in be mornyng from his pasture and shal go to his leire, and pan a greet, while aftire he shal ryse and goo ellis where per as he wil abide al pe day. Than whan 3e shal rise and come to be leire ber as be hert hab iley and yrest, 3if 3e se it grete and brood and wele itred and pe grasse wel ipressid doun, And at risyng whan he passeb out of his leire if 3e se bat be foot and be knees haue ithrest doun wel be erbe, and ipressid be gras adoun, it is tokyn pt it is a grete dere and an heuy. And if at he ryseng he make no soch tokens bicause hat he hab be ber but a litel while so bat his leire be longe and brood 3e may deme hym for an hert chaceable. Also 3e may know a greet hert by be beryng4 be woode, for whan a greet hert hab an hie hede and a large and gop borow a bik wode and he fyndeb be yong wode and be tendir bowis, his hede is harder ban be wode, ban he brekeb be wode aside, and menglep some bowes be oon aboue CHAP. 25.—HOW A MAN SHOULD KNOW A GREAT HART BY THE PLACE WHERE HE HATH FRAYED HIS HEAD

FURTHERMORE ye should know a great hart by the fraying (for if ye find where the hart has frayed),1 and see that the wood is great where he has frayed, and he has not bent it, and the tree is frayed well high, and he has frayed the bark away, and broken the branches and wreathed them a good height, and if the branches are of a good size, it is a sign that he is a great hart and that he should bear a high head and well troched, for by the troching³ he breaks such high boughs that he cannot fold them under him. For if the fraying were bare and he had frayed the boughs under him, it is no token that it be a great hart, and especially if the trees where he hath frayed were small. Nevertheless men have seen some great deer fray sometimes to a little tree, but not commonly, but a young deer shall never more8 fray to a great tree, and therefore should ye look at several frayings. And if ye see the aforesaid tokens oftener upon the great trees than upon the small ye may deem him a great hart. And if the frayings be continually in small trees and low, he is not chaceable and should be refused. Also ye may know a great hart by his lairs. When a great hart shall come in the morning from his pasture, he shall go to his lair and then a great while after he shall rise and go elsewhere there where he would abide all the day. Then when ye shall rise and come to the lair there where the hart hath lain and rested, if ye see it great and broad and well trodden and the grass well pressed down, and at the arising when he passes out of his lair, if he see that the foot and the knee have well thrust out the earth and pressed the grass down it is a token that it is a great deer and a heavy (one). And if at the arising he make no such tokens, because that he hath been there but a little while, so that his lair be long and broad ye may deem him a hart chaceable. Also ye may know a great deer by the bearing4 of the wood, for when a great hart hath a high head and a large (one) and goes through a thick wood, he finds the young wood and tender boughs, his head is harder than the wood, then he breaks the wood aside and mingles the boughs one upon the other, for he bears

The words in brackets are omitted in our MS. but are in the Shirley MS. and in G. de F. p. 132.
 The tines at top. See Appendix: Antlers.
 Ever more is here a mistake; it should be never more. G. de F. says: "Mes jeune cerf ne froyera jà en gros arbre" (p. 132). Also in the Shirley MS.

be ober, for he bereb hem and putteb hem oberwise ban whan bei were wouned for to be bi her owyn kynde, and whan be gladnesse of be woode ben hye and broode þan he may deme hym a grete herte for but if he had an hie hede and a whide he my3t not make his waies hie and large, and if it happe so pt 3e fynde such gladnesse and have no lymer withe you, if 3e wist of what tyme bise gladnesse were imakyd ye must sette your visage in be myddes of bise gladnesse and kepeb your brethe in be best wise bat ye may and 3if ye fynde at the areyn1 hath imake her webbe by the myddelle of hem it is a tokyn þat it is of no longe tyme,2 or at lest it is of be mydel3 ouercome of be day bifore, Nabelees 3e shulde fetche your lymer for so shuld ye wete po better. Also 3e may knowe a greete hert bi be steppis bat in Engelond is callid trace and pat is clepid stepping,4 Whan he steppeh in oo place her as he gras is wel hik so bat a man may not se ber inne be fourme of be foote or whan he steppet in ober places ber as no gras is but dust, or sande, an hard contre where as fallen leeues or ber binges, lettyng to so be fourme of be foot, and whan the hert steppeb vpon be gras and ye mow not se be steppes wib 30ure eyn þan 3e shul putte your hond in þe fourme of be foot bat hunters callyn the trace, and 3if 3e se pat be forme of be foot be of iiii fyngres of brede, ze mowe iuge bat it is a greet hert bi be trace, and if he sole of he foote be of iii fingres of brede ye may iuge hym an hert of x. and ye se þat I haue broke wel þe erþe and ytreded wel be gras it is a tokyn bat it is a gret hert and an heuy dere, and if ye mow not it wel se for be harnesse of be erbe or for dust ban be must stoupe adoun for to take away the dust and blow it away fro be fourme of be foot into be tyme pat 3e mowe cleerly se be fourme bt callid is be trace, and 3if 3e mow not sett in oon place 3e shul folowe to be trace into be tyme bat ye mow it wel see and your ease, and 3if 3e mow se non in no place 3e shul putt your hound in be fourme of be foot and ban 3e shul fynde how be erbe is broke wip be clees of be foot in eiber side and ban 3e mowe iuge it a gret hert or for an hert chaceable as I have saide bi be tredyng of be gras, And if leues or oper ping be wip inne pe fourme pat 3e mow not wel se it at your ease, 3e shuld take away be leues al soft or be ober binges wib them and puts them otherwise than they were wont to be by their own kind. And when the glades of the woods are high and broad then he may deem him a great hart, for if he has not a high head and wide he could not make his ways high and large. If it happen so that ye find such glades and have no lymer with you, if ye will know of what time this glade was made, ye must set your visage in the middle of these glades, and keep your breath, in the best wise that ye may, and if ye find that the spiders have made their webs in the middle of them, it is a token that it is of no good time2 or at the least it is of the middle⁸ (of the noon) of the day before. Nevertheless ye should fetch your lymer for so ye should know better. Also ye may know a great hart by the steps that in England is called trace. And that is called stepping,4 when he steps in a place where the grass is well thick, so that the man may not see therein the form of the foot, or when he steps in other places, where no grass is but dust or sand and hard country, where fallen leaves or other things hinder to see the form of the foot. And when the hart steps upon the grass and ye cannot see the stepping with your eyes, then ye shall put your hand in the form of the foot that hunters call the trace, and if ye see that the form of the foot be of four fingers of breadth, ye may judge that it is a great hart by the trace. And if the sole of the foot be of three fingers' breadth ye may judge him a hart of ten, and if ye see that he hath well broken the earth and trodden well the grass, it is a token that it is a great hart and a heavy deer. And if ye may not well see it for the hardness of the earth, or for the dust, then ye must stoop down for to take away the dust and blow it away from the form of the foot until the time that ye may clearly see the form that is called the trace. And if ye cannot see it in one place, ye should follow the trace until the time that ye can well see it at your ease. And if ye can see none in any place, ye should put your hand in the form of the foot, for then ye shall find how the earth is broke with the cleeves of the foot on either side, and then ye can judge it for a great hart or a hart chaceable, as I have said before by the treading of the grass; and if leaves or other things be within the form that ye may not see at your ease, ye should take away the leaves all softly or the other things with

¹ Spider, Fr. arraigné.
2 G. de F. says: "C'est signe que ce n'est pas de bon temps"—not of good time—means in the old sporting

vocabulary an old track, not a recent one (p. 133).

8 Overcome in our MS. is evidently a mistake as it does not make sense. In Shirley MS.: "hit is of ye midel of ye noone of ye day before" G. de F. says: "Au moins est-ce de la relevée de la nuyt devant du cerí"

⁽p. 133).
4 G. de F. calls the track of deer on grass "fouldes;" from which the modern "foil," stepping on grass," is

30ure hounde, bi cause þat 3e vndo not þe fourme of be foot and bloweb wib inne and dob be ober binges as I have bifore saide.1

First he shal speke but a litil and boost litel and wel2 and sotelly and he must be wise and doo his craft bisily for an huntere shuld not be an harowde of his craft, and if he happe bat he be amonge good hunters bat spekyn of huntyng, he shuld speke in his maner, first if men aske hym of pasturis, he may answere as of hertis and for alle oper deere, swete pasturis, and of alle biteng beestis as of wilde boores, wolues and oper byteng beestis he may answere, bei fede as I have said bifore and if men speke and aske hym of be fumes he shal clepe fumes8 of an hert cotyng of be buk and of be Robuk of be wilde boor and of be blak beestis,4 an of Wolfes he shal clepe it lesses, and of hares and of conynes he shal saie bei croteb pat of he fox waggyng of he greie he werderobe and of oper stinkyng beestis he shal clepe it drit and pat of be oter he shal clepe spraytyng as bifore is saide, and if men asken of be beestis feete, of be hertis he shal saie be trace6 of an hert, and eke of pe buk, and pat of pe wild boor and of pe wolf eke bei clepyn traces by yondde be see, and bat of be stynkyng beestis bat men calle vermyn he shal clepe hem steppis, as I haue said, And if he hab say an hert wib eyn ber is iii maners of hewis of hen, pat oon is clepyd broun, pat oper jelow, and be iii dune, and so he may clepe hem as him binkeb bat bei beren her hues. And men aske what hede7 berep the hert pat he hap seie he shal alway answere by euen and not by odde, for if he be fourched on pe ryghte side and lak nouzt of his ryghtes8 bineth and on be righte9 side auntelere and Rialle and susrial and nouzt fourthe but only be beme he shall say it is an hert of x. at defaute10 for be most parte bereb be nombre euermore to evin, And euery beestis tynde shuld be rekenyd as sone as a man may hang a baudrike or a lessh 11 perupon, and non oper wise. And whan an hert bereb as many tyndes in bat oon side as in bat oper he may say if he be but fourched, bt he is an hert of n, and if he be troched of iii he is an hert of xii, and if he be trochid of iiii. he is an hert of xvi, if it be be so algate bt he hab be rightes by nethe as bi forun is said, And if lak eny of his

your hands, so that ye undo not the form of the foot and blow within and do the other things as I have before said.1 (After I will tell you how a man shall speak among good hunters of the office of venery.) First he shall speak but a little, and boast little, and well work2 and subtlely, and he must be wise and do his craft busily, for a hunter should not be a herald of his craft. And if it happen that he be among good hunters that speaketh of hunting he should speak in this manner. First if men ask him of pasture he may answer as of harts and for all other deer, sweet pastures, and of all biting beasts as of wild boar, wolves, and other biting beasts he may answer, they feed as I have said before. And if men speak of the fumes ye shall call fumes3 of a hart, croteying of a buck, and of a roebuck in the same wise of a wild boar and of black beasts4 and of wolves ye shall call it lesses, and of hare and of conies ye shall say they crotey, of the fox wagging, of the grey the wardrobe, and of other stinking beasts 5 they shall call it drit, and that of the otter he shall call sprainting as before is said. And if men asketh of the beasts' feet, of the harts ye shall say the trace of a hart and also of a buck, and that of the wild boar and of the wolf also they call traces beyond the sea. And that of the stinking beasts that men call vermin, he shall call them steps as I have said. And if he hath seen a hart with his eyes, there are three kinds of hues of them, that one is called brown, the other yellow, and the third dun, and so he may call them as he thinketh that they beareth all their hues, And if men ask what head7 beareth all the hart he hath seen he shall always answer by even and not by odd, for if he be forked on the right side, and lack not of his rights8 beneath, and on the right9 side antler and royal and surroyal and not forked but only the beam, he shall say it is a hart of ten at default, 10 for it is always called even of the greater number. And every hart's tines should be reckoned as soon as a man can hang a baldric or a leash11 thereupon and not otherwise. And when a hart beareth as many tines on the one side as on the other, he may say if he be but forked that he is a hart of ten, and if he be troched of three he is a hart of twelve, if he be troched of four he is a hart of sixteen, always if it be seen that he hath his rights beneath as before is said. And if he lack

¹ A whole line is missing here in our MS. The words in brackets are taken from the Shirley MS. It runs:

"Affter I wal telle yowe a man howe he shal speke amonge good hunters of y offyce of venerye."

² The word "work" has been omitted. "Et bien ouvrer subtilement" (G. de F. p. 134).

³ See Appendix: Excrements.

⁴ See Appendix: Troop.

⁵ See Appendix: Troop.

See Appendix: Excrements.
See Appendix: Fewte. ⁶ See Appendix: Trace.

See Appendix: Antler.
 Brow, bay, and tray tines. See Appendix: Antler.
 In Shirley MS. it is "left." on one side ten points and on the other In Should be called summed of twenty" (p. 135). only one, it should be called summed of twenty" (p. 135).

ryghtes ze mot abate so many in be toppe for an hertis hed shuld begynne to be discrivid fro be mule1 vpward. and if he have moo bi ii in oon side pan in p' oper ye must take from pt oon to count up pat oper wip al, as I shal moor clerly speke in a chapiter here after on discryueng of an hertis hede. And if it be so bt the hertis trace have oper toknes ban I have said, and it bonk hym an her chaceable, and men aske hym what hert it is he may say it is an hert of x. and of no more, and if it seme hym a grete hert and men aske hym whatt hert it is he shal say bt it is an hert bat the last yere was of x. and shuld not be refusid, And if he happe wel haue saie hym wip his eyen, or bi be forsaide tokenys, so pt fully he knoweb pt he is a greet hert and an hert may be, if men aske hym what hert it is, he may say a greet hert and an oolde deer and bt is be grettest word bat he may say as I have said bifore. And if men aske hym wherbi he knoweth it, he may say for be good boones2 and be good taloun or good sool of foot for bise iiii 3 pinggis makyn be trace grete, or fayre leires, or be gras or the erbe wel pressid, or bi be hie hede, or bi be fumes or al be ober tokenys bt he shal knowe as I haue said bifore. And if he se eny hert, be which hab a wel affeted hede aftir be hight and be shap and he tyndes wel irenged, bi good mesure, he oon from þat oþer, and men aske hym what he bereb he may answere pat he berep a greet hede and a faire of beme and of alle his rightes, and wel openyd, and if men aske hym what hed he berith he may answere bat he bereb a faire hede bi alle tokenys and awel ygrow, And if he se an hert bt hab a lowe hed or an hie or a grett or smal and it be bik isette hie and lowe,6 and men axe hym what hed he bereb, he may answere bat he bereb a bik sette hed aftir his makyng bat he hab lowe or small or of what oper maner pat euer it be, and gif he se an hert pt hab a divers hede or pt he hauntelers ben behynde or pt he had double beemes or oper aduersitees pan oper hertis hedis comonly ben wonned to bere, and men axen what hede he berethe, he may answere a diuerse hed, or a countirfethed,7 for he is counterfeted soo. And if he see an hert pt berith an hie hede pt is wide and thyn itynded wip longe bemes and men aske what hede he bereth he shal answere a faire hede and a wide and long bemes, but it is not bikke sette neiber wel affeted. And if he se an hert that

any of his rights beneath he must abate so many on the top, for a hart's head should begin to be described from the mule1 upwards, and if he hath more by two on the one side than on the other, you must take from the one and count up that other withal, as I shall more clearly speak in a chapter hereafter in describing a hart's head. And if it be so that the hart's trace have other tokens than I have said and he thinks him a hart chaceable, and men ask what hart it is he may say it is a hart of ten and no more. And if it seem a great hart and men ask what hart it is, he shall say it is a hart that the last year was of ten and should not be refused. And if he happen to have well seen him with his eye or the before said tokens, so that he knoweth fully that it is as great a hart as a hart may be, if men ask him what hart it is, he may say it is a great hart and an old deer. And that is the greatest word that he may say, as I have said before. And if men ask him whereby he knoweth it, he may say for, he hath good bones2 and good talons and a good sole of foot, for these four⁸ things make the trace great, or by fair lairs or the grass or the earth well pressed or by the high head,4 or by the fumes or else other tokens as I have said before. And if he see a hart that hath a well affeted 6 head after the height and the shape and the tines well ranged by good measure, the one from the other, and men ask him what he beareth he may answer that he beareth a great head and fair of beam, and of all his rights, and well opened; and if a man ask him what head he beareth, he shall answer that he beareth a fair head by all tokens and well grown. And if he sees a hart that hath a low head or a high, or a great, or a small, and it be thick set, high and low6 and men ask him what head he beareth he may answer he bears a thick set head after his making, or that he hath low or small or other manner whatever it be. And if he see a hart that hath a diverse head, or that antlers grow back or that the head hath double beams or other diversities than other harts commonly be wont to bear, and men ask what head he bears, he may answer a diverse head or a counterfeit,7 for it is counterfeited. And if he sees a hart that beareth a high head that is wide and thin tined with long beams, if men ask what head he beareth, he shall answer a fair head and wide, and long beams, but it is not thick set neither well affeted. And if he see a hart that hath a

² Dew claws.

¹ Burr, mule, from the Fr. meule.

Burr, mule, from the Fr. meule.
 According to Shirley MS. and the sense, the "iiii" should be omitted.
 G. de F. (p. 736) says: "ou belles portées"—portées being the branches, and twigs broken or bent asunder by the head of the deer, termed "entry" or "rack" in mod. Eng. Stuart, vol. ii. 55x.
 Fashioned. See Appendix: Affeted and Antiers.
 According to G. de F. p. 136 it should read: "Et s'il voit un cerf qui ait la teste basse ou haute ou gresle ou grosse et soit menuement chevillée et pueblée de corns et haut et bas."

hab a lowe and a greet and a bik sette, and men axe what hede he berithe, he may answere pt he bereb a faire hede and a wel afetyd, and if men aske hym bi be hede wherbi he knowethe bat it is a greet hert, and an holde he may answere bat be tokens of a grete hert be bi the hede, and so be first knowleche is whan he hab grete beemys al about as 3if bei were sette like as it were wib smale stoonys, and be mules nye be hede and be auntelers the which ben be first tyndes, bengrete and long and myghty bemules and the wel apperyng 1 and be rials2 be whiche ben the secoundetyndes, bebnye the Auntelers, and of soche fourme saue bat beishuld not be so grete and alle be ober tyndes grete and longe wel sette and wel renged and be trochyng, pt I haue saide bifore hie and greet, and alle pe beemes al along boothe grete and stony, as 3if bei were ful of grauyll and pat al alonge pe bemes ber ben smale vales bt men clepyn goters, ban he may sey bat he knowith it is a greet hert bi be heued. Aftir I wil 30u telle how ye shuld knowe a greet wielde boor,8 and for to kunne speke among hunters biyonde be see. And if a man see a wilde boor be whiche semeb hym grete inow as men sayn of an hert chaciable of x. he shall saie a wilde boor of be iii yere bat is withowte refuse, And whan bei be not of iii yere men callyn hem swyn of soundry, and if he se be grete tokenys bat I shal reherce here aftir he may say it is a grete boor. Of be sesoun and nature of booris and of oper beestis as I haue spokyn here bifore, and if men askyn hym of be boores fedyng, be boores fedyng is propirly iclepid akire of okis baryng, and bukmast, and oper fedyngis bei han of be vermyn and of be rootis bat bei wrootes out of be erbe, and fede hem wib ober maner fedyng is or corne or of oper pinges pat vpcommeb of be londe and of floures and of oper herbis. That oper maner of fedyng is whan bei make grete pittes and goon to seche be Rootes of be feerne and of spurge with inne þe erþe, And if men ask wherbi he knoweth a grete boor he shal answere bat he knoweb hym bi pe traces, and bi his denne, and bi pe soile, and if men aske wherby he knoweth a grete boor from a yonge, and be boor from be sowe, he shal answere bat a greet boor shal haue long tracis and be clees rounde bifore, and brood sooles of be feet, and a goon talon and longe bonys, and whan he steppeh it goh in to be erbe depe and makeh gret holes, and large, and longe be oon from be oper, for comonly a man shall not see be traces of a boor, but if he se also be traces of be bones

low and a great and a thick set (head) and men ask what head he beareth, he may say he beareth a fair head and well affeted. And if men ask him by the head whereby he knoweth that it is a great hart and an old, he may answer, that the tokens of the great hart are by the head, and so the first knowledge is when he hath great beams all about as if they were set as it were with small stones, and the mules nigh the head and the antlers, the which are the first tines, be great and long and close to the mule and well pearled 1 and the royals2 which are the second tines be nigh the antlers, and of such form, save that they should not be so great; and all the other tines great and long and well set, and well ranged and the troching as I have said before, high and great, and all the beams all along both great and stony, as if they were full of gravel, and that all along the beams there be small vales that men call gutters, then he may say that he knows it is a great hart by the head.

After I will tell you how ye should know a great wild boar,3 and for to know how to speak of it among hunters of beyond the sea. And if a man see a wild boar the which seemeth to him great enough, as men say of the hart chaceable of ten, he shall say a wild boar of the third year that is without refusal, and whenever they are not of three years men call them swine of the sounder, and if he see the great tokens that I shall rehearse hereafter he may say that he is a great boar. Of the season and nature of boar and of other beasts, I have spoken here before. And if men ask him of a boar's feeding, it is properly called of acorns of oak's bearing, and of beechmast, the other feeding is called worming and rooting of the roots out of the earth that feed him. The other kind of feeding is of corn and of other things that come up out of the land, and of flowers and of other herbs; the other kind of feeding is when they make great pits, and go to seek the root of ferns and of spurge within the earth. And if men ask whereby he knoweth a great boar, he shall answer that he knoweth him by the traces and by his den, and by the soil.5 And if men ask whereby he knoweth a great boar from a young, and the boar from the sow, he shall answer that a great boar should have long traces and the clees round in front, and broad soles of the feet and a good talon, and long bones, and when he steppeth it goeth into the earth deep and maketh great holes and large, and long the one from the other, for commonly a man shall not see the traces of a boar without seeing also the traces of the bones, and so

¹ G. d. F. p. 137 has: "pierreuses comme menues pierres" ("stoney with little stones")—the modern expression for which is pearled, the words "well apperyng" in our MS. meaning evidently well stoned.

2 Royals. See Appendix: Antlers.

3 See Appendix: Wild Boar.

5 Wallowing pool.

AWAITING THE CHARGE OF WILD BOARS

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erantecoment on puer prendre les langlers a wantner.



and so shal he not of be hert, for a man shal se many tymes bi be foot bt he shal not see bi be argus, but so shal he not se bi be boor. That I clepe be bonys of be boor of be hert I clepe be argus, and be cause bat a man shal not knowe as wel bi be argus of be hert as bi be bonys of pe boor is pis, for pe bonys of pe boor ben more nye be talon ban be boon of an hert, and also bei byn moore longe and more greet and more sharpe bifore, and perfore anone as be fourme of be tracis of his foote ben in be erbe. Also be forme of his boonys is ber an comonly a gret boor makeh a longe trace wih oon of his clees ban with be other bifore or bihynde, and somtyme booth, and whan a man seeb be tokenes to foresaid grettere he may deme hym bi his trace gretter, and of lasse trace lasse boor. Sowe from be boor 3e may know wel for he sowe makeh not so good taloun as right a yong boor doop, and also be sowes clees byn moore longe and moor sharpe bifore ban a yonge boor, and also her tracis ben more opyn bifore and streytere behynde and be sole of be foot is not so large as of yongis boor ne her boonys ben not large ne not so longe ne so fer be oon from be other as bei byn of a yonge boor, ne bei goon not so depe in he erhe for hei ben smale and sharpe and short, and moor nye be on to be other pan a 3onge boor, and pies ben be tokenys wherby bat men knowen a yonge boor so bt he be ii yere old from alle sowes bi be tracis for bat saie I noust bi be 30nge boores of soundry. And if men aske hym how he shal know a grete boor bi his denne he may answere bat if be denne of be boor be longe or depe and brood it is a tokyn pt it is a greet boor so bat be denne be newlich made, and bat he hab ileyn berinne but ones and if be booris denne be depe withoute litere and bat be boor lye nye be erthe it is a tokyn that it nys no 1 fat boor. And if men aske hym how he knoweb a greet boor bi be seide, ban may be answerid bat comonly whan a boor goth to soille or in be comyng in or in be goyng out men may knowe bi be trace, and so he may be demenyd as I haue said bi his walowyng in be soile. Nabelees sum tyme he turnythe hym from oon side vpon bt other and vp and doun, but a man shal euermore know be fourme of his bodie. Also somtyme whan he boor parteh from be soile he froteb hym to a tre and leueb be tre al wete of be dritte of be soille, be as he had frotid hym and per a man may knowe his grettnes and his hienesse and somtyme he froteb his snoute and his heued more hie pan he is, but a man may wel

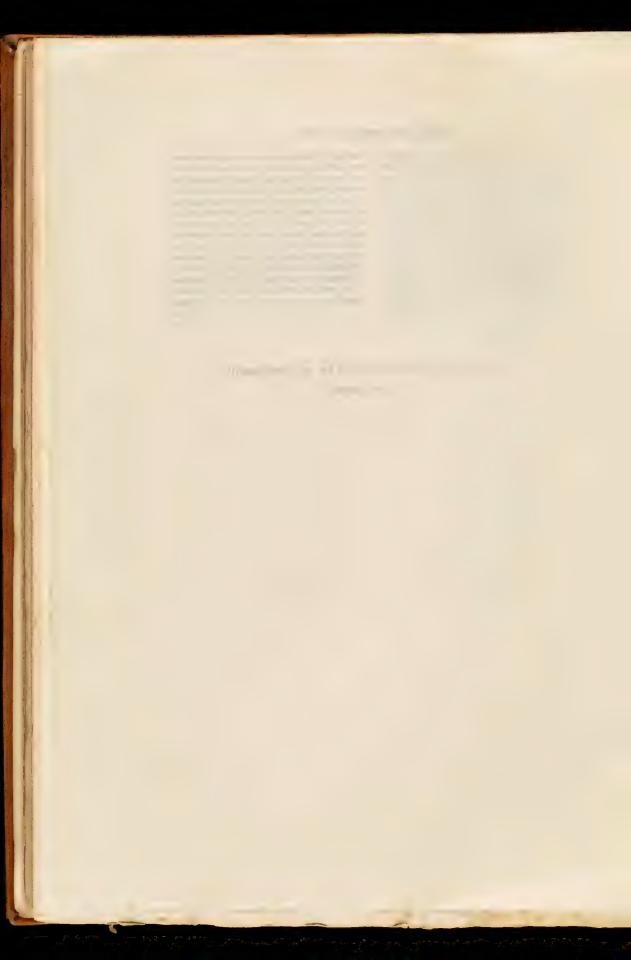
shall he not of the hart, for a man shall see many times by the foot, that which he will not see by the ergots, but so shall he not see of the boar. What I call the bones of the boar, of the hart I call the ergots, and the cause that a man shall not know as well by the ergots of the hart as by bones of the boar is this, for the bones of the boar are nearer the talon than those of a hart are, and also they are longer, and greater and sharper in front. And therefore as soon as the form of the traces of his foot is in the earth, the form of the bones is there also, and commonly a great boar maketh a longer trace with one of his claws than with the other in front or behind, and sometimes both. And where a man seeth the tokens beforesaid greater, he may deem him greater, and the smaller the trace, the smaller the boar. The sow from the boar ye may know well, for the sow maketh not so good a talon as a right young boar doth. And also a sow's claws are longer and sharper in front than a young boar's. And also her traces are more open in front and straighter behind, and the sole of the foot is not so large as of a young boar, and her bones are not so large nor so long, nor so far the one from the other as those of a young boar, nor go not so deep in the earth, for they be small, and sharp and short, and nearer the one to the other, than a young boar's. And these are the tokens by the which men know a young boar so that he be two year old from all sows, by the trace, for that say I not of the young boars of sounder. And if men ask him how he shall know a great boar by his den, he may answer that if the den of the boar be long and deep and broad, it is a token that it is a great boar so that the den be newly made and that he hath lain therein but once. And if the boar's den is deep without litter, and if the boar lie near the earth it is a token that it is no1 fat boar. And if men ask him how he knoweth a great boar by the soil, then may he answer that commonly when a boar goeth to soil in the coming in or in the going out, men may know by the trace and so it may be deemed as I have said by his wallowing in the soil. Nevertheless some time he turneth himself from the one side upon the other, and up and down, but a man shall evermore know the form of his body. Also sometimes when the boar leaves the soil, he rubs against a tree, and there a man may know his greatness and his height. And some time he rubs his snout and his head higher than he is, but a man may well perceive

¹ G. de F. (p. 139) says if "le senglier gise près de la terre, c'est signe qu'il ait bonne venoison," so our MS. is evidently wrong when it says "it is a token that it is no fat boor."

perceyue which is of chyne and which is of be hed. For bi his lesses bat is to say bat gob from hym bi hynde ne bi ober jugement a man may not knowe a grete boor, but a man see hym, saue bat he makeb greet lesses and bat is tokyn bat he hab a greet bowel and bat he be a grete boor, and bi the tusshes also whan he is dede for whan be tusshes of a boor ben as of an half cubite or more and [byn] grete and large of ii fyngres or more, and bere byn smale goters along bob aboue and bynethe. Thise byn tokenys by he is a greet boor and an hold, and of a lasse boor be jugement is lasse, and also whan his tuskes byn lowe and i-weryd of be neybyr tuskes it is a tokyn of a greet boor.

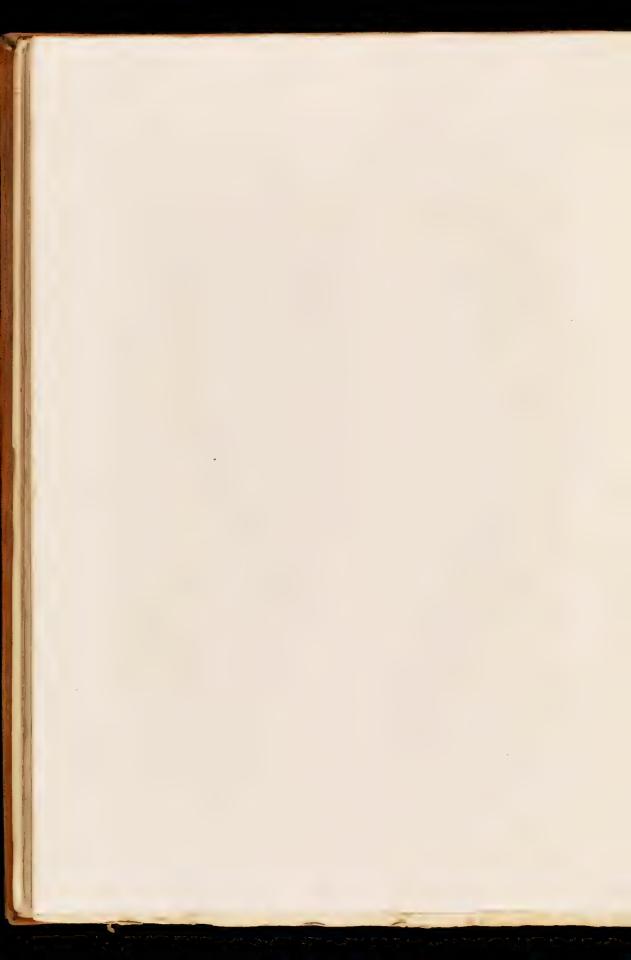
which is of the chine and which is of the head. For by his lesses, that is to say what goes from him behind, nor by other judgment a man cannot know a great boar unless he sees him, save that he maketh great lesses, and that is a token that he hath a great bowel, and that he be a great boar, and also by the tusks when he is dead, for when the tusks of a boar are great as of half a cubit or more and are both great and large of two fingers or more and there be small gutters along both above and beneath, these be the tokens that he is a great boar and old, and of a smaller boar the judgment is less. And also when the tusks be low and worn by the nether tusks it is a token of a great boar.

HOW THE HOUNDS WERE LED TO UNHARBOUR
THE HART





Ep drule comment on tors mener les duens a faur la lupre.



XXVI.—HOW THE ORDI-NAUNCE SHULD BE MADE FOR THE HERT HUNTYNG BY STRENGTH AND HOW THE HERT SHULD BE HER-BOROWED 1

WHANE be kyng or my lord be prynce or eny of her blood wil hunte for be hert wip strengthe be maistir of be game must have a forun hym ouyr evyn be sergeaunt of be office and be yemen beerners at hors2 and eke be lymner,3 And ban he must ordeyne which of hem thre shal go for to harborowe pe hert, and with hem pe lymer azeinst be next morow and charge be forsters, and if it be in a parke pe parkers to be entendaunt to hym bisily, and or pei tweyn twynn bei must acorde where be metyng shal be on be morow, and he must charge be sergeaunt or oon of tweyn yemen, if be Sergeauntis be not bere for to warne al be yemen and gromys of the office to be at metyng at the sonne ryseng and pat be yemen beerners on foot and be gromys bat higheten chacechiens' bryng with hem be hert howndis and pis don axe pe wyne,5 and latt hem goo after, Must as he is chargid to harboure be hert accorde with be foster of be baly bat bei seke hym with inne. Where pei shuld mete in be greye daunyng. Napeles it were good redynesse to loke if bei myght se eny dere at his metyng ouer evyn, to wete be more redely where to seke and harborow hym on be morow. And on be morowe whan bei mete be fostere bat wil ought to knowe of his grete deeres hauntes shalle lede be huntere and be lymmer bidere as he beest hopely to se hym or fynde of hym wil out noyse, And if bei may se hym and bei be in be wynde bei ought to wipdrawe hym in be softest maner pat pei kone for drede of frayeng hym out of his haunt, and pan go preuyli to pei be undir pe wynde, and as he stereb and peseb forthe metyng hym, bei to drawe hem nye hym and redily as warly as bei may, so bat be dere fynde hem nouzt, til he drawe to his Couert, and to his liggyng, And whan he is entrid his couert, bei ought to tary til pei aume pat he be enteryd ii skylful bowshotes and pan ought pe lymere bi bidyng of be huntere vmbi cast with his lymere pe quarter pat pe deer is into, if it be in an

CHAP. 26.—HOW THE ORDINANCE SHOULD BE MADE FOR THE HART HUNTING BY STRENGTH AND HOW THE HART SHOULD BE HARBOURED 1

WHEN the king or my lord the Prince or any of their blood will hunt for the hart by strength, the Master of the Game must forewarn on the previous evening the sergeant of the office, and the yeomen berners at horse,2 and also the lymerer.3 And then he must ordain which of them three shall go for to harbour the hart, and with them the lymerer for the morrow, and charge the foresters, or if it be in a park, the parkers, to attend to him busily. And all the four must accord where the meeting shall be on the morrow, and he must charge the sergeant and one of the two yeomen, if the sergeant be not there, to warn all the yeomen and grooms of the office to be at the meeting at sunrise. And that the yeomen berners on foot and the grooms that are called Chacechiens4 bring with them the hart hounds and this done ask for the wine,5 and let them go after. And he that is charged to harbour the hart must accord with the forester of the bailie in which they seek him where they should meet in the grey dawning. Nevertheless it were good readiness to look if they might see any deer at its feeding the previous evening to know the more readily where to seek and harbour him on the morrow. And on the morrow when they meet the forester that well ought to know of his great deer's haunts, he shall lead the hunter and the lymerer thither, where he best hopes to see him or find of him without noise. And if they can see him and they be in the wind they ought to withdraw from him in the softest manner they can, for dread of frightening him out of his haunt, and then go privily till they be under the wind. And as he stalks and paces forth feeding, they are to draw nigh him as readily and warily as they can so that the deer find them not. And when he has entered his covert they ought to tarry till they know that he be entered two skilful bowshots from thence. And then ought the lymerer by bidding of the hunter to cast round with his lymer the quarter that the deer is in, if it be in a huge

This title is taken from the index, as the scribe who wrote the Vespasian B. XII. text put a wrong title to this chapter, heading it, "How an huntere should go in quest by the sight."
 Attendants. See Appendix: Berners, and Hunt Officials.
 The man who leads the hound in leash when harbouring the hart. See Appendix: Limer.
 Attendants. See Appendix: Hunt Officials.

huge couerte, and if it be in a litel couerte pat be dere is inne, sette1 al the Couert to whete whedire he be voided or abide stille, and if he be abid pane shuld the lymmer go thidere as pe hert zede inne, and take be scantelone2 of be trace be which he shuld kitt of his roddes eende and lay it in be talon of be trace, ber as he zede in hardest grounde, in be botin perof so bat be scantelon vnnepes touche at neiper ende, And pat doon he shuld hewe a bowe of grene leuys3 and lay it there as be hert yede inne and kitte anoper scantelon per aftir to take to pe huntere, pat he may take it to be lord or to be mayster of he game at the metyng hat som men calle essemble. But on pt opir side if it so be pat pei may not se hym, as bifore is said, pe forstere ought to brynge hem where as moost defoile is of grete male dere wip in his baly, and per as best haunt is and moost likly for an hert. And whan be harbourer and be lymnere be per pe lymnere if he be croise pe fues of a dere, he wil anon chalange it pan shuld pe lymner take hede to his fete to wit bi be trace what dere it is pat pe lymner fyndethe of, and if he fynde perbi pat it is noon hert he shuld take up his hounde and say to hym soft, and not lowde, ware rascayle ware. And if it be an hert pat pe lymer fyndep of and pt it be new. hym ouzt to sewe* wip as litel noyse as he may, controugle to vndo al his motyng til he fynde his fumes, be whiche hym ouzt to put in be grete ende of his horn and stoppe it wip gras for fallyng out, and litel reward his hounde and pan don come azeyn per as he gan to serve and sew forb be right til he come to be entryng of be quarter pat he trowed be hert be inne, and aye wip litil noyse and vmbicast pe quarters if it be in a grete couert as I saide bifore. And also if it be in litil couert to do of scantilon and of alle ping right as I have said bifore. And if he be voided to anoper quarter or wode and per be ony oper couerte nye ay to sewe forp and vmbicast quartere bi quartere, and wode by wode, til he be redely harboured, And whan he is harboured, of scantilon and of alle oper pinggis do as biforne is saide, and pat than drawe hem fast to be metyng bat men callen assemble. And it is to wete pat ofte tyme a dere is harborowid with vesteng of mannys ye but ho shuld do it

covert, and if it be in a little covert that the deer is in, set1 all the covert to know whether he is gone away or abides there still. And if he abides, then shall the lymerer go there where the hart went in, and take the scantilon2 of the trace for which he should cut off the end of his rod, and lay it in the talon of the trace, there where he went in hardest ground, in the bottom thereof, so that the scantilon will scarcely touch at either end. And that done he should break a bough of green leaves3 and lay it there where the hart went in, and cut another scantilon thereafter to take to the hunter that he may take it to the lord or to the Master of the Game at the meeting which some men call Assembly. But on the other side, if it be so that they cannot see him as before is said, the forester ought to bring him where there are most tracks of great male deer within his bailiewick, and there where the best haunt is, and most likely for a hart. And when the harbourer and the lymerer be there, the lymer if he crosses the fues of a deer he will anon challenge it, and then shall the lymerer take heed to his feet to know by the trace what deer it is that the lymer findeth, and if he finds thereby that it is no hart he shall take up his hound and say to him softly, not loud, "WARE RASCAL, WARE!" And if it be of a hart that the lymer findeth, and that it be new he ought to sue4 with as little noise as he can hunting heel⁵ to undo all his moving⁸ till he find his droppings, which he ought to put in the great end of his horn, and stop it with grass to prevent them falling out and reward his hound a little. And that done come again there where he began to sue and sue forth the right line till he comes to the entering of the quarter where he thinks that the hart is in. And always with little noise and cast round the quarters, if it be in a great covert as I said before. And also if it be in a little covert, to do of the scantilon and of all other things right as I have said before. And if he be voided7 to another quarter or wood, and there be any other covert near always to sue forth and cast round quarter by quarter, and wood by wood till he be readily harboured. And when he is harboured of the scantilon and of all other things do as before is said, and then draw fast to the meeting that men call assembly. And it is to be known that oftentimes a deer is harboured by sight of man's eye, but who should do it well it behoves him to be a

¹ To set the covert was for the huntsman or limerer with his hound on a leash to go round the covert that he had seen the deer enter, and to look carefully whether he could find any signs of the stag having left the place. This in more modern parlance is called making his ring walks.

² Measure.

³ See Appendix: Branches.

⁴ Series the place was the problem.

⁴ Sewe, sue—hunt up, follow. ⁶ Moving, moves. See Appendix: Move.

⁵ Contre-ongle, hunt counter, hunt heel.

⁷ Gone, departed.

HART HUNTING WITH GREY HOUNDS AND RACHES



Croraps dulle comer le lovant doir da lacr + prendre le art a fora.



wel hym bihoued to be a skilful and a wise hunter. Napereles to teche hunters be more redely to Ingwere and herborow an hert aftir be contre b' he is inne, I have deuysed it in certayn chapiters as ye may here aftir here.

skilful and wise hunter. Nevertheless to teach hunters the more readily to seek and harbour a hart according to the country that he is in, I have devised it in certain chapters as ye may hereafter hear.

CAPIT. XXVII.-HOW AN HUNTER SHULD GO IN QUEST BY THE SYGHT1

AFTIR I shalle yow shewe how a man shuld go in quest for be hert with his lymere al bi hem self. This word quest for be hert is a terme of hunters of biyonde the see, and it is to mene whan a man good to fynde of a deere and to harborow hym, and it is a faire terme and a shorter saide pan oure terme of Ingelond to my semyng. And pan shal be grome quest in be cuntre bat shal be deuysed to hym be ny3t bifore, and he shal ryse in be dawnyng, and þan he must go to þe metyngis of dere for to loke if he may se eny bing in his likyng, and leue his lymer in a certayn place per as he may make noon affray, and bane he shal goo to be yong woode now yhewe of be forest in ober places where he hopeb best for to se an hert, and kepe hym alle way pat he ne comme not in be wynd of be hert. He shuld also clymbe vp on tree bi cause pt pe hert shuld wynde no ping of hym, and pat he myst se hym the ferber. And if he se an hert stondyng stably he must loke wel what contre he shal goo to his leire, eiper priuyli drawe hym to some place where he may best see hym, and pere breke a bowe for to make a marke,2 but he must abide a grete while for sumtyme an hert wil stalle s and loke about a greet while or he wil go to his leire, and namly whan a greete dewe is falle, or ellis sumtyme he come) out agayn for to loke about and for to herken and for to drye hym, and perfore he shall abide longe þat he affray hym not. And þan he shuld fetch his lymer and vmbicast as is biforesaid in the Chapiter of harbouryng of the hert, and kepe wel ay bat he ne his hounde make but a litel noyse as bei may, for drede lest he voide.

CHAP. 27.-HOW A HUNTER SHOULD GO IN QUEST BY THE SIGHT1

AFTERWARDS I shall show you how a man should go in quest for the hart with his lymer or by himself. This word quest for the hart is a term of hunters beyond the sea and means when a man goeth to find a deer and to harbour him, and it is a fair term and shorter said than our term of England to my seeming. And then shall the groom quest in the country that shall be devised to him the night before, and he shall rise in the dawning, and then he must go to the pasturing of the deer to look if he may see anything to his liking, and leave his lymer in a certain place where he may not alarm them. And thence he should go to the newly hewn wood of the forest or other places where he hopes best to see a hart, and keep always from coming into the wind of the hart, he should also climb upon a tree so that the hart shall wind nothing of him, and that he can see him further. And if he sees a hart standing stably he must look well in what country he shall go to his lair, and privily repair to some place where he can best see him and there break a bough for a mark.2 But he must remain a great while after, for some time a hart will stall3 and look about a great while before he will go to his lair, and specially when a great dew is falling, or else sometimes he cometh out again to look about, and to listen and to dry himself, and therefore he should stay long, so as not to frighten him. Then he should fetch his lymer and cast round as it is before said in the chapter of the harbouring of a hart, and take care that neither he nor his hounds make but little noise for dread lest he void.

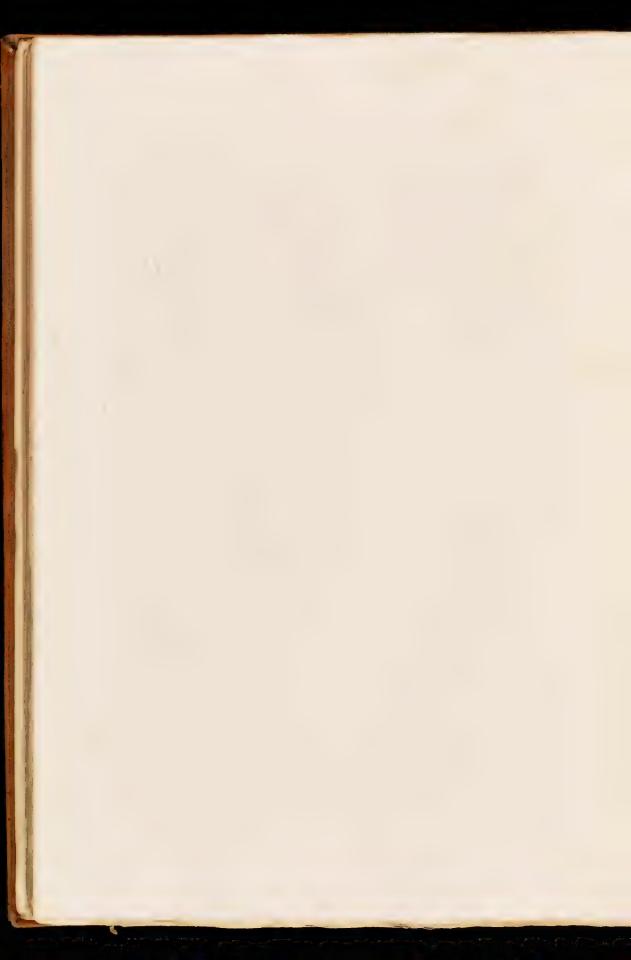
Another clerical mistake of the scribe who wrote the Vespasian B XII. MS., for instead of this, the oper title, he put: "How an hunter shuld go in quest bytwyne the playanes and the woode," which is the proper title, he put: "How heading of another chapter. ² See Appendix: Branches.

³ Stand still, take up a position.

HOW THE HUNTER SHOULD VIEW THE HART



Cravics dente comment on doit aler enquelt a fewer.



CAP. XXVIII.—HOW AN HUNTER SHULD GOO IN QUEST BYTWYNE YE PLAYNES AND THE WOODE:

Also a man may go in quest in feeldes, in corn, in vines, in gardynes and in oper placis where pe hertis gon to here pasturis, in pe feldes out of pe woode, and he must go forb wele erly so bat he may see be erthe and wel juge and if he see ony bing bat likeb hym he may breke bowis and lay his mark and vnbicast as bifore is saide.

CHAP. 28.—HOW AN HUNTER SHOULD GO IN QUEST BETWEEN THE PLAINS AND THE WOOD¹

Also a man may go in quest in the fields in corn, in vines, in gardens, and in other places, where the harts go to their pasture in the fields out of the wood, and he must go forth right early so that he may look at the ground and judge well, and if he sees anything that pleases him he can break boughs and lay his mark and cast round as before is said.

¹ Another clerical mistake, a wrong title having been given to this chapter. I have substituted the correct one.

CAP. XXIX.—HOW AN HUNTER SHULD GO IN QUEST IN COPEIS AND YONG WODE¹

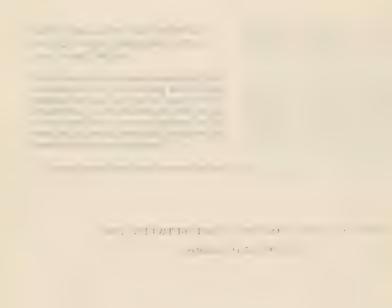
Also a man may go in quest amonge 30nge wode, and alpoo he be go in pe mornyng and hap nou3t, Napelees he shuld not leue to qvest with his lymere whan it is hie day that alle deere byn gon to her leires, for bi auenture somtyme pei shul raper be go into pe wode pan pe huntere and lymmer shal be come to his quest.

CHAP. 29.—HOW A HUNTER SHOULD GO IN QUEST IN THE COPPICE AND THE YOUNG WOOD¹

Also a man may go in quest in coppice and among young wood, and although he has been in the morning and seen nothing, nevertheless he should not neglect to quest with his lymer when it is high day when all the deer have gone to their lairs, for peradventure the hart will sometimes have gone into the wood before the hunter came to quest for him.

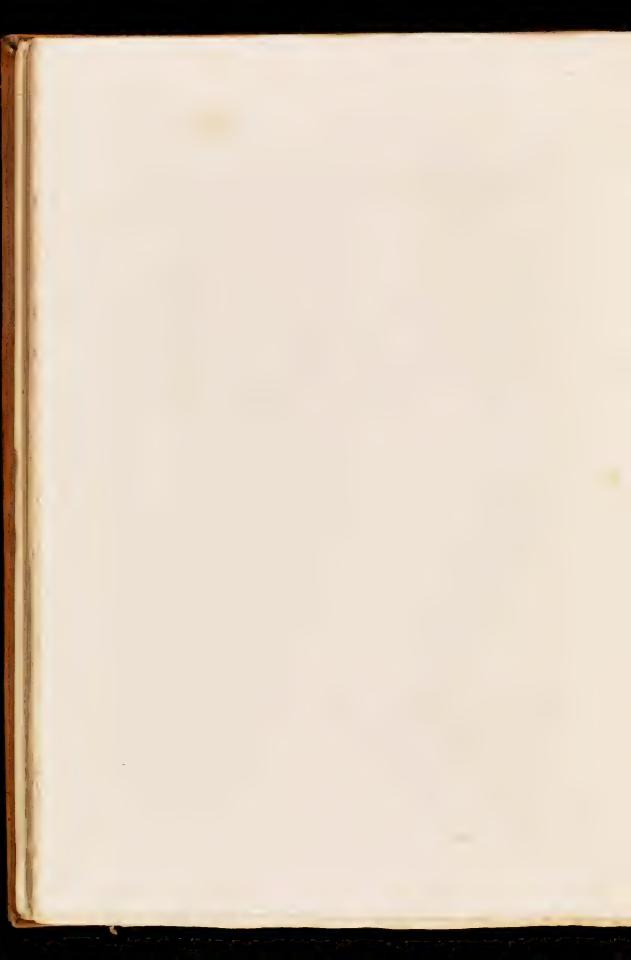
¹ Another mistake of the scribe, who gave the wrong title to this chapter. The one above is the correct one.

HOW TO QUEST FOR THE HART BETWEEN THE
FIELDS AND WOODS





Cy deute comment on don aler en quete entre les champs a la forett,



CAPIT. XXX.—HOW AN HUNTER SHULD GO IN QUEST IN GRETE COUERTES AND IN STRENGTHES¹

Also he may go in quest and putte hym self withe his lymer in he grete strengthes, hi hie tyme of he day as I have said, so it befalleh somtyme bat hertis byn so malicious of hem self and of her nature bat bei pasture within hem self, bat is to say wib inne her Couerte, and goon not out ne to be feeldis ne to be copoys ne to yong wode, namely whan bei han herde be houndes renne afore in be forest onys or ii tymes, but he must have affoted2 his lymere in soche a maner bat he ne opne ne qwestey3 noght in be mornyng for he shuld make be hert voide and bat moost be bi hie tyme as I haue said, whan alle beestis ben at her leires. And if is lymer fynde eny bing he shuld hold hym short and lede hym behynde hym and loke what dere it is, And if it be bing bat likeh hym ban he shal sewe wib his lymer, in to be tyme bat he haue brought it in to som strengthe.4 And per he shal breke his bowes and take pe scantelon and umbicast as it is bifore said and turne hym home azein to be assemble bt in Engelonde is callid be metyng or the gaderynge.

CHAP. 30.—HOW AN HUNTER SHOULD GO IN QUEST IN GREAT COVERTS AND STRENGTHS 1

ALSO a hunter may go in quest and put himself and his lymer in the great thickets by high time of day, as I have said, for it befalleth sometimes that harts are so malicious, that they pasture within themselves, that is to say within their covert, and go not out to the fields nor to the coppices nor to the young wood, especially when they have heard the hounds run before in the forest once or twice. He must have trained2 his lymer in such a manner that he neither opens nor quests3 when he hunts in the morning, for he would make the hart void, and that must be by high noon, as I have said, when all beasts are in their lairs. And if his lymer find anything he should hold him short and lead him behind him, and look what deer it is, and if it be anything that pleases him, then he shall sue with his lymer till the time that he has brought it into some thicket, and then he shall break his boughs and take the scantilon and cast round as is before said, and then return home again to the assembly that in England is called a meeting or gathering.

¹ Again a mistake of the ancient scribe who wrote the Vespasian text. I have given the correct title.

Affeeted, trained his limer. See Appendix: Affeted.
 Should not give tongue. See Appendix: Limer.

Strength, stronghold, or strong place.

CAP. XXXI.-HOW AN HUNTER SHULD GO IN QUEST AMONG CLEER SPEIES AND HIE WODE 1

ALSO I wil 30u telle how be hunter shuld quest among cleer speies and among hie trees, specially whan it hathe ireyned be nyght bifore, and in be mornyg. Eke in be tyme bat be hedes of be hertis byn tendir comonly bei abiden among cleer speies and in hie wodes, for strong contre shuld perauenture do hym harme to her hedis þe whiche byn tendire. And if he mete areyn as I biforesaid, or whan her heuedes2 is ony ping pat likep hem he shuld not folow it wip his lymer, for bei abiden in soche contre as I haue said in he tyme hat is to say in Rayn, and whan her hedes byn tendir, bat he make the deer voide in to som oper placis of be questis biforesaid, and whoso mete hym in the wode in sight of oye pan he must sette be lymer fues of hym. And if it be a deer pat entierchaungeth8 it is to saie if be deer sette the hynder feet in be trace of be forfett wibout onpassyng, it is no good tokyn, but if he sette his hyndere fete fer from be forfete, it is a good tokyn, for whan an hert entiermarcheth it is a tokyn that he is a light deer and wel rennyng and of grete flight. For if he had a side bely and flankes he myght not entremarche hym but bi be contrarie he shuld.4 And somtyme whan hertis maken a long strike wib be hynder feet comonly bei may not wel flee and haue be litel hunted. And if he had of pe fumes he shuld putt hem in his horn with grasse or in his lappe6 with gras for a man shuld not bere hem in his hond for bei shuld al to breke. And whan he shal mete in be feeldis eny binge bt hym likeb he shal drawe hym to his couert, for to make hym drawe the sonner to his strength. And whan he fyndeb ber he gob inne ban he shal breke a bow toward þat place þer þe hert is goon, and take þe scantelon and folowe hym no ferber in be wode. Than he shal make a longe turne and vmbicast about bi som waies or bi pathys, and if he se pat he be not passid out of his turne, he may turne agayne to be gaderyng and make hem CHAP. 31. - HOW A HUNTER SHOULD QUEST IN CLEAR SPIRES AND HIGH WOOD1

Also I will tell you how a hunter should go in quest among clear spires, and among high trees, and specially when it has rained the night before and in the morning. In the time when the heads of the harts are tender, commonly they abide among clear spires and in high woods, for a thick country peradventure would do harm to their heads which be tender. If he meets rain as I before have said, or when their heads are tender, anything that pleases him he should not follow it with his lymer, for they remain in such a country as I have said in that time, that is to say in rain and when their heads are tender, for he might make the deer void into some other place of the quests as it is before said. And whose meets him in the wood in sight of his eyes, then he must set his lymer in his fues. And if it be a deer that enter-changeth,8 that is to say if a deer puts his hind feet in the trace of the fore-feet without passing on, it is no good token, but if he sets his hinder feet far from the fore feet it is a good token, for when a hart entre-marcheth it is a token that he is a light deer and well running and of great flight, for if he had a side belly and great flanks he could not entremarche, but the contrary would he do.4 And sometimes when the hart makes a long stride with the hind foot, commonly they cannot fly well, and have been little hunted. And if he has of the fumes, he should put them in his horn with grass, or in his lap6 with grass, for a man should not bear them in his hand, for they would all break. And when he should meet in the fields anything that pleases him, he should draw towards his covert, for to make him draw the sooner to his stronghold, and when he finds where he goeth in, then he should break a bough towards the place where the hart is gone, and take the scantilon, and follow him no further in the wood. Then he should make a long turn and cast round about by some ways or by-paths, and if he sees that he has not passed out of his turn, he may return again to the gather-

¹ In the text of our MS. (the Vespasian) no break occurs here, but in the table of chapters at the beginning of the MS. the chapter as here given is enumerated, and this corresponds also with the Shirley MS. and other MSS.

2 A mistake of the scribe, who also omitted a word or two. It should read: "or when their heads are tender

and he meets anything that he likes."

See Appendix: Hart,

The explanation of this sentence is that a stag which entre-marched or sur-marched, or in other words placed the hind foot on the track or beyond the track made by the front foot, was a thin or light deer, and therefore not a fat stag, which latter was what the hunter would be looking for.

5 Lappet of his coat.

HOW TO QUEST FOR THE HART IN COVERTS



Cy dende wunnene on doir aler en quelle parmi les fois.



repoort, and if it be so bat he passe bere as he wolde vmbicast and make his turne, and his lymer bifore hym, than he shuld loke if it were be same hert bat he had vmbicast, and if he may not wel see at his ease ban he shuld discouere be contre in to be tyme bat he may see at his eese att fulle and bane his lymer opyn nougt. And if his lymer be dislane1 lat hym vesteye it wip his eye, And if be so pat it be his first hert he shuld not followe hym but ban he shuld take anoper turne and vmbicast, but he must loke bat he take not be long of be waies for it is be werst sweing bt is, for the lymer ouersheteb comonly, but he shuld go a litel out of be way on bat oon side in to the tyme bat be be with inne his turne for pan is he moost sikerli harboured and his suyt shal be shorter, but if he se bat it be to late for to renne to hym with strength, And if he se bat be hert goo but soft pesyng toward his strength hym nedib not to do alle pies pinges, and I drede hym where he hathe mette with pe hert or harborowid hym within strength or in copeys or in ober strengthes, b he take al his blenches2 and his ruses biforesaid for to be moor siker, and for to make short suet if he hab tyme for to do as I have saide. Thus haue I rehersid be redynesse bat longen to be herbouryng of be hert.3 And now wil I deuyse how men may best witte where to fynde hym in belewyng tyme for it is wete pat bei begynne to belowe at xv. daies or grece tymes end namely olde deer, And also if he ende of August and he begynnyng of Septembre be wete and rayny.

ing, and make his report, and if it be so that he pass there where he would cast round and make his turn, and his lymer before him, then he should look if it is the same hart he hath cast round, and if he cannot well see at his ease, then he should reconnoitre the country till he can see easily and plainly, but have a care that his lymer open not, and if his lymer is wild, let him investigate it with his eye. And if he sees that it is his first hart he should not follow him, but then he should take another turn and cast round. He must look that he go not along the ways, for it is the worst sueing that is: for the lymer commonly overshoots. But he should go a little way off the paths on one side or the other, till the hart is within his turn, for then he is more securely harboured and the search shall be shorter. But if he see that it is too late to run him with strength, and if he sees that the hart goes but softly pacing towards his stronghold he need not do all these things. And I pray him where he hath met with the hart, or harboured him in his stronghold or in coppices or in other thickets, that he take all his blenches² and his ruses before said, to be more secure, and to make a shorter search, if he hath time to do as I have said. Thus I have rehearsed the readiness that belongs to the harbouring of the hart.8 And now will I devise where men will best find them in bellowing time. It is known that they begin to bellow fifteen days before grease time4 ends, especially old deer, and also if the end of August and the beginning of September be wet and rainy.

¹ Shirley MS. Dislavee—obsolete word meaning going beyond bounds, immoderate.
² Tricks. See Appendix: Blenches.
⁸ G. de F. adds here: "from the time that they take to covert and that men hunt the hart which is from Easter to the end of August, for when they go to rut men should not quest for them as one does in the season." (p. 146). After grease time. See Appendix: Grease Time.

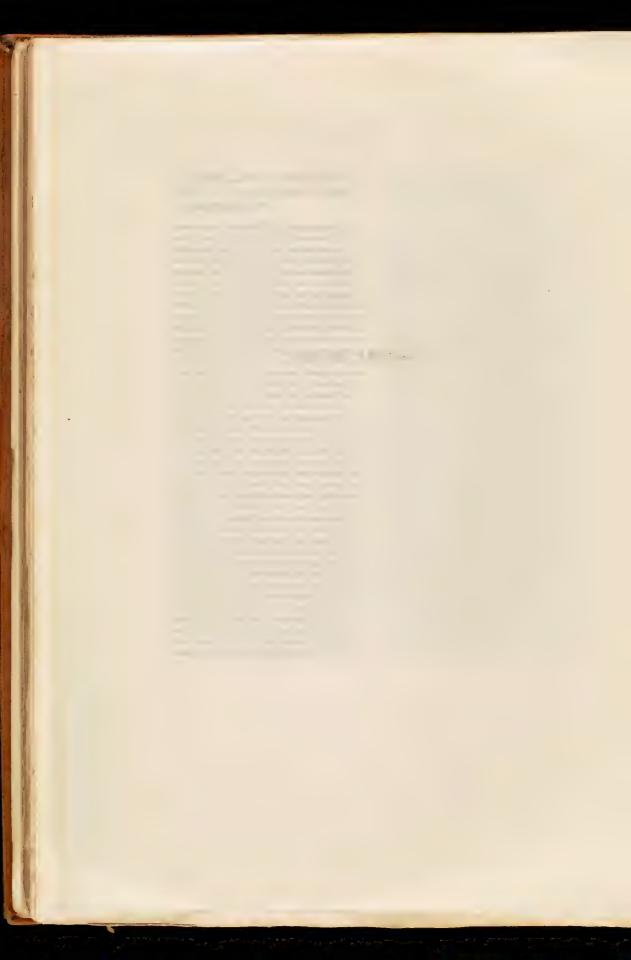
CAP* XXXII.—HOW A GOOD HUNTER SHULD GO IN QUEST FOR TO HERE PE HERTIS BELOWE

Also a good hunter shuld go bifore be day for to here þe hertis belowe þe which bi auenture belowyn in he forest in dyuers parties, and to loke as bi he belowing of hertis be which semeb hym be grettest hert, and alway herkenyng nere and nere vndir þe wynde, in soch a wise þat whan he wil begynne to sew pat hym nede no thyng but to brynge pe lymer to be fues, And a noon whan he seeth bat it is an hert þat he fyndeþ of, vncouple þe fynders but not many, And his for bicause of fallyng in daungere shuld be do wel erely, and sone as men myght knowe be briggt day, for in bt tyme be hertys chasyn be hyndes and goon hider and pider and abiden no while in oo place as bei don in right seson. And bicause bat a man may not neghe hem with the lymer, it is good for to vncouple be houndes, for be houndes shuld go nygh hem anoon, and be bold houndes shal anon disseuere be hertis from the hyndes. The hertes belowyn in diuers maners, after þat þei byn olde or yong and after bt bei byn in contre bat bei haue not herd be houndes, or bat som of hem have herd hem, som belowyn wip a fulle open mouthe and oftyn casten her hedis vpward, and pise done pei pe whiche haue herd be houndes but a litel in sesoun tyme, and þat byn wel achaufide, and swelle, And 3it somtyme about hie prime oiber moor bei belowyn as bifore is said. Thies oper belowen lowe and gret stoupyng wip be hede and be mosell toward be erbe, and bat is a tokyn of a grete hert and an olde and malicious, or pat he hap herd be houndes and perfore he dare not belowe and ne but fewe tymes in be day but if it be in be dawnyng. And be ober belowyn with a ryght mosel bifore hem in bolkyng and rotelyng wipin be prote, and also bt is tokyn of a gret hert and an old þat is assuryde and wel fermyd in his rutte, shortly al hertis þat grettest and myghtiest belowyn by resoun shuld be grettest and oldest.

CHAP. 32.—HOW A GOOD HUNTER SHALL GO IN QUEST TO HEAR THE HARTS BELLOW

Also a good hunter should go before daybreak to hear the harts bellow which peradventure bellow in the forest in divers parts, and to look by the bellowing of the harts which seemeth to him the greatest. And always hearkening nearer and nearer under the wind, in such wise that when he will begin to sue, that he need nothing but to bring the lymer to the fues. And anon when he sees that it is a hart that he findeth, uncouple the finders, but not too many, and this for fear of falling in danger (of losing the right deer) and should be done right early as soon as men can see daylight, for in that time the harts chase the hinds, and go hither and thither and abide no while in one place as they do in the right season. And because a man cannot come nigh him with a lymer, it is good to uncouple the hounds, for the hounds will get nigh them quicker and the bolder hounds will soon separate the harts from the hinds. The harts bellow in divers manners, according as they be old or young, and according whether they be in a country where they have not heard the hounds, or where they have heard them. Some of them bellow with a full open mouth and often cast up their heads. And these be those that have heard the hounds only a little in the season, and that are well heated and swelled. And sometimes about high noon they bellow as before is said. The others bellow low and great and stooping with the head, and the muzzle towards the earth, and that is a token of a great hart, and an old and a cunning, or that he hath heard the hounds, and therefore dare not bellow or only a few times in the day, unless if it be in the dawning. And the other belloweth with his muzzle straight out before him, bolking and rattling in the throat, and also that is a token of a great and old hart that is assured and firm in his rut. In short all the harts that bellow greatest and mightiest by reason should be greatest and oldest.

THE "ASSEMBLY" OR MEET





Cy deute comment lattemblee le dont faux en efte et en puer.



CAP. XXXIII.—HOW PE ASSEMBLE PAT MEN CLEPEN GADERYNG SHULD BE MAKYD BOTH WYNTER AND SOMYRE AFTIR DE GISE OF BIYONDE DE SEE

THE assemble bat men clepyn gaderyng shuld be makyd in his manere. The nyght bifore hat he lord or the maystir of be game wil go to wode he must make come bifore hym alle be hunters her helpes the gromes and be pages and shuld assigne to euerych one of hem her questes in a certayn place, and soner be oon fro be other, and be oon shuld not come vpon be quest of bat ober ne do hym non noyaunce ne lett.1 And euerichon shuld quest in her best wise in be maner bat I haue said, and shuld assigne hem be place where be gaderyng shuld be makyd at moost eese of hem alle and at nyghest of her questes, And be place where he gaderyng shuld be makyd in a faire mede wel grene where faire trees welex alle about be on for from pat oper and a clere wel or some rennyng breke besides. And it is clepid gaderyng bicause bat alle men and houndes for be huntyng gadren hem pider for bei that goon in be quest shuld alle come azen in a certayn place pt I haue spoke of, and also bei be partyn from home, and alle be officers bat parten from home, shuld bryng bider al bat hem neden ouerychon in his office wel and plenteuously, and shuld lay be towailes and boordclothes al about vpon be grene gras, and sette diuers metis vpon a grete plater2 after be lordis pouere, and some shuld ete sittyng and some standynge some lenyng vpon her elbowes, some shuld drynk and some laugh, some jangle, some borde, som play and shortly do alle manere disportis of gladnesse. And whan men shuld be sette at tables or þei ete þan shuld come þe lynmers and her gromes wip the lymers, be whiche han be in be quest and eurychon shal say his report to be lord of bat bei han don, and yfounde, and lay be fumes bifore be lord, he bat hab eny founde and ban be lord or be maistere of be huntyng bi be counsel of hem alle shall chese to be whiche bei wil mene and renne to, and which shalle be pe grettest hert and hiest deer, And whan bei shul haue ete be lord shal deuyse where he relaies shal go and oher bing whiche y shal say more playnly, and ban euery mane spede hym to his place, And bei also hast hem pat shullen go to be fyndeng.

CHAP. 33.—HOW THE ASSEMBLY THAT MEN CALL GATHERING SHOULD BE MADE BOTH WINTER AND SUMMER AFTER THE GUISE OF BEYOND THE SEA

THE assembly that men call gathering should be made in this manner: the night before that the Lord or the Master of the Game will go to the wood, he must cause to come before him all the hunters and the helps, the grooms and the pages, and shall assign to each one of them their quests in a certain place, and separate the one from the other, and the one should not come into the quest of the other, nor do him annoyance or hinder him.1 And every one should quest in his best wise, in the manner that I have said; and should assign them the place where the gathering shall be made, at most ease for them all, and the nearest to their quests. And the place where the gathering shall be made should be in a fair mead well green, where fair trees grow all about, the one far from the other, and a clear well or beside some running brook. And it is called gathering because all the men and the hounds for hunting gather thither, for all they that go to the quest should all come again in a certain place that I have spoken of. And also they that come from home, and all the officers that come from home should bring thither all that they need, every one in his office, well and plenteously, and should lay the towels and board clothes all about upon the green grass, and set divers meats upon a great platter2 after the lord's power. And some should eat sitting, and some standing, and some leaning upon their elbows, some should drink, some laugh, some jangle, some joke and some play-in short do all manner of disports of gladness, and when men be set at tables ere they eat then should come the lymerers and their grooms with their lymers the which have been questing, and every one shall say his report to the lord of what they have done and found and lay the fumes before the lord he that hath any found, and then the Lord or the Master of the hunting by the counsel of them all shall choose which they will move and run to and which shall be the greatest hart and the highest deer. And when they shall have eaten, the lord shall devise where the relays shall go and other things which I shall say more plainly, and then shall every man speed him to his place, and all haste them to go to the finding.

See Appendix: Limer.
 G. de F. (p. 151) says "in great plenty," not "upon a great platter,"

CAP" XXXIIII.-HOW THE HERT SHULD BE MEUYD WITH PE LYMER AND RONNE TO AND SLAYN WITH STRENGTHE

WHAN be hert is harboured as bifore is said and pei before nempned come to be metyng bat som men callen be assemble, and also be scantelon1 and pe fumes wel liked bi the lord and bi pe maister of be game ban shal be maystir of be game chese of be sergeauntis or of be yemen atte hors, which of hem shal be at fyndyng or alle or som. Napelees of pe deer be like to falle among daungere2 it were good to assygn som of the horsmen among be relaies to helpe be more redely be houndes if bei falle uppon stinte,3 and whan be hunters atte hors be assingned than he must assigne which of pe yemen be eerners on foot shal be fyndere and which houndes he shal haue wip hym to be fyndeng, and be lymner and be pagis to goo with hym, And aftir that to assign pe relaies bi avice of hem pat knowen pe contre and be flight of be deer and ber as moost daunger is per sette pe rediest hunters and pe best forsters and be boldest houndes with hem atid. At overy rolay suffisethe ii couple of houndes or iii at be most* and it is to do pat amydde pe relaies somdele toward be hidermost relay, namely if it be in daunger pt one of the lymnere Pages be per with oon of the lymers and be moor daunger be elder and pe redier and most tendir nosed hounde, And whan al pis is pus ordeyned pan shal pe lord or be maister of be game, if hym like bettire to be at fyndeng pan wip a relay, pei shuld go forp pidere as pe dere is harbourid and sette redy waites about the quarter of he wode hat he dere is inne, to se what commet out or to se if be deere pat is harboured wold stirt and stele away, or be lymer meued hym, and bis doon ban shuld be lord or be masster of be game bid the lynmer bryng hym ber ber as he markid bat be hert zede inne, and whan pei byn per, the limer shuld take away be bouze that he laide over be trace5 at be herbouryng, and sette his lymer in be fues. And pan shuld pe lord if he can blow, blowe iii moot and after hym be maister of be game, and after the hunters as bei ben grettest in office, pat byn at fyndyng, and pan pe lymner. And after pat the lymere sewe boldely and lustely pe lynmer shal say to hym loude Ho moy ho moy CHAP. 34.—HOW THE HERT SHOULD BE MOVED WITH THE LYMER AND RUN TO AND SLAIN WITH STRENGTH

WHEN the hart is harboured as before is said and they before named come to the meeting that some men call the assembly, and also the scantilon,1 and the fumes well liked by the Lord and Master of the Game, then shall the Master of the Game choose of the sergeants or of the yeoman at horse, which of them shall be at the finding, or all, or some. Nevertheless, if the deer be likely to fall into danger2 it were good to assign some of the horsemen among the relays to help more readily the hounds, if they fall upon the stynt,3 and when the hunters on horseback be assigned, then he must assign which of the yeomen berners on foot shall be finders, and which hounds he shall have with him to the finding, and the lymerer and the pages to go with him. And after that to assign the relays by advice of them that know the country and the flight of the deer. And there where most danger is, there set the readiest hunters and the best footers with the boldest hounds. And at every relay sufficeth two couple of hounds or three at the most.4 And see that amid the relays, somewhat toward the hinder-most relay, especially if it be in danger, that one of the lymerer's pages be there with one of the lymers. And the more danger (there is) the older and the readier. and the most tender nosed hound. And when all is ordained then shall the Lord and the Master of the Game, if he liketh better to be at the finding than with a relay, shall go thither where the deer is harboured, and set ready waits about the quarter of the wood that the deer is in, to see what cometh out, or to see if the deer that is harboured would start and steal away ere the lymer moved him. And this done, then should the Lord and the Master of the Game bid the lymerer bring them there where he marked that the hart went in, and when they be there the lymerer should take away the boughs he laid over the trace⁵ at the harbouring, and set his lymer in the fues, and then shall the Lord if he can blow, blow three motes, and after him the Master of the Game, and after the hunters, as they be greatest in office, that be at the finding, and then the lymerer. And after that if the lymer sue boldly and lustily the lymerer shall say to him loud; "Ho moy, ho moy, hole hole hole." And

¹ Measure of the deer's footprint. In old English, a measure (Strat.) Wrong scent, or check.

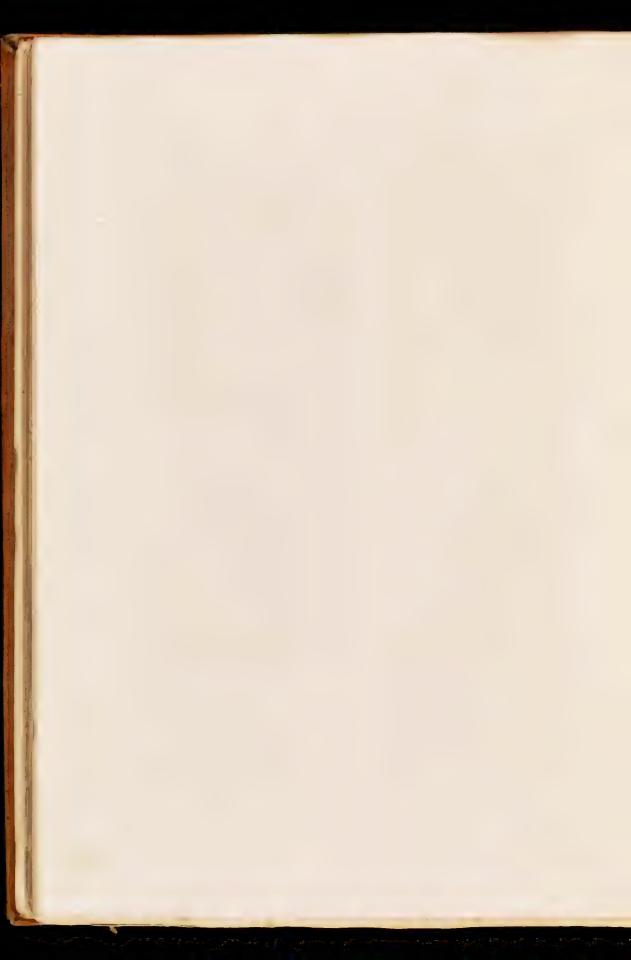
See Appendix: Branches.

See Appendix: Venery,
 See Appendix: Relay.

UNCOUPLING THE HOUNDS WHEN THE HART IS STARTED



Cy dente comment on dort aler lantier court pour le cert.



hole hole hole, and aye take good hede to his fete and loke wel aboute hym, And as ofte as he fyndep be fues or if it be in bik speies bowes or braunches broken as pe deer han walked he shal saie loude Cy va cy va cy va and relie with his horn and aye shuld be zeman beerner be which is ordeyned to be fynder folow be lymner or be as nygh hym as he myght wif he racches2 hat he ledep for pe fyndyng, and if pe lymer as he sweth overshette and be out of be fues the lymner ay tyl his houndes, be falle inne azein shal speke to hym callyng his name Bett,3 Loiere or Bailemond or Latymere or Bemond' aftir bat be hounde hight, and anone as he is falle inne azein and fyndeb be fues or braunches as bifore is saide he shalle Cy va cy va as is biforun and relie and so forp at every tyme pat he fyndep perof, inne to be tyme bat be lymer meue hym. Nabeles I have say whan pat be lymer seweb longe and may not so sone have meued hym as men wold, bei han made take up be lymer and uncouple oon or to houndes to have hym the sonner founde but this trewly no skylful hunter oweh to do but if be lymer ne can put it forth ne bryng it no ferber eiber pat be deer be steryng in be quarter and hab not abyde be meving of the lymer or ellis pat it be so fer forp daies pt pe sonne hap dryed vp be fues, and bat bei have lytel day inowe to renne to hym and hunt hym wip strength. But now for to come azeyn to be lymer, it is to wete pat whan he lymer hah metted hym if he lymner may se hym he shal blowe a moot and rechace? and if he deer be soule8 he berner shal uncouple all pe fynders, and if he be not soile to houndes suffisen til he be disseuerid. And if the lymer sawe hym at mevyng he shuld go to his leire and loke perbi whedir it be an hert or noon. And if he se bi pe leyr or bi pe fues pat it is the same dere pat he hap sewid and soile he shuld rechace without long moot for pe moot shuld neuyr be blowe to fore pe rechasyng but whan a man seep pat be hunter foret. And bane be beerner shal do as I have bifore said and if he be not soile he shuld he shuld do as aboue is saide for it is to wit, pat be mote bifore be rechasyng shal neuyr be blowe but whan he may se pat pe hunter before as y haue saide. Nowe ferpermore whan so is pat bis hert is meuyd and be fynders cast of, than shuld be lymner take up his hounde and folow after and foot in he best wise hat he can, and he beerner also, and every horsman go pat go may, so ever take good heed to his feet, and look well about him. And as oft as he findeth the fues, or if it be in thick spires,1 boughs or branches broken, where the deer hath walked, he should say aloud-" Cy va-cy va-cy va," and rally with his horn, and always should the yeoman berner the which is ordained to be finder, follow the lymer and be as nigh him as he might with the raches2 that he leadeth for the finding, and if the lymer as he sueth, overshoot and be out of the fues, the lymerer should always, till his hounds be fallen in again, speak to him, calling his name, be it Loyer, or Beaumont, or Latimer or Bemond⁴ according to what the hound is named, and anon as he falls in again and finds the fues or branches as before is said he shall say loud, "Cy va" as before and rally and so forth at every time that he findeth thereof, until that the lymer move him. Nevertheless I have seen when a lymer sueth long and could not so soon move him as men would, that they have taken up the lymer and uncoupled one or two hounds, to have him sooner found, but this truly no skilful hunter ought to do,5 unless the lymer cannot put it forth, nor bring it any further, or that the deer be stirring in the quarter, and hath not waited for the moving of the lymer. Or else that it be so far advanced in the day, that the sun hath dried up the fues, and that they have little day enough to run him and hunt him with strength. But now to come again to the lymer, it is to wit that when the lymer hath moved him, if the lymerer can see him he shall blow a mote,6 and recheat,7 and if the deer be alone the Berners shall uncouple all the finders, and if he be not alone two hounds sufficeth till he be separated, and if the lymerer saw him (not) at the moving he should go to his lair and look thereby whether it be a hart or not, and if he see by the lair or by the fues that it is the same deer, that he hath sued (hunted) and (is) alone he should recheat without a long mote, for the mote should never be blown before the recheating,9 unless a man seeth that which he hunteth for. And then the Berner should do as I have said before, and if he be not alone the Berner should do as above is said, for it is to wit that the mote before recheating shall never be blown but when a man seeth what he hunteth for, as I have said. Now furthermore, when the hart is moved and the finders cast off, then should the lymerer take up his hounds and follow after, and foot it in the best wise that he can. And the Berner also and every horseman go that can

² Running Hounds. See Appendix.

Shoots, fresh-growing young wood.

A mistake of the scribe. Should read, "be it."

Beamont and Richer are the two names mentioned by Twici.

⁷ Recheat, a hunting signal on the horn.

See Appendix: Relays. Soule, from Fr. seule, alone. A long note, from mot. Recheat, a hunting Recheating. See Appendix: Hunting-Music.

pat pei come not in pe fues, ne bifore pe houndes, and shape hem as oft as beimay to mete with hym, and as oft as eny man see hym or mete hym he shuld goo to be fues and blowe a moot and rechace and pan halowe to pe houndes to come forth wip alle. And pis doo spede hym fast in pe maner pat I have said to mete with hym ageyn, and what relaye pt he commen first to shuld take good hede pat he vnlay1 nouzt, if oper relaies be behynde for drede of beendyng out fro be relaies but he shuld lat be deer passe and go to be fues and per blowe a moot and rechace and relaye upon pe fues, And pe hunter ought to be avised pat his houndes catche it so wele in couple or he relay pat pei renne not in contre,3 for pat myght make be houndes bat come perwith and be hunters to be on a stynt and perauenture nouzt rekeuere* it of alle be day aftir. And if it so be that be hunter pat hath relaied, see pat be deer ben likly to falle in daunger, pat is to say among other dere, and ellis nedeb not, he shuld whan he hab relaied stonde stille in he fues and halow the houndis pat come forp perwith and take up be hynderest, and if it be in a parke go stonde azein with hem at his place and if it be out of parke in forest or oper wode folowe aftir alle pat he may. And in pis wise aught every relay to do til he come among pe bak relaies for if pei atte bak see bi spredyng to fore of his clees and by settyng fast and depe his argus in be erbe, and if bei se hym haue also cast his chaule, ban bei aught vnlay for auauntage of the houndes, for so shal bei be sonner haue hym at abay and fro pen he nys but dede, if pe hunters serve arizt the houndis. Napelees men han sene at be first fyndeng or sone aftir, deere turne be hede and oftenest in Rutsontyde, but y mene not of deer pat turnen so to a bay, but y mene of hunttyde dere whan men han seyn of hem be tokenys for saide bifore bat he stant at abay, and if it be so pat be houndes haue envoisid or be overshette or pat pei be on a stynt by any oper wayes what hunter at hors or on foot that parteyne'p frist it shuld blowe pe stynt, as y shal devise in a chaptire pat shall be of alle blowynges8 and after pat he shall falle to fore be houndes as sone as he myghte, and take hem vp, and if it so be pat pei haue envoised ii deer of aunteler pei shuld not be astried foule but fallen afore and taken up in he feirest wise hat men may.

go, so that they come not into the fues (across the line) nor in front of the hounds, and shape (their course) as often as they can to meet him. And as often as any man see him or meet him, he should go to the fues and blow a mote and recheat and then holloa to the hounds to come forth withall, and this done, speed him fast in the manner that I have said to meet with him again. And the relay that he (the hart) cometh to first should take good heed that he vauntlay1 not, if other relays be behind for dread of bending out from the relay. But he should let the deer pass and go to the fues, and there blow a mote, and recheat and rally upon the fues. And the hunter ought to be advised that his hounds catch it (the scent) well in couple, ere he relay, that they run not counter.8 For that might make the hounds that come therewith and the hunters to be on a stynt (at fault), and peradventure not recover it all the day after. And if it so be that the hunter that hath relayed, see that the deer be likely to fall into danger, that is to say among other deer, and else it needeth not, he should when he hath relayed stand still in the fues, and holloa the hounds that come forth therewith and take up the hindermost, and if it be in a park go stand again with them at his place, and if it be out of park in a forest or other wood follow after as well as he is able. And in this wise ought every relay to do till he come among the back relays. For if they at the back see by the spreading of the claws⁵ by setting fast and deep his ergots (dew claws) in the earth, and if they see him also cast his chaule,6 then they ought to vauntlay for advantage of the hounds, for so shall they sooner have him at bay, and from then he is but dead if the hunters serve aright the hounds. Nevertheless men have seen at the first finding or soon after deer turn the head (to bay), and oftenest in rutting time, but I mean not of deer that turneth so to bay, but I mean of hunted deer when men have seen of them the tokens said before that he stand at bay. And if it be so that the hounds have envoised7 or have overshot, or that they be on a stynt by any other ways, those hunters on horseback or on foot to whom belongs the right, first should blow the stynt as I shall devise in a chapter that shall be of all blowing.8 And after that he should fall before the hounds as soon as he can and take them up, and if so be that they have envoyeed two deer of antler9 they should not be rated badly, but get in front of them and take them off in the fairest way that

Vauntlay, to cast off the relay before the hounds already hunting have passed. See Appendix: Relay.
 Catch the scent is understood here.
 Do not hunt heel: contre, counter.
 Recover.
 See Appendix: Hart.
 Drop his jaw. (?)
 Gone off the right line.
 This chapter does not exist.
 This chapter does not exist.

And if pei renne to ouzt ellis pei shuld be fallen afore and ascied and wele lasshed, and what houndes pat pei may gete up bryng hem to pe next rightes if he witt where, and ellis her pat he was last seye, And if it be a grete daunger pei ouzte to blowe a moote for pe lymer and lat hym sewe til he haue retreuyd hym, or ellis þat he have brouzt it out of davnger, and as oft as he fyndeb and seeb bat he is in be ryghtes be lymer shuld say lowde to tymes or thryes Cy va Cy va and rechace, and so shuld the hunters as oft as hem lust to blowe pat. And if the lymer overshete or cane not put it forthe every hunter pat per is aught for to goo somdele abrood for to se if bei may fynde be rightes with vesteiyng1 perof and who so may fynde it or the lymer be fallen in azein he shuld rechace in he ryghtes and blow after pat a most for pe lymer and sewe forp as is saide bifore, and if he lymer zeue it vp and may not ne will not do his devoire,2 pan shuld pei blowe to moot for pe rechace,3 and cast hem of per as pei were last in pe ryghtes. And if pe hunters here pat be houndes renne wel and putte it lustely foorth bei shuld route and jopey to hem lustely and oft and rechace also. And if per be but oon hounde pat undertakep it lustely, per shuld hue and jopeie to hym and eke rechach, and as oft as bei be on a stinte bei shuld blowe be stint, and do as bifore is sayde, and if eny of be forsaid houndes retreue hym as bat men may wit and here it be the doubelyng of peire mene, but if bei here eny hunter bifore hem bat hab mette wip alle pat bloweth pe riztes and halowe ellis bei shuld hast hem bider as hem bouzt be hounde retreuyd it, or ellis to mete wip be houndes to se be fues whedir it be be hunted deer or noon, and if it be not he pei shuld do as aboue is saide whan bei ben of on a stynt, and if it be, he every man spede hym pat spede may and every relaie do as aforun is sayd. And if eny of be hunters happen while pei ben on a stint to se an hert pat hym benkeb for be hunted deer hym owyth to blow a moot and rechace, and after pat blow to mote for be houndes and stonde stylle bifore be fues til be beerner with be houndes be come. And if pei suppose p' pei may not here hym he shuld drawe hym to til pei had herd hym. And whan eny of be beerners or be lymner her a man blowe for hem pei shulde shulde answere blowyng in pis wise in her horn Trut, Trut, Trut, but he shuld wit redely bi pe fues aftir pe tokenys pt

men can. And if they run ought else they should be got in front of and rated and well lashed. And what hounds they may get up, bring them to the next rights (right line) if they know where, or else there where he (the hart) was last seen. And if it be great danger they ought to blow a mote for the lymer and let him sue till he hath retrieved him or else till he has brought him out of danger. And as oft as he findeth or seeth that he is in the rights the lymerer should say loud, Cy va twice or thrice-and recheat, and so should the hunters as oft as they lust to blow. And if the lymer overshoot or cannot put it forth, every hunter that is there ought to go some deal abroad for to see if he may find the rights by vesteying1 thereof. And whoso may find it before the lymer be fallen in again, he should recheat in the rights, and blow after that a mote for the lymer and sue forth as is said before. And if the lymer gave it up, and cannot and will not do his duty, then should they blow two motes for the raches and cast them off there where they were last in the rights. And if the hunters hear that the hounds run well and put it lustily forth they should rout and jopey4 to them lustily and often and recheat also. And if there be but one hound that undertaketh it lustily they shall hue and jopey to him, and also recheat. As oft as they be on a stynt they should blow the stynt and do as before is said. And if any of the aforesaid hounds retrieve him so that men may know and hear it by the doubling of their menee,5 but if they hear any hunter above them that hath met (the deer) that bloweth the rights and holloaeth else (where) they should haste them thither where they thought the hounds retrieved it; or else to meet with the hounds for to see the fues whether it be the hunted deer or not. And if it is not he, they should do as above is said when they be on a stynt, and if it be he every man shall speed him that speed may, and every relay do as before is said. And if any of the hunters happen while they be on a stynt to see a hart that he thinketh to be the hunted deer he ought to blow a mote and recheat and after that blow two motes for the hounds and stand still before the fues till the Berners with the hounds do come. And if they suppose that they may not hear him he should draw to them till they have heard him. And when any of the Berners or the lymerer hear a man blow for them, they should answer blowing in this wise with their horns: trut trut, but he should know readily by the fues after the tokens that have been said

³ Should read "raches."

Searching with the eye for signs of the hart.
 Duty.
 Call to the hounds encouragingly. See Appendix: Jopey.
 Shirley MS.: "doubling of their mouths," from the Fr. menee. See Appendix: Menee.

byn sayd aforne whedir it be be hunters dere or non, And in he same wise shuld do what hunter pat fyndep an hert quat1 and hym penk it be be hunted deer and he se pt his felaues and pe houndes be on a stynt, but he shuld wel be ware pat he blow not to nye hym lest he stert and go away or be houndis come. Napelees for to wit whedir it be be hunted deer or noon be tokenys ben rehersid bifore, And he hab be so wel ronne to and enchased and entreued, and so oft relayed and vannlaied to, and pat he seep pat bi betyng up be Ryuers or brokes nor foillyng? hem down ne goyng soile, nor rusyng to or fro vpon hymself, whiche is to say in his owne fues, ne may not helpe hym, pan turne he his lede and standep at a bay, and pan as fere as it may be herd every man draweb bider, and be knowing berof is bat what hunter pat commet first and so hunter aftir oper, as bei halowe all togedir and blowen a moot and rechace alle at onys and bt do bei neuer but whan he is at a bay, or whan a bay is made for pe houndes aftir he is dede, whan pat bei shuld be rewardid or enquerreyde.8 And whan be hunters pat holden relaies ben per eiber b' bei ben nye be abay, bei shuld pulle of be couples fro pe houndes nekys and late hem draweth bider, and be hunters breke be abaye as oft as be myght for ii causes, pt oon lest pe hert houndes if he stonde and rest longe in a place, anoper pat pe relaies pat stondep fer may come with her houndes pe whiles he is alyue and be at his ende, and it is to wete pat if eny of pe hunters have be eny tyme while be deer hab be ronne to, out of heryng of hounde and horn he shuld have blow be forloyne but if he were in a parpe, for per shuld it never be iblowe, And who so pat first herd hym soo blow shuld blowe azein to hym be perfit® if it so be pat he were in pe ryghtes, and ellis not. For bi pat he be brouzt to redynesse and comfort pat er ne wist where pe game ne noon of his felawes were. And it so is pat hym pouzt pat pe abay hath lastid long ynowe, pan shuld who so were moost maistir per bidde some of pe hunters go spay hym euen behynde be shulder forbward to be hert. But be hunter shuld lat slippe be rope8 while he stood on his fete and lat be lymer go to for bi ryght pe lymer ne shuld neuer out of pe roope pougthe he shippe fro neuer so fer. And whan he deer is boun and lieh on hat oon syde pat at herst is tyme for to blow be deer for it

before, whether it be the hunted deer or not. And in the same wise shall a hunter do that findeth an hart couched,1 and he thinketh it to be the hunted deer, and he sees that his fellows and the hounds be on a stynt, he should well beware that he blow not too nigh him, lest he start, and go away, before the hounds come. Nevertheless for to wit whether it be the hunted deer or no, the tokens have been rehearsed before-and when he hath been so well run to and enchased and retrieved, and so oft relayed and vauntelayed to, and that he seeth that by beating up the rivers or brooks or foiling2 him down, or going to soil, or rusing to and fro upon himself, which is to say in his own fues, cannot help him, then turns his head and standeth at bay. And then as far as it may be heard every man draweth thither, and the knowing thereof is which hunter cometh first, and which hunters after the other they holloa all together, and blow a mote and recheat all at once. And that they never do but when he is at bay or when bay is made for the hounds, after he is dead, when they should be rewarded or enquerreyde.8 And when the hunters that held the relays be there, or that they be nigh the bay, they should pull off the couples from the hounds' necks and let them draw thither. And the hunters should break the bay as often as they can for two causes; the one lest he (the stag) hurt the hounds, if he stand and rest long in one place; another is that the relays that stand far can come up with their hounds the while he is alive, and be at the death. And it is to be known that if any of the hunters have been at any time while the deer hath been run to out of hearing of hound and horn, he should have blown the forlonge,4 unless he were in a park, for there it should never be blown. And whose first heard him so blow should blow again to him the "perfect," if it so be that he were in his rights, and else not. For by that shall he be brought to readiness and comfort who before did not know where the game or any of his fellows were. And when it so is, that they have thought that the bay has lasted long enough, then should he whoso be the most master bid some of the hunters go spay7 him behind the shoulder forward to the heart. But the lymerer should let slip the rope8 while he (the deer) stood on his feet, and let the lymer go to (him), for by right the lymer should never (go) out of the rope, though he (be let) slip from ever so far. And when the deer is dead, and lieth on one side then first it is time to blow the death,

¹ Couched, lying down.

² See Appendix: Venery.

³ See Appendix: Curée.

⁴ A horn signal denoting that the chase is being followed at a distance by those who blow. From the F fortloin, written forlonge. See Appendix: Forlonge.

⁵ A note sounded by those only who are on the right line. See Appendix: Seeter, thunting Music.

⁷ To kill with a sword or hunting knife. See Appendix: Spay.

⁸ The Shirley MS. has "noose."

THE "UNDOING" OR GRALLOCHING OF THE HART

The master instructing his hunters how it is done



Et lors low waare son huner, et prendre le wit comme im

on or and fair intques and quillow pus.



Ep deuise coment on doit escouchier le cert et le destaire.



tquant u fempus d ernedous les annes qui feiont te la vinent content

whice put winner ap du trant. Et le dout clovelore et destant curele manier. Bre micronent quant le cert est

pus er on levult elwacher on but intime la telle du cert our tempt puis touner tour le coups du cert lus la telle du cert our le coups du cert lus la telle. Les que pies ce leventur en amour. Ce la premeir dole qui tour fance d'un couper les teur coudlons en leurble a toute la pel, que on appare conteners, et fancempe, un pans en la pel du coutel, er bouter par bue veux que les





shuld neuer be iblowe at be hert huntyng to be deer be on bt on side. And pan shuld be hundes ben coupled up and fast as a man may, oon of be beerners shuld encore hym, b' is to say turne his hornes to be erhward and be prote vpward and slitte be skynn of be brote alenonlong the neke, and kytte labelles2 on eiper side of be skyn which shuld honge fulle vpon be hede, for bis longeb to an herte slayne with strengthe and ellis nouzt, And pan shuld be hunter flene down be skynne as fer as he may and pan wip a sharp trenchour kitte as pik as he can pe flesshe doun to pe nek bone, and pis doon every man stonde abrode and blowe be deth and make a short dbay for to reward pe houndes. And every man have a smale rodde in his honde to holde be houndes bat bei shuld pe better abay, and every blowe pe deep pat blowe may, And as oft as eny hunter bigynnep to blowe euery man shuld blowe for he deh to make he bettir noyse and make be houndes be better to knowe be hornys and be abay, and whan bei han abaied a while lett be houndes come to and ete be flesshe to be hard bon from a forun be shulders rist to be hede, for pat is herreward of ryght, and pan take hem faire of and couple hem up agein. And ban bryng to be lymers and serue eche bi hem self. And pan shuld pe lord of hym lift or ellis pe maister of pe game or if he be absent who so is grettest of he hunters blowe he pryce at couplying up, and pat shuld be blowe only of on of pe forsaid and nomo. Napelees it is to wete pat if he lord be not come some inow to he bay, pe while pe dere is alyue, pei ouzt to holde pe abay as longe as bei may wibout rebewkyng of be houndes to abide pe lord, and if pe lord abide to longe, anoon as be deer is spaied and laid on be toon syde or pei do ought ellis, pe maister of pe game or whiche of horsmen pt ben per at pe deep shuld word upon hors and every man drawe his way blowyng be deep til oon of hem have mett wip hym, or herd of hym, or brougt hym pider. And if bei mow not mete with hym and bt bei han worde that he is goon home bei ought to come azein and do, who so is grettest maister, as be lord shuld doo if he were pere, and rist so shuld bei do to be maister of be game in be lordes absence. But also if he lord were here alle hing shuld he doo of the abay and rewardyng as bifore is sayde, and pan he shuld charge whan hym self list to vndo be deer, if be houndes shuld not be enquyrid peron; for if pei shuld, pere nedep nomore but be caboches his hede, al be oueryawes for it should never be blown at hart hunting till the deer be on its side. And then should the hounds be coupled up and as fast as a man can. One of the Berners should encorne1 him, that is to say turn his horns earthwards and the throat upwards, and slit the skin of the throat all along the neck, and cut labelles2 on either side of the skin, the which shall hang still upon the head, for this belongeth to an hart slain with strength, and else not. And then should the hunter flay down the skin as far as he can, and then with a sharp trencher cut as thick as he can the flesh down to the neck bone, and this done every man stand abroad and blow the death, and make short bay for to reward the hounds. And every man shall have a small rod in his hand to hold the hounds that they should the better bay and every man blow the death that can blow. And as oft as any hunter beginneth to blow every man shall blow for the death to make the better noise, and make the hounds better know the horns and the bay, and when they have bayed a while let the hounds come to eat the flesh, to the hard bone from in front of the shoulders right to the head, for that is their reward of right. And then take them off fair and couple them up again, And then bring to the lymers and serve each by himself, and then should the Lord if he list or else the Master of the Game, or if he be absent whoso is greatest of the hunters, blow the prises at coupling up, and that should be blown only of the aforesaid, and by no others. Nevertheless it is to wit that if the Lord be not come soon enough to the bay, while the deer is alive they ought to hold the bay as long as they can, without rebuking the hounds, to await the Lord, and if the Lord remains away too long, when the deer is spayed and laid on one side, before they do ought else, the Master of the Game, or which of the horsemen that be there at the death, should mount their horses and every man draw his way blowing the death till one of them hath met with him, or heard of him, and brought him thither. And if they cannot meet with him, and that they have word that he is gone home, they ought to come again, and do, whose is greatest master, as the Lord should do, if he were there, and right so should they do to the Master of the Game in the Lord's absence. Also if the Lord be there all things should be done of the bay and rewarding as before is said, and then he should charge whom he list to undo the deer, if the hounds shall not be enquyrid thereon, for if they should, there needeth no more but to caboche5

¹ Encorn. See Appendix: Curée. ² Small flaps. ² See Appendix: Limer. ⁶ "The take." Cut off the head close behind the antlers. Shirley MS.: "Cabache."

stil per on and pe labels forsaide, and pan held hym and lay be skynn upon and lay be hede at be skynnes ende right a forn be shuldres and whan be houndes ben bus inquirreide be lymers shuld have both pe shulders for per riztes, and ellis pei shuld not have but pe eres and pe breyn wherof pei shuld be seruyd pe hertes hede liggyng under her foot, On hat oher side if he lord wol have be deer undoon he bat he biddeb as biforun is saide shuld vndo hym pe moost wodmanly and clenly pat he can, and pe wondred ze not pat y say woodmanly for it is a poynt pat longed to a woodmannys craft1 and bough it be wel sittyng to an hunter for to con don it, neuer be latter it longed moor to wodemannys craft ban to hunders, and perfore as of pe maner how he shuld be vndo I passe ever lithly for per nys no woodman ne good hunter in Engelond hat hei ne can do it wel inow and wel better pan I can telle hem. Neuerpelees whan so is pat pe pavnches be takyn out clene and hoole and be smale guttes or if be groomes chacechiens shuld take be paunch and goo to be next water wib alle and slitt it and cast out be filbe and wasshen clene p' no filth be abydde perynne, and pan bryng it agayn and kitt it in smale gobettis, in pe blood pat shuld be kept in pe skyn and pe longes wip al if bei be hoote and ellis nouzt, and alle be smal guttes with al and brede broke per inne after pat the houndes ben fewe or mony, and al pis turned and meggled amonge be blood til it be wel enbrowed in he blood. And han loke where a smooth? of grene is and pider bere alle pis vpon pe skynn wip as moch blood as may be saued, and per lay it and sprede pe skyn peruppon be heere side vpward, and lay be hede fe visage forpward atte skynnes ende of be neke. And pan pe lord shuld take a faire smalle rodde in his honde pe which oon of pe zemen or oon of pe gromys shuld kitte3 for hym and pe maister of pe game anoper, and pe sergeant and pe yemen at hors and oper, and pan pe lord shuld take up be hertis hede' bitwyne be susreal and pe fourche or troche, whedir it be pat he bere, and be maister of be game be lift side in be same wise, and holde be hede up right and bat be nose touch be erth and ban euery man bat is ber saue pe beornors on foot and pe chacechiens and pe lymners be which shuld be with her houndes and waite vpon hem in a faire grene per as a cold shadowe, were shuld stonde on fronte in eiper side be hede with roddes bat noon houndes come

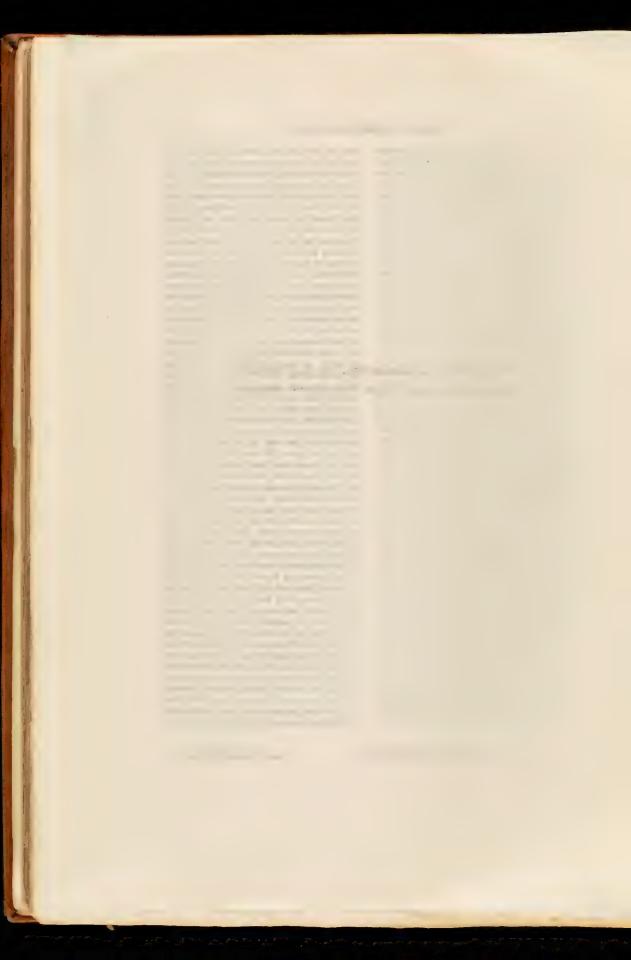
his head, all the upper jaw still thereon, and the labelles aforesaid; and then hold him and lay the skin open, and lay the head at the skin's end right in front of the shoulders. And when the hounds are thus inquirreide the lymers should have both the shoulders for their rights, and else they should not have but the ears and the brain whereof they should be served, the hart's head lying under their feet. But on the other hand if the lord will have the deer undone, he that he biddeth as before is said, should undo him most woodmanly and cleanly that he can and wonder ye not that I say woodmanly, for it is a point that belongeth to woodmanscraft,1 though it be well suiting to an hunter to be able to do it. Nevertheless it belongeth more to woodmanscraft than to hunters, and therefore as of the manner he should be undone I pass over lightly, for there is no woodman nor good hunter in England that cannot do it well enough, and well better than I can tell them. Nevertheless when so is that the paunch is taken out clean and whole and the small guts, one of the groom chacechiens should take the paunch and go to the next water withal, and slit it, and cast out the filth and wash it clean, that no filth abide therein. And then bring it again and cut it in small gobetts in the blood that should be kept in the skin and the lungs withal, if they be hot and else not, and all the small guts withal, and bread broken therein according whether the hounds be few or many, and all this turned and meddled together among the blood till it be well brewed in the blood, and then look for a small spot2 of green, and thither bear all this upon the skin with as much blood as can be saved, and there lay it, and spread the skin thereupon, the hair side upward, and lay the head, the visage, forward at the neck end of the skin. And then the lord shall go take a fair small rod in his hand, the which one of the yeomen or of the grooms should cut for him, and the Master of the Game and other, and the sergeants, and each of the yeomen on horse, and others, and then the Lord should take up the hart's heads by the right side between the surroyal and the fork or troche whichever it be that he bear, and the Master of the Game, the left side in the same wise, and hold the head upright that the nose touch the earth. And then every man that is there, save the berners on foot and the chacechiens and the lymerers which should be with their hounds and wait upon them in a fair green where there is a cool shadow, should stand in front on either side of the head, with rods, that no hound come about,

See Appendix : Curée.
 Cut. See Appendix : Curée.

The word "plecke," spot or place, has been left out.
"On the right side" has been left out here.

THE "CUREE" OR REWARDING OF THE HOUNDS

The harfs antlers being "presented" to the limer or track hound that unharboured him





Counte comme on dont faur le dront a columier ela cuprice aux ch



about neiber on be sydes, but pat alle stonde afore, And whan his redy be maister of be game or the sergeaunt shuld bidde be beerners bryng ford her houndes and stonde stille afore hem a smal cotes cast from pennes, as pe abay is ordeyned, And whan bei be per be maister of he game or he sergeaunt shuld crie skilfully loude Dedow and pan halow every wight, and every hunter blowe be deep, And whan be houndes ben comyn and abaien be heede be beernours shuld pulle of be couplys as fast as pei mowen, And whan he lord henkeh hat he abay hab lasted longe ynowe be maister of be game shuld pulle away be hede and anoon oper shuld be redy behynde and pulle away be skynn and lat be houndes come to be reward and ban shuld be lord and be maister of be game and alle be hunters stonde a rome al about be reward, and blow be deeb, As oft as eny of hem bygynneth euery mane bere hym felaushipe, to be houndes ben wel rewardid and pat pei haue not left. And right bus shal be do whan be houndes shul byn enquyrreide of be hoole deer and whan ber nys nouzt ylaft ban shuld be lorde if hym list and ellis be maister of be game or in his absence who so is grettest next hym shuld strake in his wise pat is to say blow iiii moot and stintte not half an Aue Maria while, and blowe oper iiii mootis a litil lenger pan pe first iiii moot. And pus shuld no wight strake but whan 1 is slayn wib strength and whan oon of he forsaide hah hus blowen pan pe gromys couple up pe houndes and draw homward faire and soft. And alle pe remenaunte of the hunters shuld strake in his wise trut trut trororow trororow and iiii moot with al of on length not to longe not to short, and oper wise shuld not the hert hunter strake fro pen forp til pei go to bedde, And pus shuld pe beerners on foot and pe gromes lede home pe houndes and sende afore pat pe kenel be clene and be trought filled with clene water and ban be couch renewid with fressh strawe, And be maister of be game and be sergeaunt and be yemen at hors shuld commen home and blowe pe meene2 att pe halle door or at celer dore as y shal bon deuyse. First be maister or who so is grettest next hym shalle begynne and blowe iii mote's allone and at he first' moot he remanaunte of pe forsaid shuld blowe with hym and be ware pat noon blow lenger pat oper, and after be pre moot even forp wip bei shuld blowe to recopes as bus, Trut Trut trorororot, and bat bei be nor on the sides, but that all stand in front. And when it is ready the Master of the Game or the sergeant should bid the berners bring forth their hounds and stand still in front of them a small quoit's cast from thence, as the bay is ordained. And when they be there the Master of the Game or sergeant should cry skilfully loud: "Devour" and then holloa every wight, and every hunter blow the death. And when the hounds be come and bay the head, the Berners should pull off the couples as fast as they can. And when the Lord thinketh the bay hath lasted long enough, the Master of the Game should pull away the head and anon others should be ready to pull away the skin and let the hounds come to the reward, and then should the Lord and Master of the Game, and all the hunters stand around all about the reward, and blow the death. As oft as any of them begin every man bear him fellowship till the hounds be well rewarded, and that they have nought left. And right thus should be done when the hounds should be enquyrreied of the whole deer. And when there is nought left then should the Lord, if he wishes, or else the Master of the Game or in his absence whoso is greatest next him, stroke (blow) in this wise, that is to say blow four motes and stynt (stop) not (for the time of) half an Ave Maria and then blow other four motes a little longer than the first four motes. And thus should no wight stroke, but when 1 the hart is slain with strength, and when one of the aforesaid hath thus blown then should the grooms couple up the hounds and draw homewards fair and soft. And all the rest of the hunters should stroke in this wise : " Trut, trut, tro-ro-row, tro-ro-row," and four motes all of one length not too long and not too short. And otherwise should no hart hunter stroke from thenceforth till they go to bed. And thus should the Berners on foot and the grooms lead home the hounds and send in front that the kennel be clean and the trough filled with clean water, and their couch renewed with fresh straw. And the Master of the Game and the sergeant and the yeoman at horse should come home and blow the menee2 at the hall door or at the cellar door as I shall devise. First the master, or whoso is greatest next him, shall begin and blow three motes³ alone, and at the first mote the remnant of the aforesaid should blow with him, and beware that none blow longer than another, and after the three motes even forthwith they should blow the recoupling as thus: "Trut, trut, trororo rout," and that they be advised

¹ Omitted "the hart." F ' See Appendix: Menee.

^{&#}x27;Should read: "at the last moot," See Shirley MS.

Shirley MS. has four.

Recouple the hounds.

auised pat from pat tyme pat pei falle inne to blowe togedir, pat none of hem begynne afore oper ne ende after oper, And if it be pe frist hert slayn wip strength in he seson or he last he shergeaunt or be zemen shul goo on beire offices bihalfe and axe peire fees,1 pe which I reporte mo to be old statutis and custumes of be kyngges hous, and pis do pe maister of pe game ouzt to spekis to pe officers pat alle pe hunters soper be well ordeyned and pat pei drynk non ale, for no ping but alle wyne pat nyght for pe good and grete labour pat pei haue had for pe lordes game and disport and for he exploit and making of he houndes, and also pat pei be more merily and gladly telle what ech of hem hap don of alle pe day and which houndes have best ronne and boldliest.

that from the time they fall in to blow together, that none of them begin before (the) other nor end after (the) other. And if it be the first hart slain with strength in the season, or the last, the sergeant and the yeoman shall go on their office's behalf and ask their fees1 of the which I report me to the old statutes and customs of the King's house. And this done the Master of the Game ought to speak to the officers that all the hunters' suppers be well ordained, and that they drink not ale, and nothing but wine that night for the good and great labour they have had for the Lord's game and disport, and for the exploit and making of the hounds. And also that they may the more merrily and gladly tell what each of them hath done all the day and which hounds have best run and boldest.

1 See Appendix: Hunt Officials.

HARE HUNTING WITH GREY HOUNDS AND RUNNING HOUNDS



Cy apres deuile minent le ton reneur dir dustair apière le lieur at



CAP. XXXV.—HOW AN HUNTER SHULD SEKE AND FYNDE THE HARE WITH RENNYNG HOUNDES AND SLEE HERE WITH STRENGTH

OR I speke how be hare shal be huntid it is to wete pat pe hare is kyng of alle venery,1 for al blowyng and be faire termys of huntyng commen of be sechyng and fyndyng of be hare for certayn it is pe merveiloist beest, pt is for euere she fumeb or croteieb and roungeb and bereb talow and grete. And pough men say pat she fumythe in also moche as she berep talow 3it pt comyth fro hure is not callid fumes but croteis, And she hath teep aboue in pe same wise as bineth. It is alle so to witte pat pe hare is oper while male and operwhile female.1 And whan she is female somtyme she kyndeleth in iii degrees, ii rough and ii smoth and also ii knottes pat afterward shal be kyndels but his happeth but seeld. Now for to speke of be have how he shalle be sougth and ifounde and enchaced with houndes. It is to wete pat pe first wurde pt the hunter shuld speke to his houndes whan he shall late hem of be kenel. Whan be door is oppenede he shalle say loude, Ho ho arere, for cause b' his houndis wold come out to hastely, and whan he uncoupled his houndis he shal say to hem in to be tyme bat he is comyn in to the felde, Sto moun amy sto atrete.3 And whan he is commen for in to be felde he shalle blow iii moot and vncouple his houndis. Than shalle he twyes speke to his houndes in his wise, Hors de couple auaunt cy auaunt,4 and pus shal he shay thries, So how, and no moor. And afterward he shall saye lowde, Sa say cy auaunt, and thann, Sa cy auaunt sa cy auaunt sohow, and if he se his houndes drawe fast fro hym and wolden fayn renne he shalle say bus to hem here, How amy how amy, and bus he shal say, Swef moun amy Swef,6 for to make hem goo softly, and ay amonge blowe iii moot and if eny of his houndes fynde and grete of be hare where he had be, he shalle say to hem in bis wise, Oiez a beamond la vailaunt, or what be hounde highte. And if he se pat the hare hath be atte pasture in grene corn or in eny oper plek, and his houndes fynde of hire and hat hei falle wel in, enquest and chace it wel ech at

CHAP. 35.—HOW AN HUNTER SHOULD SEEK AND FIND THE HARE WITH RUNNING HOUNDS AND SLAY HER WITH STRENGTH

ERE I speak how the hare should be hunted, it is to be known that the hare is king of all venery, for all blowing and the fair terms of hunting cometh of the seeking and the finding of the hare. For certain it is the most marvellous beast that is,1 for evermore she fumeth or croteth and roungeth and beareth tallow and grease. And though men say that she fumeth inasmuch as she beareth tallow, yet that which cometh from her is not called fumes but croteys. And she hath teeth above in the same wise as beneath. It is also to be known that the hare is at one time male and another time female.1 When she is female sometimes she kindles in three degrees, two rough, two smooth and two knots that afterwards should be kindles, but this happeneth but seldom. Now for to speak of the hare how he shall be sought and found and chased with hounds. It is to be known what the first word (should be) that the hunter should speak to his hounds when he lets them out of the kennel. When the door is opened he shall say loud: "Ho ho arere," because that his hounds will come out too hastily. And when he uncoupleth his hounds, he shall say to them when he comes into the field: "Sto mon amy sto atrete," but when he is come forth into the field he shall blow three motes and uncouple the hounds, then he shall speak twice to his hounds in this wise, "Hors de couple, avaunt cy avaunt " and then he shall say thrice "So how" and no more; afterward he shall say loud "Sa say cy avaunt" and then "Sa cy avaunt, sa cy avaunt so how," and if he see the hounds draw fast from him and would fain run, he shall say thus to them here: "How amy-how amy," and then shall he say "Swef mon amy swef" " for to make them go softly, and between always blow three motes. And if any of his hounds find and own to6 the hare where he hath been, he shall say to them in this wise: "Oyez a Beaumont le vaillant," or what the hound is called. And if he seeth that the hare hath been at pasture in green corn or in any other place and his hounds find of her and that they fall well in, hunt7 and chase it well,

¹ See Appendix: Hare. ² "Back there!" from the Fr. arrière. ³ See Appendix: Hunting Cries.

"Out of couples, forward there, forward!" (Precisely the same instructions are given by the later Twety and Giffard.

"Gently, my friend, gently!"

Own to, or challenge the scent of the hare.

Quest, hunt, seek, also challenge.

oper pan he shal sey, la douce la il a este,1 and perwith, Sohowe, wip an hie vois, And if his houndes chasen not wel at his lust and bat bei grede peron and per anoper as he hap pasturyd bat shal he say, Illeogs illeogs,2 in be same place, alle be while bei fynden of here, and ban he shalle cast a signe alabout be feeld and loke wher she hap be per as she hath pasturid, or no, or wheder she be at he forme for gladly she wil not be per as she hap pasturid, but in tyme of reliefe.3 If eny hounde fynder of hur per as she hap be and is goo froom pens in to anoper place he shal say bus to his houndes as lowde as he may, Ha cy douce cy et venuz, arere, sohowe.4 And he se hat she be goon in to be playn or in be feld or in areable lond or in to be woode if his houndis fynde wel of hire pan he shal say, la douuce amy il ad est illeogs,5 and perwip he shal say, Sohow illeogs cy douce cy vaillaunt,6 and twies Sohowe, and whan he is commen per as he supposeth pe hare wil dwell pan he shal say pus, la douce la est il venuz. And perwip thries, Sohow, and no more, and if he supposed sikerly in eny place to fynde hur pan shal he say, la douce how here how here how here how here douce how here how here. And whan she is founde and stert he shalle blow a moot and rechase? and halowe as oft as hym likeh hat is to do, and han say loude, oiez a beamound or what the hounde hight, le vailaunt oyez oiez oiez whobolowe, and ban, auaunte assemble auaunte. And pan shuld pe horsmen holde hem wele out aside and somdele to fore wip long roddes in her hondes to mete with her, and so blowe a mote and rechace and halowe and sette be houndes in be riztes if bei se her, and also for to kepe pat non hownde folowe to sheep, ne to oper beestis, and if pei do to ascrie hem sore and alist and take hem up and bilaissh hem wel saying lowde, Ware ware ha ha ware and layssh hem forp to her felawes. And if it happe pat she be squat to fore hem and b' bei retreve hur nouzt so sone as pei wold pan shal he say, How sa amy sa sa acouplere sa arere sohow, but not8 pe stint to sone. And if he se pat his houndes con not so some ne so wele put it forp as

then he shall say "La Douce, la il a este" and therewith "So howe" with a high voice, and if his hounds chase not well at his pleasure and they hunt there where is he has not pastured, then shall he say "Illeogs illeogs "2 in the same place while they seek her. And then he should cast and look about the field, to see where she hath been and whether she hath pastured or not, or whether she be in her form, for she does not like to remain where she hath pastured except when she is feeding.3 If any hounds scent her, and she hath gone from thence to another place, he shall say thus to his hounds as loud as he can: "Ha cy douce cy et venuz arere, so howe." 4 And if he see that she be gone to the plain or the field or to arable land or into the wood, if his hounds get well on her scent, then he shall say: "La douce amy, il ad est illeoqs "5 and therewith he shall say: "so-how illeoqs, sy douce cy vayllant"6 and twice "so-howe," and when he is come there where he supposeth the hare dwells then shall he say thus: "La douce la est il venuz" and therewith thrice "so-howe" and no more. And if he thinks he is sure to find her in any place then he shall say: "La douce how-here, how-here, how-here, how-here, douce how-here how-here," and when she is found and started he shall blow a mote and rechase7 and holloa as often as he wishes and then say loud: "Oyez! a Beaumond" or what the hound is named, "le vailaunt oyez, oyez, oyez, who-bo-lowe," and then "Avaunte assemble, avaunte." And then should the horsemen keep well to one side and some way to the front with long rods in their hands to meet with her, and so blowe a mote and rechase and holloa and set the hounds in the rights if they see her, and also for to prevent any hound following sheep, or other beasts, and if they do to rate them sorely and dismount and take them up and lash them well, saying loud "Ware ware ha ha ware" and lash them back to their fellows, and if it happens that the hare be seated in her form in front of the hounds, and that they cannot find her as soon as they would, then shall he say: "How-sa amy sa sa acouplere, sa arere, so-how," but not 8 blow the stynt too soon. And if he seeth that his hounds cannot put her up

[&]quot;Softly, there he has been!"

In this place, or here, here. See Appendix: Illoeques. This passage, which reads somewhat confusedly in our MS., is clearer in Twety and Gyfford (Reliquiae Antiquae 1844, vol. i. p. 149): It reads as follows: "And then ye shall blowe ii jn otes, yf yowr hund ne chace not well hym, there one ther another, as he hath pasturyd hym, ye shall say 'Illeosque, illeosque, illeosque, i'm meaning that 3 motes should be blown where the hare has

pastured to bring your hounds to the place, illeosque meaning here, in this place.

See Appendix: Relief.

"Softly there, here she has been, back there." Following this the Shirley MS. and Twety and Gyfford contain a passage which our MS. has not got: "And thenne sa cy, a este sohow, and afterwards sa cy avaunt."

"To call back the hounds from a wrong scent, the same as "recheat."

"The word "blow" is left out here.

The word "blow" is left out here.

he wold pan shalle he blowe pe stint and say lowd ho ho ore swef a la douce al ny aluy sohowe assamy assamy la arere sohowe, veny3 acouplere and bus as oft as be forsaid caas happeb. And as oft as eny hounde catched it, he shuld hue to hym bi his name and rout hym to his felawes as bifore is said, but not rechace til he be retrevid. or pat som man mete perwip and bloweth the rightes an haloweth, or ellis pat he fyndep hure pointyng or prikkyng! where it be, napeles al is oon but pat some callen it on and som oper. And if he fynde pat he may wel blow pe rigthes and halowe and jopey' iii or iiii tymes and crie loude le voy le voy,3 til pe houndes be come bider and have wel knaght it til and she is retrevid blowe, halow, and rout to be houndes right as it is said atte fyndyng and folowe after and foot who foot may. And if it happe as men hunt hire and hundes enchace her, pat she squat owhere aforun pe houndes, and pat eny hunter fynde hure squat if be houndes ben negh about, he shuld blow a moot and rechace and stert her, and pan halow and rowt to hem as aboue is saide. And if he fynde hure squat, and be houndes ben fer fro hym pan shal he blow as I have saide last biforn and after pat to' moot for pe houndes, and pe berners pat heryn hym shuld answere hym pus, trut, trut, trut and drawe hem to hym ward wip be houndes as fast as bei may saying to her houndes sohow mon amy sohowe. And whan pei ben per and pe houndes ben falle to alabout pei shuld make her stint with oon of her roddis, and whan she is stert halowe blowe and route to as bifore is sayde, and after pat pe caas requirep do as bifore is deuysed. And whan she hath be wel chasid and wel retreuyd nat withstondyng her rusyng squattyng or reseityng so bat bi strength atte last she is bitte with houndis, who so is next shuld stert to take hure hool from hem and hold hire in his oon hond ouer his hede hie. and blowe be deep, bat men may gader bider. And whan pei ben commen pan shuld she be stripid al sauf pe hede, and pe galle and pe paunch cast away, and pe remenaunt shuld be laide on a grete staf or on a boord, who so hap it, on be erbe and ban it shuld be choppid also smale as it myght be so pat it hange togedire, and whan it is so dight, than shuld oon of the beerners take it up with be hede and hold it as hie as he myzt in his hondes, and ban who so is most maistir blowe be deep, and anoon as he bigynne's euery man helpe for's and halow, and

as soon as he would, then shall he blow the stynt, and say loud: "ho ho ore swef a la douce, a lui, a lui, so how assamy, assamy, la arere so-howe, venez acouplere," and thus as oft as the aforesaid case happeneth. And as oft as any hound catcheth it (the scent) he should hue to him by his name, and rout him to his fellows as before is said, but not recheat till the hare be found, or that some man meet it and blow the rights and holloa, or else that he findeth her pointing or pricking 1 whichever it be, for both mean the same, but some call it the one and some the other. And if he find that he can well blow the rights and holloa and jopey2 three or four times and cry loud "le voy, le voy," 8 till the hounds come thither and have well caught it. And (when) she is retrieved blow and halloa and rout to the hounds as it is said you should do at the finding, and follow after and foot it who can foot it. And if it happen when men hunt her and hounds chase her that she squat anywhere before the hounds, and that any hunter find her squatting, if the hounds be nigh about, he should blow a mote and rechase and start her, and then halloa and rout to them as above is said. And if he find her squatting and the hounds be far from him, then should he blow as I last said before, and after two motes for the hounds, and the berners that hear him should answer him thus "trut, trut, trut," and draw all towards him with the hounds as fast as they can, saying to their hounds: "so-how, mon amv. so-howe." And when they be there and the hounds have all come up, they should check them with one of their rods, and when she is started, blow, holloa and rout as before is said, and according to what the case requireth, do as before is said and devised. And when she hath been well chased and well retrieved, notwithstanding her rusing and squatting and reseating, so that by strength at last she is bitten by the hounds, whoso is nearest should start to take her whole from them, and hold her in his one hand over his head high, and blow the death that men may gather thither, and when they be come, then should she be stripped, all save the head, and the gall and the paunch cast away, and the remnant should be laid on a great staff or on a board, whose hath it, or on the earth, and then it should be chopped as small as it can be, so that it hangs together; and when it is so done then should one of the berners take it up with the head and hold it as high as he is able in his hands, and then whoso is most master, blow the death, and anon as he beginneth every man help and

¹ Footing of the hare.

^{3 &}quot;The view, the view!"

To call to the hounds encouragingly. See Appendix: Jopey.
 Should be "two."

whan be houndis han abaied, as long as be forsaid moost maister pat per is lust, pann shuld pe beerner pulle as hye as he may every pecc from oper and cast to every hound his reward. And thane shuld be moost maister blowe a moot and strake if so be pt hym benke bat be houndes have don inowe, and ellis he shuld rest awhile if pe houndes ben hote to bei bene akelid, and ban ladde to be water to lape and ban if hym list blowe iii moot and vncouple and speke and do as to forun is said: And if bei wil seke a couerte for pe hare and sette greihoundes wipout pei shuld blowe and seke and speke in wise as bifore is said sauf pat if pe houndes fynde what so it be he shal relie and jopey til he have sayn it, oper wit what it is, and if it be ouzt ellis he shuld blowe, drawing with his horn and crie lowde Sohow moun amy sohow sto a rere sohow sohowe, and seke for with agein with thre long moot til pat pe hare be founde. 3it napelees and bei be hert hunters & seke acouert for be hare and her houndes fynde a fox ho so meteb wib hym shuld blowe out vpon hym and warne the foutreres2 pt per is a peef in pe wood. And if be renne atte hure and be have happe to come out to be greihoundes aforn be racches, and be dede pe fewirer p' lete renne shuld blowe pe dethe and kepe hur as hoole as he may to be hunters be come, and pan shuld pei rewarde pe houndes as bifore is saide.

holloa. And when the hounds have bayed, as long as is wished by the aforesaid most master, then should the berner pull as high as he can every piece from the other and cast to every hound his reward. And then should the most master blow a mote and stroke, if so be that he thinks that the hounds have done enough, and else he should rest awhile, if the hounds be hot, till they be cooled, and then led to the water to lap. And then if he wish blow three motes and uncouple and speak and so do as before is said. And if they will seek a covert for the hare and set greyhounds without, they should blow and seek and speak in the manner as before is said, save that if the hounds find anything what so ever it be, he shall rally and jopey till he has seen it, or that he knows what it is, (and if it be an hare do as above is said),1 and if it be ought else he shall blow drawing with his horn and cry loud "So-how mon amy, so-how, sto arere, so-how, so-howe," and seek forthwith again with three long motes till the hare be found. Yet nevertheless if they be harthunters that seek a covert for the hare, and their hounds find a fox, who so meeteth with him should blow out upon him to warn the fewterers that there is a thief in the wood. And if they run at the hare and the hare happen to come out to the greyhounds in front of the raches and be killed, the fewterer that let run should blow the death and keep it as whole as he may till the hunters be come, and then should they reward the hounds as before is said.

¹ The words in brackets are in the Shirley MS.

² Huntsman holding hounds in leash. See Appendix: Fewterer.

CAP. XXXVI.—OF PE ORDINAUNCE OF ÞE MANER OF HUNDYNG WHAN DE KYNG WIL HUNT IN FORESTE OR IN PARKE FOR PE HERT WITH BOWES GREY-HOUNDES AND STABLE

THE maister of be game shuld be accorded wib be maistir forster or Parker wheder bat it be where be Kyng shal huntt soche a day, and if pe sette be wide pe forsaid forster or parker shuld warne the shiref of be shire b' be huntyng shuld be inne, for to ordeyne stable suffisaunt and cartis eke, for to brynge be deer bat shuld be slayn to be place where as quyrreis at huntyngges have ben acustomed to be, and ban he shuld warne be hunters and feutreres 2 whider pei shuld commen. And pe forster shuld haue men redely pere to mete wip hem pat pe gon no ferther ne strangle not about for drede lest bei fray be game or be kyng come. And if be huntyng shal be in a park alle men shuld abide atte park gate, sauf pe stable pat owep to be sette or the kyng come and thei shuld be sett bi be parkers or forsteres. And be morning erly be mayster of be game shuld be at wode to se bat alle be redy, and he or his lieuetenaunte or which of the hunters pat hym lust, oweb to sette be greihound and ho so be tesours's to be kyng or to be quene or to ber lesshes. As oft as eny hert commet he shal whan he passed blow a moot and rechace and lette hem after to teise it forb. And if it be a stag he shalle late passe as I saide and relie for to make be fowtreres avised what · commet out. And to lasse deer ne shud no wight late renne, and zit I have sene nouzt to be sagge but if he were comaunded. And ban be maister forstere or parker oweb to shewe hym the kyngges stond, and if he kyng wold stonde with his bowe and where al pe remenaunt of pe bowes shuld stond and be yemen for be kynges bowe owen to be per to kepe and make pe kyngges stondyng and abide per without noyse to be kyng come. And he gromys hat kepyn he kynges dogges and chastised greihoundes shuld be per wip hym for bei longen to be zemens office. And

CHAP. 36.-OF THE ORDINANCE AND THE MANNER OF HUNTING WHEN THE KING WILL HUNT IN FORESTS OR IN PARKS FOR THE HART WITH BOWS AND GREY-HOUNDS AND STABLE

THE Master of the Game should be in accordance with the master forester or parker where it should be that the King should hunt such a day, and if the tract be wide, the aforesaid forester or parker should warn the sheriff of the shire where the hunting shall be, for to order sufficient stables, and carts also to bring the deer that should be slain to the place where the curées at huntings have been usually held. And thence he should warn the hunters and fewterers 2 whither they should come, and the forester should have men ready there to meet them, that they go no farther, nor straggle about for fear of frightening the game, before the King comes. And if the hunting shall be in a park all men should remain at the park gate, save the stable that ought to be set ere the King comes, and they should be set by the foresters or parkers. And early in the morning the Master of the Game should be at the wood to see that all be ready, and he or his lieutenant or such hunters that he wishes, ought to set the greyhounds and who so be teasers 8 to the King or to the Queen, or to their attendants. As often as any hart cometh out he should when he passes blow a mote and recheat, and let slip to tease it forth, and if it be a stag, he should let him pass as I said and rally to warn the fewterers what is coming out. And to lesser deer should no wight let run, and if he hath seen the stag, not unless he were commanded.⁵ And then the master forester or parker ought to show him the King's standing if the King would stand with his bow, and where all the remnant of the bows would stand. And the yeoman for the King's bows ought to be there to keep and make the King's standing, and remain there without noise, till the King comes. And the grooms that keep the king's dogs and broken greyhounds should be there with him, for they belong to the yeomen's office, and also the Master of the Game should be

Men and hounds stationed at different places, usually on the boundaries of the district in which the game was to be roused and hunted, or at convenient passes from whence the hounds could be slipped at the game. See App.: Stable Men who lead the hounds. See Appendix: Fewterer. Teasers, a small hound to tease forth the game. See Appendix: Teasers, a tease for the game. See Appendix: Teasers, a teasers, inferiors, or attendants. Shirley MS. has "lesour."
A difficult sentence to unravel. In the Shirley MS. it runs: "and yif hit have eseyne nought to ye stagge, but yif he were avaunced."

also be mayster of be game shuld be enfourmed by be forster or parker what game be kyng fyndeb with inne be sette,1 and whan alle bis is do pan shuld be maister of be game worke upon hors and mete wip be kyng, and brynge hym to his stondyng, and telle hym what game is wip inne be sett and how be greihoundes ben sett, and eke be stable and also to telle hym wheder he be bettir to stond with his bow or with pe greihoundes for it is wit pat pe les of his chamber and of be quenes shuld be best sette, and ther twey fewtreres owyn to make faire logges of grene bowes at her trestes for to kepe be kyng and pe quene and pe ladies and gentil women and eke pe greyhoundes fro pe sonne, and fro And whan be kyng is at his evil wedir. stondyng or at his trist wheder pat hym be levir, and pat be maister of his game or his lieftenaunt haue sette be bowys and assigned who shal lede be quene to hur trist, ban he shal blow iii long moote to be vncouplyng. And to hert be houndes and to be eireres? bat bifore han be ladde bi som forster or parker pider as pei shuld uncouple, and alle be hondes bat longyn to bob be mutes,3 abiding vpon the maister of the game blowyng, pan shuld be sergeaunt of be mute of be hert houndes if per be moch rascaile with inne pe sette make alle hem of the office sauf be yemen at hors, hardle her houndes, and in every hardel suffisen ii or iii couple of houndes atte be moost, and pan to stond abrod in be wode for relaies and pan blow iii moot to be uncouplyng. And pan shuld be eirere vncouple his houndes and blow iii moot, and seke for saying loude and longely ho sto ho sto moun amy ho Sto. And if pei drawe fer from hym rebelly he shuld say to hem in pat caas as whan he sekep for be hare, and as oft as he passed wid inne be sette from oon quarter to an oper he shuld blow drawyng, and whan he is passid be partyng of be quarter and entred in to a newe quarter he shuld blow iii moot, and seke forp, but if so be pat his houndes enchase bing right as he wold and if eny hound hapne to fynde of the kyng8 he shuld hue to hym bi his name and saie loude Oiez a bemond oiez oiez assemble assemble, or what be hound hight, assemble assemble and jopeye and relie, and if it be an hert and eny of pe hert houndes mete withal, bei shul blow a moot, and

informed by the forester or parker what game the king should find within the set,1 and when all this is done, then should the Master of the Game mount upon his horse and meet the King and bring him to his standing and tell him what game is within the set, and how the greyhounds be set, and also the stables, and also tell him where it is best for him to stand with his bows or with his greyhounds, for it is to be known that the attendants of his chamber and of the queen's should be best placed and the two fewterers ought to make fair lodges of green boughs at the tryste to keep the King and Queen and ladies, and gentlewomen and also the greyhounds from the sun and bad weather. And when the King is at his standing or at his tryste, whichever he prefers, and the Master of the Game or his lieutenant have set the bows and assigned who shall lead the Queen to her tryste, then he should blow the three long motes for the uncoupling. And the hart hounds and the harriers that before have been led by some forester or parker thither where they should uncouple, and all the hounds that belong to both the mu as (packs) waiting for the Master of the Game's lowing. Then should the sergeant of the mute of the harthounds, if there be much rascal within the set, make all them of office, save the yeomen of the horse, hardel 4 their hounds, and in every hardel two or three couple of hounds at the most suffice. And then to stand abroad in the woods for relays, and then blow three motes to the uncoupling. And then should the harrier uncouple his hounds and blow three motes and seek forth saying loud and long, "hoo sto ho sto, mon amy, ho sto" and if they draw far from him in any unruly 5 manner he should speak to them in that case as when he seeketh for the hare. And as oft as he passes within the set from one quarter to another, he should blow drawing, and when he is passed the boundary of the quarter, and entered into a new quarter, he should blow three motes and seek forth, but if so be, that his hounds hunt anything as he wishes, and if any hound happen to find the King's (game), he should hue to him by his name and say loud: "Oyez a Bemond, oyez-oyez, assemble, assemble," or what the hound is named, "assemble, assemble" and jopey and rally. And if it be an hart and any of the hart hounds meet with it they should blow

Means game that belongs of right to the King.

^{1 &}quot;Within the set" means within that quarter of the forest or park around which are set or stationed the men and hounds, called the stables. See Appendix: Stable.

2 Harriers. See Appendix: Harriers.

Pack or cry of hounds, from Fr. mule, meule. See Appendix: Mute. To tie the couples of hounds together. See Appendix: Hardel. Shirley MS. has "rabbishelyshe," which means unruly.

POSTING THE ARCHERS FOR A DEER DRIVE





Cyaps deule coment on purt alleon les antiers pount aux belies.



rechase and relay and go forpe perwip al rechasyng among and if it come to bowes or to greihoundes and be dede, he shuld blow be deeb whan he is commen pider, and reward his houndes a litel and couple hem up and go azein to his place. And if he hert be eskaped he shuld no lenger be chace but blowe drawing and drawe inne azein and in he beest way hat he may gete vp his houndes and falle to fore hem. And after pat pe eirers han wel ronne and wel made pe rascaille to voide, pan shuld be sergeaunt and beerners of pe hert houndes blowe iii moot ech after oper and uncouple per as pei suppose pe best liggingis for an hert, and seke as to fore is saide sauf pat if it be be quiles be hertis hede is tendir, ban he shal say among be forsaide wordes of seching to pe houndes le doulez moun amy le doulez le doules. And if his houndis fynde ouzt, do as bifore is saide, and if it be an hert do as is aboue saide, as he may wit bi his fues or bi men bat mete wipal ond and if it be out ellis be beerner oueth to blowe drawyng, and ho so meteb wib hem ascrie hem and pe beerner shuld say Sto arere sohow sohow. And if he lymner mete with al or se be pe fues p' it is an hert pei shuld sue perto til it be ded. If it go to pe greihoundes and if it go to be bowes and be smet anon as he fyndeth blood he shuld take vp his hounde, and lede hym pens, and reward hym a litel and if he eskape out of pe sette, he shuld reward his hounde and take hym vp and go azein to be woode and loke if he may mete wip eny ping pt ouzt is. And as ofte as he meteb or fyndeb or fle his hounde fresshe do as afore is said. And oo ping is to wete pat her houndes shal never be vncoupled first of eny other, but if eny hert be redely harboured and pat he may be sewed to and meued of pe limer or ell pt pei be uncoupled, on an herde of greet male deer, at bowe namely with inne a sette in a forest or in a parke per as is greet chaunge of rascaile and pt is the cause whi he oper houndes shuld be first uncoupled to make pe rascaile voide, for smale deer be kynde wil raper voide her couert pan wil a greet hert, but if it be an hynde pat hap hur calf in be wode and hap late caluyd. And whan he rascaile is pus voided pan ben the hert houndes vncoupled and bei fynde be grete olde wily deer bat wil not liztly voide and thei enchace hem wel and lustely, and make hem voide both to bowes and to greihoundes, so pat pei do here devoire at fulle. And alle pe while pat pe huntyng lastep shal cartis go about fro place to place to bryng be deer a mote and recheat and rally, and go forth therewith and continue to blow the recheat. And if it come to the bows or to greyhounds and be killed, he should blow the death when he is come thither, and reward his hounds a little, and couple them up and go again to his place. And if the hart has escaped he should no longer recheat, but blow drawing and draw in again, and in the best way that he can, take up his hounds and get in front of them. And after that the harriers have well run and well made the rascal void,1 then should the sergeant and the berners of the hart hounds blow three motes, the one after the other and uncouple there where they suppose the best ligging (lair) is for a hart, and seek as before is said; unless it be the season when the hart's head is tender, then he shall use some of the aforesaid words of seeking to the hounds: "Le doulez, mon amy, le doulez, le doules," and if his hounds find anything do as before is said, and if it be an hart, do as above is said, as he may know by his fues or by men that meet with him. And if it be ought else, the berner ought to blow drawing, and who meeteth with him (the hart) call to them, and the berner should say "Sto arere so how, so how." And if the lymerer meet withal, or see by the fues that it is an hart, he should sue thereto till he be dead. If it go to the greyhounds and if it go to the bows, and be smitten anon, as he findeth blood he should take up his hounds and lead them thence and reward them a little, and then if he escape out of the set, he should reward his hounds, and take them up and go again to the wood and look if he may meet with anything. And as often as he meeteth and findeth, or his hounds run on a fresh scent, do as before is said. And one thing is to be known, that the hart-hounds should never be uncoupled before any other, unless a hart be readily harboured, and that he may be sued to and moved with the lymer, or else that they be uncoupled to a herd of great male deer at the view, namely within a set in a forest or in a park, there where there is a great change of rascal. And that is the cause why the other hounds shall be first uncoupled to make the rascal void,1 for small deer will sooner leave their covert than will a great hart, unless it be a hind that hath her calf in the wood, and hath lately calved. And when the rascal is thus voided then the hart bounds are uncoupled and they find the great old wily deer that will not lightly void, and they enchase him well and lustily and make him void both to bows and to greyhounds, so that they fully do their duty. And all the while that the hunting lasteth should the carts go about from place to place for to bring the deer to the

¹ Made the smaller deer clear out of the forest.

to be guyrre1 and ber lay it on a rewe all be hedes oo way and every deres fete to oper bak. And be hertes shuld be laide on a rowe or ii or iii2 after pat pei be many or fewe, and pe rascaile in pe same wise bi hemself and pei shuld kepe bat no man come with inne be quyrre to be kyng come saue he maister of he game. And whan be couerte is wele souzt and voided bat was per inne pan shuld pe maister of pe game come to pe kyng to wit if he will eny more hunt. And if he kyng say ze han shal he maister of he game if he greihoundes ne bowes ne stable nedeh not to be remevid, blow ii longe moot for be houndes and forb with blowe drawing with iii longe moot pat men shuld stond stille, and pat be hunters may wit bt bei shuld come to a newe sechyng with her houndes. And whan be houndes be come per as bei shuld vncople, blowe iii longe moot and do and seke and blowe as is aforesaide. And if he bowes, greihoundes and stable shuld be remeuyd, pan shuld he blow a mot and strake wipout be most in be myddel for to draw men togedir, and perbi men wit pat pe kyng wil hunte moor or he go home. And whan men be commen togedir pan shuld be maister of be game of be settyng of be kyng and of the quene of bowes and greihoundys and of stable as I have said bifore and be hunters of her sekyng, and of alle oper pinges do in the same wise as I have said. And if he kyng wil hunt no more han shuld he maister of his game if he kyng wil not blow blow a moot and strake wit a mote in the myddel and be sergeaunt or who so blowed next hym ne non man ellis shuld blow be first moot be myddel and so euery man as oft as hym lust to strake if bei have had pat pei hunted fore, and ellis pe myddel moot shuld not be blowe saue of hym pat blowethe next be maister and berbi may a man wit as bei here men strake homward wher bei han welspedde or none. And pis maner of strakyng shuld serve in wise as I have rehersed for alle huntynges save whan be hert is slayn wib strength. And whan he mote is blow and strake pan shuld be maister of be game lede be kyng to be quirre and shewe it hym, and no man as is said abouen shuld come with inne it but every man with out it. And than shuld be kyng telle pe maister of pe game what dere he wold were 8 pen and to whom, and if pe kyng list abide he may. Napelees he is wouned whan pat he pus

curée. And there should the server1 of the hall be to arrange the curées, and to lay the game in a row, all the heads one way-and every deer's feet to the other's back. The harts should be laid in two or three rows by themselves 2 according to whether there be many or few, and the rascal in the same way by themselves, and they should take care that no man come within the curées till the King come, save the Master of the Game. And when the covert is well hunted and cleared, then should the Master of the Game come to the King to know if he would hunt any more. And if the King say yea, then shall the Master of the Game if the greyhounds or bows or stable need not to be removed, blow two long motes for the hounds, and forthwith blow drawing with three long motes that men should stand still, and the hunters may know that they should come to a new seeking with their hounds. And when the hounds be come there where they should uncouple blow three long motes and do and seek and blow, as is before said. And if the bows and greyhounds and stable should be removed, then should he blow a mote and stroke, without the mote in the middle, for to draw men together, and thereby may men know that the king will hunt more ere he go home. And when men come together, then should the Master of the Game see to the placing of the King and of the Queen and of the bows and of the greyhounds and of the stable, as I have said here before, and the hunters to their seeking, and of all other things do in the same manner as I have said. And if the king will hunt no more, then should the Master of the Game, if the King will not blow, blow a mote and stroke with a mote in the middle and the sergeant or whoso bloweth next him, and no man else, should blow the first mote but only the middle, and so every man as oft as he likes to stroke, if they have obtained that which they hunted for. And the middle mote should not be blown save by him that bloweth next the master. And thereby may men know as they hear men stroke homeward whether they have well sped or not. And this way of stroking should serve in the manner I have rehearsed for all hunting save when the hart is slain with strength. And when the mote is blown and stroked, then should the Master of the Game lead the King to the curée, and show it him, and no man as I have said above should come within it, but every man (keep) without it. And then the King shall tell the Master of the Game what deer he would were given 3 (away) and to whom, and (after this) if the King wishes to stay he may. Nevertheless

By themselves" is omitted in this MS.
"Given" here omitted.

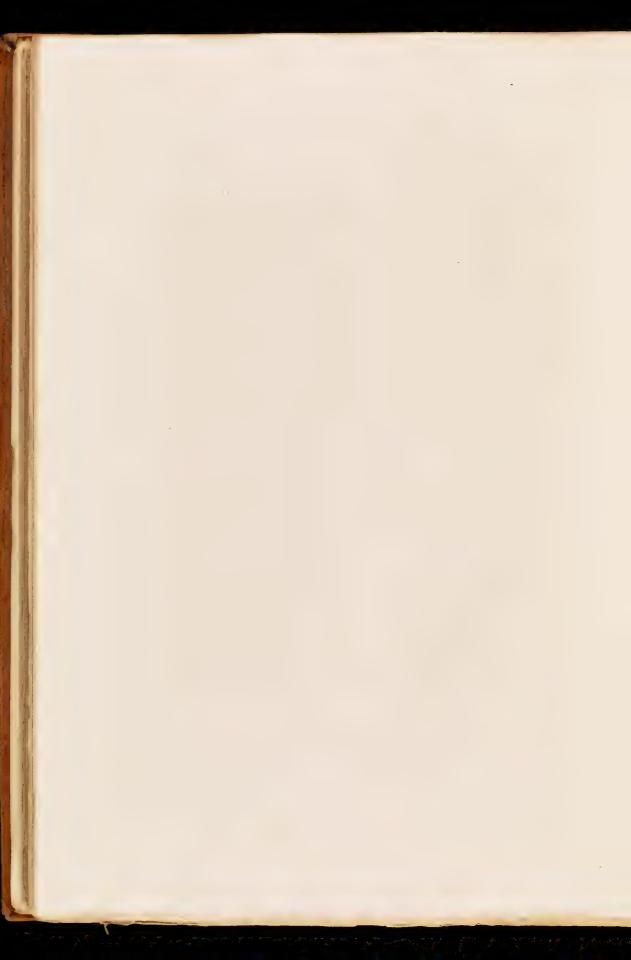
¹ The beginning of this sentence relating to the "server of the hall" is not in our MS, but in the Shirley MS.

SHOOTING DEER AT A DRIVE WITH LONG BOWS

AND CROSS BOWS



op deute wint on puer trair am lettes alarialette falair de main.



hab don to go home. And than shuld be maister of be game bigynne at oo rewe and so forb and tithe alle be deer right as bei liggen, rascaile and oper, and delyuere it to be procatours of be chirch pat owen to have it. And pan pe deer pat be hyng comaunded hym to delyuer and if eny of hem pat shuld have parte of that deer be not ber he shuld charge be maister forster for to sende it home and pan he shuld delyuer a sertayne of be remenaunte to be forsaid suers and to be sergeant of be larder, and be remenaunte shuld be zeue bi be maister of be game some to gentilmen of be contre bi enfarmacion of be forster or parker, as bei han be frendly to be balv, and pe remenaunt to officers and to hunters as hym good liketh. And it is to wit b' euery man bowe and feutrere pat hap out slayn shuld mark it pt he myghte chalaunge his fee, and have it at quirre but p' he be ware pat he mark no lordes marke ne feutreres ne hunters for lesyng of his fee. And also it is to wite pat be fees of alle be folies ben be maisters of be eirers, if so be pat he be or his depute at the huntyng, and blowe iii mote and ellis not. But who pt pe maister of pe game list to zeue hem, to sauf pat he kyng sleep wip his bowe or he quene or my lord pe pryns or pat pe bidde wib here owyn mouthe lat renne to. And al shalle be juged foly of rede deer biney hert and of falowe deer byneuthe pe buk. Napelees if pe eirere wil chalaunge a deer for foly b' were noon, if he be a strif with hym pat askep be fee ber of be maister of pe game shal deme it, and right so shal he do af alle pe striues for fees bitwene bowe and bowe, and feutrere and fewtrere, and of alle oper striues and discordes pat longen to huntyng. And whan alle deer be delyuered and pat pe hunters and feuterers of be kenel be assigned for to vndo be dere bat ben delyuered for be kynges larder, pan shuld pe gromys chacechiens of pe hert houndes gadir pe paunches and smale guttes togyder and dight hem as is deuysed in be chapiter of be hert huntyng with strength, and gete hem a skynn to lay perouyr and do as is in he same chapiter devised with he grettest hede and pe fairest affeted pat pei can fynde in alle be quyrre. Saue be blowyng of be price and the strakyng and be meue2 but be abay shuld abyde to be quyrrey be don and be flessh voided away and per shuld pe maister of pe game be, and be sergeaunt and alle be yemen and gromes of be office. And if be greihoundes shuld be enquyrreide it shuld be doo right as is devised he usually goes home when he hath done this. And then should the Master of the Game begin at one row and so forth, and tythe all the deer right as they lie, rascal and others, and deliver it to the proctors of the church that ought to have it. And then (separate) the deer that the king commandeth him to deliver, and if any of them that should have part of the deer be not there he should charge the master forester to send it home, and then he should deliver a certain (part) of the remnant to the afore said sewers and to the sergeant of the larder and the remnants should be given by the Master of the Game, some to the gentlemen of the country by the information of the forester or parker, as they have been friendly to the bailie, and the remnant to the officers and hunters as he liketh best. And it is to be known that every man bow and fewterer that hath slain anything should mark it that he might challenge his fee,1 and have it at the curée, but let him beware that he marks no lord's mark nor (other) fewterers nor hunters, or he will lose his fee. And also it is to be known that the fees of all follies belong to the master of the harriers, if so be that he or his deputy be at the hunting, and blow three motes and else not, in which case the Master of the Game can give it to whom he wishes save what the King slayeth with his bow or the Queen or my lord the prince, or that which they bid with their own mouth to have chased. And all shall be judged folly of red deer which is beneath the hart, and of fallow deer which is beneath the buck, nevertheless if the harrier would challenge the deer for folly, and it is not folly, if there be a strife with him who asketh the fee, the Master of the Game shall judge it, and right so shall he do of all these strifes for fees between bow and bow, and fewterer and fewterer, and of all other strifes and discords that belong to hunting. And when all the deer be delivered, and the hunters and the fewterers of the kennel be assigned to undo the deer that be delivered for the king's larder, then should the grooms chacechiens of the hart-hounds gather the paunches and small guts together and do with them as is advised in the chapter of the hart hunting with strength, and get them a skin to lie thereover, and do as in the same chapter described with the greatest and best head (antlers) that they can find in all the curée. Save the blowing of the prise and the stroking and the menee,2 the bay should wait till the curées be done, and the flesh taken away, and there should the Master of the Game be, and the sergeant and all the yeomen and grooms of the office. And if the greyhounds 3 shall be rewarded it should be done right as is

¹ See Appendix: Hunt Officials.

² See Appendix: Menee.

³ Shirley MS., "harthounds."

in the forsaid chapiter be blowinges aboue out taken. And eke who so euer sleep pe deer pe zemen of be office shul have be skyn bat lieb voon be deer whan be houndes ben enquirreide and also it is to witt pat pe owrers whan pei han ronne ben rewardid vpon paunches and guttes but it nedeb not much els to make a longe abay with an hertes hede as to hem for bei ben made to renne and enchace alle games liche lief and pat is be cause whi be maister of hem hab pe fees of alle deere saaf hert and buk, but if it be in certayn cace afore nempned. And whan be quirre is don and be abay made ban is tyme every man draw homwarde to his soper, and make hym as mery as he may or can. And whan be zemen beerners and gromes han ladde home be houndes and sette hem wel vp and ordeynne water and strawe after pat hem nedep, pan shuld bei go to her soper and drink wel and make hem mery. And as of fees it is to wete pat what man be sette or smytt a deere at his tree with a deepes stroke, and he be rekeueryd bi the sonne goyng doun, he shal have be skynn, and if he be not sette or goo from his tree or do oper wise pan it is sayde he shalle non haue. And as of feutrers if pei be sette pe first teisoure and pe reseeyuour1 pat draweth hym down shal parte be skyn. Napelees in oper lordis huntyng who pincheth first and good perwid to be deepe he shalle haue be skyn. And be deeres nekkis ben pe hunters, and pat oon shulder and pe chyne is his pat undop be deere and pat oper chuldere is be forsters or be parkers fee bat kepeb be baly pat is hunted, and alle pe skynnes of hertis slayn wip strength of be hert houndes bone be maister of be herte houndes fee bt is to say his pat hap be wages of xiid a day for be office. And it is to wit pat whan pe kynge huntep in park or in forest for be hert withe bowes and greyhoundes and it happen pat eny hert be slayn with strength withe hert howndes, alle be hert hunters after pat pe kyng or the maister of his game have blowe a moote and straked for alle day pei shuld strake pe assise pat longep to pe hert slayn wip strength as is devised in pe forsaid chapiter but not wip viii longe moote but wip iiii short and iiii longe as is in be forsaid chapiter pleynly deuisede. And alle oper hunters shal strake be comon strakyng as is aboue deuysed and saide.

devised in the aforesaid chapter, except that the blowings above described shall be left out. And also whosoever slew the deer the yeomen of the office should have the skin that lyeth upon the deer when the hounds are rewarded. And also it is to know that the harriers when they have run shall be rewarded with the paunches and guts, but there is no need to make a long bay with the hart's head to them, for they are made to run and chase all game that one wishes, and that is the cause why the master of them has the fees of all deer save the hart and the buck, unless it be in the certain case before mentioned. And when the curée is done, and the bay made, then is the time for every man to draw homeward to his supper and to make himself as merry as he can. And when the yeomen berners and grooms have led home the hounds and set them well up and supplied them with water and straw according to what they need, then should they go to their supper and drink well and make merry. And of the fees it is to be known that the man whoever he be, who has smitten a deer while posted at his tree with a deathstroke so that the deer be got before the sun goes down, he shall have the skin. And if he be not posted or has gone from his tree, or has done other wise than is said, he shall have none. And as of the fewterers, if they be posted, the first teaser and receiver 1 that draweth the deer down shall divide the skin.2 Nevertheless in other lord's hunting whoso pincheth first and goeth therewith to the death he shall have the skin. And all the deer's necks are the hunters, and one shoulder and the chine is his that undoeth the deer, and the other shoulder is the forester's or the parker's fee that keepeth the bailie that is hunted. And all the skins of harts slain with strength of the hart-hounds, belong to the master of the hart hounds as his fee. that is to say he that hath the wages of twelve pence a day for the office. It is to be known that when the king hunteth in the park or in the forest with bows and greyhounds, and it happens that any hart be slain with strength of hart-hounds, all the hart hunters after the King or the Master of his Game have blown a mote and stroked, all day they should stroke the assise that belongeth to the hart slain with strength, but not with eight long motes, but with four short and four long motes, as is in the aforesaid chapter plainly devised. And all the other hunters should stroke the common stroking as is above described and said.

Shirley MS. has "resteynour." Means a Greyhound. See Appendix: Relays and Venery.
 This means that the men in whose charge the teasers and receivers were placed were given the skin or fee.

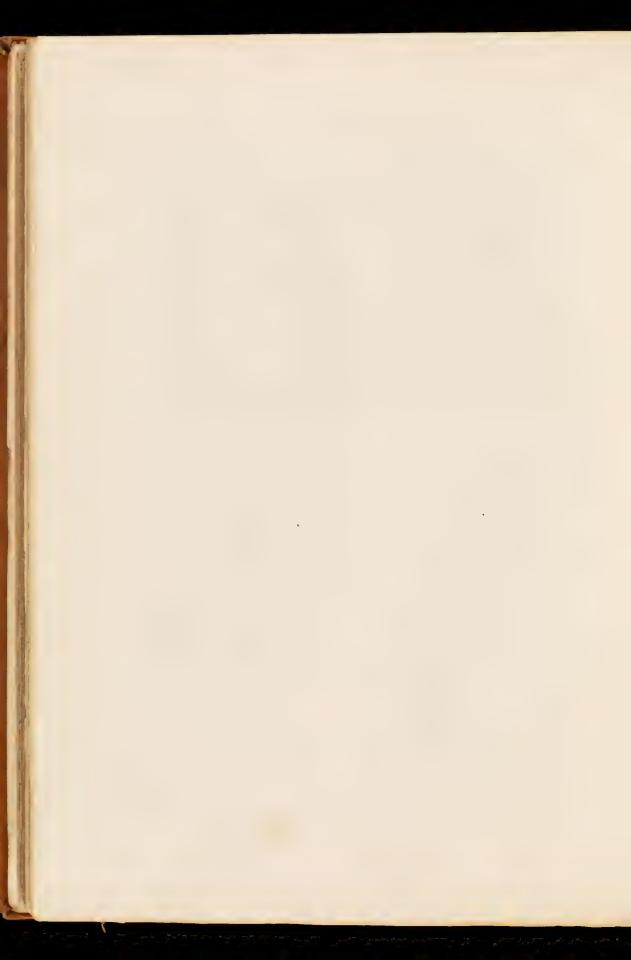
The following is the concluding passage of the Shirley Manuscript (Add. MS. 16,165):

"Nowe prey I unto every creature pat hape herde or redde pis lytell tretys what ever he bee of estate or condicyoun pat per as to lytel is of good langage p' of peyre benignytee and grace pey wol more adde, and per as to is to muche superfulytee pt pey wol also abregge hit as hem seme be best by hure goode and wyse discrecion nought presumyng vpon me pat I hade oper ful knowelegge or konnynge for to put in wryting pis ryale desportful and noble game of huntyng, so effectuelly but alwey to be submitted under pe correccoun of alle gentyle hunters, and in my symple manere as I best koude and might bee lerned of olde and many dyuers gentyl hunters, did my bysynesse in his rude maner to put he crafft be termes ond bexercyse of bis sayde game more in remembraunce oponly to be knowlegge of alle lordes, ladyes, gentylmen and wymmen, affter be custumes and maners, vsed in be hye noble court of his Realme of Engeland,"

Now I pray unto every creature that hath heard or read this little treatise of whatever estate or condition he be that there where there is too little of good language that of their benignity and grace they will add more, and there where there is too much superfluity that they will also abridge it as may seem best by their good and wise discretion. Not presuming that I had over much knowledge and ability to put into writing this royal disportful and noble game of hunting so effectually that it might not be submitted to the correction of all gentle hunters. And in my simple manner as best I could and as might be learned of old and many diverse gentle hunters, I did my business in this rude manner to put the craft and the terms and the exercise of this said game more in remembrance and openly to the knowledge of all lords, ladies, gentlemen and women, according to the customs and manners used in the high noble court of this Realm of England.

FINIS

FINIS



APPENDIX

ACQUILLEZ, Fr., to take, to hold at bay, to gather. "Et s'il voit que les chiens heussent acueili le change" (G. de F., p. 156)—" if he sees that the hounds have taken the change." It also denotes: "owning to the scent."

"Les chiens qui tous l'accueilleront; Et lors à cheval monteray Pour veoir comme l'acueilleront"

(Senechal, d. N., p. 8).

"Les chiens accueillirent le change" (Roy

Modus, f. xxixv.).

"Les chevereaus ne sunt mie enchacez ne aquyllees," which Dryden translates, "the roe-buck is not chased nor hunted up," from enquiller or aquiller, O. Fr. a form of accuellir, to push, put in motion, excite. "The word in English which is nearest to it is 'to imprime,' which was afterwards used for the unharbouring of the hart" (Twici, p. 26).

In the old English version of Twici (Vesp. B. XII.) aquylees is construed "gadered," which is certainly one sense, but not the one here required

(Twici, p. 53).

The "Master of Game" translates ils accueillent in G. de F. p. 112 by "they run to them" (p. 61. See also Godefroy).

AFFETED, Mid. Eng., affaiten; O. Fr., affaitier, to trim to fashion. A well-affaited or affeted head, a well-fashioned or good-shaped head. In speaking of stags' antlers, means regularly tined and well grown

Affeted also meant trained or tamed, reclaimed, made gentle, thoroughly manned. Affaiter is still in use in M. Fr., as a term of falconry.

'Affaicter un oiseau, to man a hawk throughly' (Cot.).

We find this word employed in this sense in the Vision of Piers Plowman (1362): "And go affayte the Fawcons, wilde fowles to kill."

In O. Fr. sporting literature one constantly reads of "Chiens biens affaities" (well-broken dogs); "oiseaux bien affaities" (welltrained hawks). In Roy Modus a chapter is headed: "Comment on affaitte ung Faulcon et met hors de sauvagine," and another, "Cy devise comme on doit loirrer ung Faulcon nouvel affaittié," ff. lxxix., lxxxi.

"Un Faucon faitie et plaisant" (Borman,

p. 52, n. 14).
"Il voudra déduit avoir, des chiens que tu as afaitiez" (La Chace dou Cert, Jub. 157). dog remembered me who fed and trained him better than you did who loved me so much,' says Tristan to Isolde when he returned to her disguised as a beggar and was not recog-

Melz li suvient Ke jo le nurri, ki le afaitai Ke vus ne fai ki tant amai. T.M., vol. ii. 933.

ALAUNTES, Allaunts, Canis Alanus; Fr. alans. Also spelt alande, alaunt, allaundes, Aloundys (MS. Brit. Mus., Egerton, 1995). See also Twici, p. 56.

A strong ferocious dog supposed to have been brought to Western Europe by a Caucasian tribe called Alains or Alani. This tribe invaded Gaul in the fourth century, settling there awhile, and then continued their wanderings and over-ran Spain. It is from this country that the best alans were obtained during the Middle Ages, and dogs that are used for bull- or bear-baiting there are still called Alanos. Gaston de Foix, living on the borders of this country, was in the best position to obtain such dogs, and to know all about them. His description, which we have here, tallies exactly with that written in a Spanish book on hunting of the fourteenth century. This book, Libro de la Monteria (see Bibliography) was written by Alphonso xI. Both Gaston and this Spanish king say that the body of the Alaunt was like that of a heavy greyhound, their eyes were small, they were square in the jaw, and that their ears were trimmed and pointed to make them look alert. The tail was rather large than small. They were of three colours, white, grey, and blackish, but that white with black markings near the head and above the tail were the best liked (Lib. de la Monteria, chap. xli. pp. 115, 116, 117).

Alauntes were used as war dogs, and it was said that when once they seized their prey they would not loose their hold. An Italian MS. of the fourteenth century says that Alans that are to be set on cavalry should be trained by their masters to be ferocious and "biting" (Ducange; Wynn, "Brit. Mastiff," p. 48; De Noir. ii. 398).

Cotgrave (Sherwood's App.) says that the

mastiff resembles an Allan, and also Wynn in his book on the "British Mastiff" (p. 45) says that he is inclined to think that the Alan is the ancient name for mastiff, and thinks it possible that the Phoenicians brought this breed to the British Isles. He cannot have known the description given us of the Alan by the "Master of Game," nor can he have been acquainted with the work of Gaston Phæbus, for he says that the Alan is not mentioned among any of the earlier dogs of France and Germany. It is true that ALAUNTES-continued

the French classics Chasse dou Cert and Roy Modus do not mention this dog, though there is ample evidence that they existed in France from very early days. Probably they were relics left there by the Alani in their wanderings through Gaul. About the same period as our MS. we find Alans mentioned by Chaucer, who in the "Knight's Tale" describes Lycurgus seated on his throne around which stand white Alaunts as big as bulls wearing muzzles and golden collars:

"About his char ther wenten white Alantz, Twenty and mo, as gret as any steere; To hunten atte leon or the deere; And folwed him with mosel fast ybounde Coleres with gold and torettes filed rounde." Corpus MS. 2148.

It is not certain that Chaucer had seen such dogs in England, although that they existed long before his time in the British Isles may be considered proved. There were various places called Alaun, this being the early name of the Avon in Hampshire, and the Alne in Northumberland, the town of Allaway in Scotland, and other places bore that name (Jesse, vol. ii. p. 83). Coming originally from the Caucasus with the Alani, Jesse thinks that the Northmen brought these dogs to our shores. Chaucer may have seen some of the descendants of these early comers to our isle, whether of Phœnician or Norwegian origin, or he may have seen some more recently imported from Spain or France, or he may possibly have gone for his models to the court of King John of France (1350-1364), who possessed some of these huge Alans. the accounts of this King, Pierre des Livres receives 19 ecus for silver to use for the ornamentation of the collars of two great Alans; the silver was to be gilt, and the collar further richly decorated with the coat of arms of the King (De Noirmont, vol. ii. p. 298). Louis XI. also had the collars of his Alans decorated with nails of fine gold and soldered with silver.

De Noirmont further tells us that the ancient Gallo-Latin name of veltrahus, or veltris, which in the first instance denoted a large greyhound used for the chase of the bear and wild boar. passed later to a different kind of dog used for the same purpose. These veltres, viautres, or vautres were also known under the name of Alan, and resembled the Great Dane or the German Boar-

hound (vol. ii. p. 295-7).

The description given by a Spanish author of the seventeenth century (1644), Martinez de Espinar, although more than two hundred years subsequent to our MS., is worth quoting, as it is in Spain that the breed of Alans is supposed to have survived, although the present-day Alano may not be very near his early progenitors in type.

Espinar says, "his limbs are strong, his muzzle blunt, with a forehead straight and large, his eyes are round and sanguinary, his mien is terrible, he has a short thick neck, and his strength is such that he can conquer an animal as valiant and as ferocious as the bull" (Lavallée, p. 29. See also note on Mastiff and Pl. XLVIII.).

ANTLER, O. Fr. auntilor, antoiller, or andoiller, derived from a Teutonic root; Anglo-Saxon andwlit; Frank. antlutt or antluzze; andawleiz; O. Ger. antliz; face. Gaston Phœbus and Roy Modus and other old French authors invariably use teste, or head, when referring to a hart's antlers, but English writers did not observe time-hallowed terms of venery so rigorously, and our author frequently uses the jarring and, from every point of view, in-correct term "horns" when speaking of the hart's attire or head.1 Later on, a more sportsmanlike regard for terms of venery is observable, and Turbervile in one of his few original passages impresses upon his fellow sportsmen: "Note that when you speake of a harts hornes, you must terme them the Head and not the Hornes of a hart. And likewise of a bucke; but a Rowes hornes and a Gotes hornes are tollerable termes in Venery" (p. 239).

Up to the end of the seventeenth century it was customary when speaking of a stag's head to refer only to the tines "on top," or head to refer only to the tines "on top," or the "croches" or "troches," leaving unconsidered the brow, bez and trez tines, which were called the stag's "rights," and which every warrantable hart was supposed as a matter of course to possess. When referring to the number of tines a head bore, it was invariably the rule to use only even numbers,2 and to double the number of tines borne by the antler which thad most. Thus, a stag with three on each top was a head of "twelve of the less" (or "lasse"); "twelve of the greater" when he had three and four on top, or, counting the rights, six and seven tines, or, as a modern Scotch stalker would call it, a thirteen-pointer. The extreme number of tines a hart was supposed

to bear was thirty-two.

There was a curious belief that heads of even fourteen points, i.e., four on each top, were so extremely rare as to form lusus natura, and for this reason fourteen of the lesser or fourteen of the greater were omitted from all tables; the latter (four on one and five on the other top, or fifteen tines in all) being called "sixteen of the lesser," followed when there were sixteen tines by "sixteen of the greater" and "eighteen

The only exception to this rule I have ever come across occurs in the Lansdowne MS. 285. See Table.

The substance of deers' antlers is true bone, the proportion of their constituents differing but very slightly from ordinary bones. The latter when in a healthy condition consist of about one-third of animal matter or gelatine, and two-thirds of earthy matter, about six-sevenths of which is phosphate of lime and one-seventh carbonate of lime, with an appreciable trace of magnesia. The antlers of deer consist of about thirty-nine parts of animal matter and sixty-one parts of earthy matter of the same kind and proportion as is found in company boxes. found in common bone

ANTLER-continued

of the lesser" for a seventeen-pointer. A glance at the table I have appended will explain these somewhat intricate observances:

Designation of Stags and their Antlers

	Twici, MS. Phillipps.	Twici, Vesp. B, XII.	LANSDOWNE 1 MS. 285.	TURBER- VILE.
First year Second year Third "Fourth "Fifth "Sixth "Burr	Espayard Sour Graunt sour Cerf de la pre- mere teste	Calfe Broket Spayer Stagg Greet-stagg Hert of the fyrst hed	first hed	Calfe Brocket Spayde Staggard Stagge Hart Burre
Beam Brow antler Bez Trez Sur-royal, "on top," or "crown"	Real Souzreal Troches	Auntelere Ryall Surryall Troche	Perche Aunculer Reall Surreiall Furche	Antlier Surantlier All the res which grov afterwards until you come to the crowne palme, o croche, an called roy als and sur royals
Head with two on both tops With 2 and 3	the less) Dis des grein-	X of the lasse	X demandres	
on top With 3 and 3	dres (ten of the greater) XII des mein- dres (twelve	more XII. of the lasse		
,, 3 ,, 4	of the less) XII des grein- dres (twelve of the greater)	XII. of the more	X degrayn- ders	
,, 4 ,, 4	There cannot be a head of XIV among a hundred you will not find two	Ye shall not fynde II ac- cording to XIIII		
,, 4 ,, 5	XVI des mein- dres (sixteen of the less)	XVI of de- faunte	XII degrayn- ders	
,, 5 ,, 5		XVI atte fulle	XIII de- greynders, for it maye not be of XIIII for among a gyde of hartes yow shall fynde two accord- ant to iliior	
,, 5 ,, 6	XVIII des meindres (eighteen of the less)	XVIII of de- faunte	XVI	
,, 6 ,, 6	XVIII des graindres (eighteen of the greater) XX des mein-	XXIII atte fulle 8	th to XXXII. And then be d Resigne of hed, and shall e Arereyre, and yf any man n a hart of more Branches in this land.	
"б"7	dres (twenty of the less)	yl he is he zause ih no	f hed, a nd yf a more I	
,, 7 ,, 7	dres (twenty of the greater)	wexyng tyl h rere, than is h ygne, for caus tyme wexith n	XXXI, iigne ol reyre, a art of s land.	
,, 7 ,, 8	meindres (XXII of the less)	oth we: III yere resygn	forth to and Res goe Area seen a hi not in thi	
,, 8 ,, 8	XXII des greindres (XXII of the greater)	nd when he g come to XXX callyd an hert his hed after t furthere.	d so goethe fort s cliped cerfy an hen begin to go aye he hath seen	
,, 13 ,, 13	greater) XXXII des greindres (XXXII of	And wl come cally his b	And so gis clipe then by saye he thinck I	

Turbervile's notes on antlers are interesting, and though by no means original (see Bibliography: Turbervile), they are worth quoting. I have followed for this purpose the 1611 edit. p. 53.

"Harts beare their heads in divers sorts and maners, some well growne, some other ill growne and worse spred, some other againe counterfet, and all this according to the age, country, feed and rest that they have, and you must note, that they beare not their first head which wee call broches (in a fallow Deare pricks) untill they enter the second yere of their age. In the third yeare of their age, they ought to beare foure, six or eight small braunches, at their fourth yeare they beare eight or ten, at five, ten or twelve, at six, twelve, fourteene, or sixteene, and at their seaventh yeare, they beare their heads beamed, branched, and somed with as much as ever they will beare, and do never multiply therin, but only in greatnes, and according to the feed and rest that they shall have. After they have once accomplished their seventh yeare, they will beare markes on their heads, sometimes more and sometimes lesse, although men shall alwaies know the old harts by these tokens which follow.

"I. First, when the compasse of the bur is large and great, well pearled, and neare unto the moisture of the head.

"2. Secondly, when the beame is great, burnished, and well pearled, being streight and not made crooked by the Antliers.

"3. Thirdly, when the gutters therin are

great and deepe.

"4. Also if the first antlier (which Phœbus calleth and termeth Antioller) is great, long, and neare to the Bur, the Surantlier neare unto the Antlier the which ought a little to enlarge itself somewhat more from the beame than the first, and yet it should not be to long, and they ought to be both well pearled, all these things betoken an old Hart.

5. Also the rest of the branches or hornes which are higher, being well ordered and set, and well growne, according to the bignesse and proportion of the head, and the croches, palme, or crowne being great and large according to the bignesse of the beame, are tokens of an old hart, and if the croches which are somed aloft, do double together in the crowne or palme, it is a signe of a great old Hart.

"6. Also when harts have their heads large and open, it signifieth that they are old, rather than when they are crooked and close bowed. And because many men cannot understand the names and diversities of heads according to the termes of hunting.'

At the very ¹ This Lansdowne MS, is the work of a careless transcriber, who knew nothing about venery. At the very rinning "hart" is written instead of "hare," which makes nonsense of the whole passage. (See Bibliography: beginning The Craft of Venery.)

The Craft of Venery.)

2 The first time that the term "brow antler" is, to my knowledge, used occurs in the British Museum MS.

Harl. 838, where in a hand of the latter half of the fifteenth century there are drawn some pen-and-ink sketches of red deer and fallow deer heads. The terms used are: "tynys" for times; "beme" for beam; "ye mowse" for burrs; "surrial" for surroyal; "ryall" for royal; "brow auntler" for brow-antler.

3 This, of course, is a mistake on the part of the transcriber and should read "XVIII atte fulle;" an "X"

ANTLER-continued

"The thing that beareth the Antliers, Royals, and Toppes ought to be called the beame, and the little clyffes or streakes therein are called gutters."

Troche, O. Fr. for bunch or group of things, hence used for top tines. Broche, O. Fr. for dagger or spike, brochet, a spur, hence braches for young stag's spikes.

"You must understand that if you geld an hart before he have an head, he will never beare And on that other side, if you geld him when he hath his head or antlier, he will never cast or mewe it. In like manner if you geld him when he hath a velvet head, for it will remaine so always and neither fray or burnish. This giveth us to understand that there is great vertue in the stones, for through their occasion oftentimes many men which beare heads of a goodly beame, do yet never mewe nor cast them. When the harts have mewed or cast their heads, they begin then to withdraw themselves and to betake them to the thicket, hyding themselves in some faire place where there is some good feed and water, uppon the border of some field, to the end they may goe to some peece of wheat, pease or such like lustie feed. And you shall note, that young harts do never betake themselves unto the thickets, untill they have borne their third head, which is in their fourth yeare, and then they may be judged Harts of tenne, but very yongly. . . After the harts have mewed, they beginne in the moneths of March and Aprill to trust out their buttones, and as the Sun doth ryse in his circle or course, and that their feed doth increase and waxe hard, their heads in like manner and their venison do grow and augment, and by the middest of June, their heads will be somed of as much as they will beare all that yeare, at least if they be in good corne country or where good feed is, and have no hindrance. . . When the harts that are in covert do perceive that their heads do begin to dry (which is about the xxij. of July) then they discover themselves, going unto the trees to fray their heads and to rub off the velvet.

"And when they have frayed their heads they then do burnish their heads, some against cole heaps, som other against mettal places, some in clay and other commodious and places to do it in. Some beare red heads, some blacke, some white, all which colourings do proceed of nature and of no other thing: for it should be very hard for the dust or pouder of coles, or any such like thing to give them colour. The red heads are commonly greater and fairer than the rest, for they are commonly fuller of marrow I and lighter: the blacke heads are heavier, and have not so much marrow in

worst nourished. All this I have known by experience of Crosbow makers and makers of Harquebushes, which put it often in their worke, who have told me that the least black heads which come from the Scots or wilde Irish (whereof men bring great number to Rochell to sell) are much heavier than those which we have here in France, for they have not so much marrow in them, although there is a forest in Poictou called the Forest of Merevant, in which the harts beare small blacke heads which have but little marrow in them, and are almost like to them of Ireland. There is another Forest about 4 leagues from thence called Chissay, in the which the harts beare heads cleane contrary, for they are great, red, and full of marrow, and are very light when they are dry. All these things I have thought good heere to alleadge, to let you know that harts beare their heads according to the pasture and feede of the country where they are bred, for the Forrest of Merevant is altogether in Mountaines, vales, and caves, whereas their feed is dry, leane and of small substance. On that other side, the Forrest of Chissay is a plaine country, environed with all good pasture and corne grounds, as wheat, peason, and such, whereupon they take good nourtiure: which is the cause that their heads become so faire and well spredde." (See Pl. L. and LI.)

ARMS OF THE CHASE. Concerning this subject, both the "Master of Game" and Gaston Phabus are somewhat disappointing, indeed, in many of the illustrations in the latter there is such a marked absence of weapons as to surprise one. Thus, in the picture of the bear-hunt showing two mounted nobles following on the heels of a fugitive bear, neither carries any weapon whatsoever, the leading rider holding nothing but a short staff or destortoire in his right hand.

The arms represented in Gaston Phabus are: the long-bow, shooting the ordinary arrow with a barbed point, as well as the blunt-pointed arrow used for the shooting of small game and birds; the cross-bow, propelling short bolts with barbed points and blunt ones; the javelin, the use of which is shown in the picture of wild-cat hunting; the three-pronged otter-spear, illustrated in the picture of otter-hunting; and on many occasions the ordinary spear and hunting-sword, the latter being invariably very broad at the base and tapering to the point. The ordinary couteau de chasse, or hunting-knife, is depicted on two or three occasions. It was invariably carried by valets or other underlings, its use being probably confined to the undoing of hart and boar. Wildboar hunting, to judge by the numerous pictures relating to it in Gaston Phæbus, was the sport which brought out the greatest variety of weapons, for we

them: the white are the very worst and the

see the sanglier shot with cross-bows, attacked with
having been written in lieu of a "V." This is the mistake to which Prof. P. Sahlender alludes as proving
that Sir Henry Dryden had not seen the Phillipps MS., a perfectly unjustified assumption, for it was Sir H.
Dryden who with his own hands set the type of the first reprint ever made of this important manuscript on
the small handpress at Middle Hill in January 1840. A little inquiry on the part of this critic would have shown

him how undeserved his remark was.

1 Not "marrow" in the modern sense, but the ossified intercellular tissue of antiers.

SHOOTING HARES WITH BLUNT ARROWS AND BOLTS

These were used so as not to mangle the body





Crapies dente comment on puer tiene aurlieurs,



boar-spears, run through with hunting-swords by mounted men, and speared with javelins thrown by men on horseback and on foot.

To refer first to the bow and cross-bow, there are six plates (VII., XXXIX., XXXXIV., XXXXV. that explain to us how cross-bows were used, two of these (XXXX., XXXXIII.) illustrating also the use of the long-bow. In the last-cited plate we see both arms used for shooting hare, at which, by the way, greyhounds are apparently pointing. The bolt used by the cross-bowman and the arrow which the man in the foreground is in the act of firing at pussy from his formidable long-bow were provided with pear-shaped knobs instead of the sharp, barbed points used for stag and boar. This was to prevent mutilation and to leave such small quarry fitter for the table. These blunt arrows were used also for bird-shooting, remaining in use for this purpose until the seventeenth century. Plate XXXIX. is probably the most interesting of all, for it shows us in a lifelike manner how the cross-bow was bent by

means of the iron hook suspended from the girdle. At this point it may perhaps prove of interest to say something about the mediæval cross-bow in general, premising what one is apt to forget that the veneurs of old did not use missive weapons to anything like the same extent as did their successors, say, from the end of the sixteenth century on, when fire-arms had come into general use, and the slaughter of vast numbers of stags and other game became not only the fashion, but was made the object of personal rivalry among the governing classes. Before the adoption of gunpowder for the chase, the sport of hunting consisted in the taking of a single animal by pursuing it either on foot or on horseback with slow but carefully trained hounds, the final killing of the beast, when brought to bay, being generally done with the spear or hunting-knife at often dangerously close quarters, as for instance in the case of a cornered bear or boar. The longer the chase lasted, the rougher the ground, the denser the forest, the wider the rivers, the greater was the test of the skill and endurance of man, horse, and hound. For this reason, if for no other, the older literature on the subject of the chase contains comparatively little concerning the long-bow and cross-bow, and in the pictorial material the chief emphasis is laid on the hunting of game and the working of the various kinds of hounds employed by the sportsmen of old.

From evidence which we shall examine presently, we can conclude that in France the long-bow remained in general use for the chase up to the first half of the fitteenth century, when the cross-bow came into favour. The cross-bow was already known to the Romans, for as Viscount Dillon points out, there exists a picture of one on a Roman "bas-relief" at Clermont Ferrand. Into general use in England this Oriental weapon does not seem to have come until the twelfth century, for although Odo the "arbalister" is mentioned in Domesday book, the only missive arms shown in the Bayeux tapestry are the long and the short bow. Saracens or returning crusaders probably made the cross-bow

popular in England; thus we know that Peter the Saracen was King John's cross-bow maker at 9d. a day, A.D. 1205. Richard Cœur de Lion's share in the introduction of the cross-bow is a well-known historical fact, for his death by Bertrand de Gourdon's bolt at the siege of Chaluz Chabrol was for centuries considered as a visitation of divine providence. It was, according to popular belief, a demonstration of God's wrath at Richard's sacrilegious contravention of the interdict passed by the second Lateran Council, A.D. 1739, prohibiting the use of the diabolic cross-bow in warfare among Christians. "Each shot," said they, "deprives a mother of her son, while noble knights are made equal by it to the lowliest vilain."

The question whether William the Conqueror used the long-bow or the cross-bow for the chase is still in dispute among antiquaries, for Wace's reference to his having an "arc" in his hand while hunting in his park at Rouen, when he received the news of Edward the Confessor's death, is not as positive as it might be. For "arc" was the term used to describe the long-bow, while the fact that he is said to have handed to his varlet the arc "ready strung and charged" would show that it was a cross-bow. A similar uncertainty appears to exist regarding the precise nature of the weapon by which William Rufus was killed in the New Forest, where, by the way, his brother Richard and a nephew shared the same though less known fate.

At that period cross-bows were still exceedingly cumbrous affairs, and, according to one Continental account, men had to lie down on their backs to bend them by pressing with both feet against the bow and draw the cord with both hands up to the notch. But improvements seem to have been adopted fairly early in the following century. An iron stirrup was attached to the front of the stick, and various types of winches and levers were invented to bend their bows, which again were made heavier and stiffer so as to shoot further. these contrivances the "cranequin" or "cric" or "quindaz" seems to have been the most powerful, but also the latest to be invented. The portable windlass with two long-armed handles we see in numerous fifteenth-century illuminations that show us plainly how this powerful contrivance was handled. The "cranequin" or "crennequin" was less cumbersome; it was also known as the "moulinet," which, with the aid of a strong iron pin that traversed the stock about six inches behind the nut or notch, enabled the archer to bend the bow by a sort of rack and pinion winder. Then there were the arbaletes à pied de biche, as the French called them, that were bent by the goat's-foot, a short lever with two articulated hooks at the end to catch hold of the cord when pulling it into position by means of the handle. And finally there was the yet simpler contrivance consisting of a plain or bifurcated hook, which we see in our plates. It was carried fastened to the belt of the archer. When bending the bow he hooked the two iron catches on to the cord, and placing one foot in the stirrup, pressed the cross-bow downwards, while he raised his body

until the hooks holding the cord brought it into position in the notch of the nut. The vires or viroux or bolts depicted in our plates are of a more arrow-like description than the quarrels for warfare. The latter were usually only about ten or twelve inches long, the head being a plainly-forged point, and not barbed as these are. If the "feathers," which were often of thin wood or leather, were placed spirally on the stem, so as to give the bolts a twist in their flight, these were called viratons.

That the propelling force of the steel fifteenth-century cross-bow must have been much greater than that of the long-bow is shown by the interesting experiment made by Sir Ralph Payne-Gallwey with a strong mediæval cross-bow he had obtained from To bend this arm, weights of 1200 lb. Nürnberg. had to be employed in order to pull the cord into position, while 60 lb., as all modern archers know, represents the pull of an ordinary long-bow.1 wonder that with such a cross-bow Emperor Maximilian could kill at 200 yards a chamois or even a stag, and that men could be shot at more than twice that distance. Of the latter a somewhat curious instance comes under my personal cognisance, if any belief can be attached to a legend of which the ancient Schloss in which the present lines are written was once the scene. It occurred in the middle of the fifteenth century, when two brothers, the knights Hans and Ulrich of Frundsberg, owned two neighbouring castles in Tyrol, both occupying slight elevations of the ground, the old Roman high road to Italy passing between the two, the distance from tower to tower being between 450 and 500 yards. One day, as a result of a fraternal feud, Knight Ulrich took a pot shot with his cross-bow from his Schloss Lichtwehr at brother Hans, standing at the window of a tower of Schloss Matzen, his aim being as good as his cross-bow was strong, for, notwithstanding the great distance, a fatal bull's-eye was scored.

The longest though not the most effective shooting in mediæval times was done with the oriental short-bow, shooting a very light arrow made of reeds or bamboo. According to Sir Ralph Payne-Gallwey, monuments were placed to mark particularly long shots at the Ok Mydan (place of the arrow) near Constantinople, and there Sultan Selim shot an arrow which drove into the ground

at a distance of 838 yards!

One great advantage of the oriental short-bow was the ease with which it could be used from horseback, a facility that was, of course, denied to the long-bow, which had to be as long as the archer was tall. "Gaston Phœbus," in the chapter on the long-bow, gives its proper length as 20 to 22 fists, irrespective, apparently, of the man's height. At the conclusion of the chapter, Gaston declares that "of the arc I do not know too much. He who wants to know all about it must go into England, for that is their right craft (droit mesurer)," a confession which we must interpret to mean that he cared more for the taking of big game by force of hounds and finally slaying it spear or sword, be it bear, wild boar, or stag, when the hounds had brought it to bay, than for shooting game with the long-bow or cross-bow. To these sentiments, as I have already pointed out, most

old French sportsmen subscribed.

The bows of cross-bows in the earlier days were frequently made of a composition, and though called horn bows, they consisted of layers of yew with a core of whale-bone bound together by sinews and coated with a glue-like varnish of wonderful strength. Not long ago Baron de Cosson sacrificed an ancient Spanish cross-bow to investigations concerning the materials composing the bow, the result being published by him.2 The way the strips of whalebone that formed the core were mortised together, and the fine workmanship of the whole, showed that the artificer possessed a surprising degree of skill and practice. Sinews and tendons of animals seemed to play an important part in the composition of bow and cord. This we know also from the Pipe Rolls and Wardrobe Accounts; thus, in 1302, William Conrad, bowyer to the Tower of London, received four pounds of "sinues of seadogs," and in 1358, Robert l'Artilleur at Rouen requisitioned certain nuts, stirrups, keys (triggers), hempen string, wax, tallow, charcoal, glue, ox-sinews shredded out like lint, varnish, and 12 rams' horns, for the construction of cross-bows. Great prices consequently paid for good cross-bows; thus, when our Henry Iv., then Earl of Derby, undertook the first of his expeditions to Prussia in 1390, we know that as much as three ducats was paid for "one arblast for our prince." Another curious entry relating to both cross-bows and long-bows is quoted in relation to the preparations made by Henry v. for his invasion of France in 1415. Among the "vitaille et autre stuff besoignable," or, in other words, the military stores, forwarded by him from Southampton, there were 1000 arcs (long-bows), 2000 trusses of arrows, 100 gross of bowstrings for the bows, and 100 arbalastes. As there is no trace of cross-bows having been used by the English at Agincourt, it is probable that some if not all of these 100 cross-bows were used for the siege of Harfleur, and possibly some of them may have been "arbaletes ribaudequins," or siege cross-bows-huge machines twelve or fifteen feet in length, propelling darts five and six feet long. Another curious entry in the duchy of Lancaster records of the year 1403, takes us back to the days when cannon were in their infancy. The entry relates to the material sent by the king from London by cart to Bristol for the defence of Kidwelly. After the usual array of breastplates,

² Archæologia, liii. 445-464.

¹ This passage was written before the appearance of Sir R. Payne-Gallwey's interesting volume on the Cross-Bow. In it his researches concerning all mechanical details have been done so exceedingly well that one regrets not to be able to say the same of some of his historical researches. He omits some important details and his ascriptions are occasionally erroneous.

basnets, vanbraces, gauntlets, lances, and poleaxes for six men-at-arms, we hear of six arblasts, a windlass with a belt, two small cannon costing each 12 shillings, 40 lb. of gunpowder in a cask, 40 bows, 80 sheaf of arrows (a sheaf consisted of 24 arrows), 2000 quarrels, and 12 dozen bowstrings. When the Duke of Burgundy, in 1406, was making vast preparations for the siege of Calais, he collected at St. Omer a great army, amongst which were 3000 archers (long-bow men), and 1500 cross-bow men, chiefly Genoese. Besides cannons, one of which weighed 2000 lb., bombards, rams, and stone-bows were accumulated, and the stores contained 125,000 quarrels, 100,000 viretons, 10,000 dondains (large siege arrows), 200 "arbalastres de Romaine a tendre a tour," and 300 dozen arrows. The ammunition for the great 2000 lb. cannon had been brought from Bruges consisted of 2568 lb. of saltpetre, III4 lb. of sulphur, 520 lb. of charcoal (to be mixed when wanted), and 7200 lb. of gunpowder, of which 1200 lb. was bought on spot, and a stock of 150 round stones, each weighing 120 lb., that were shot from this formidable For the cross-bow strings 277 lb. of thread of Amiens were provided. Wylie mentions, iii. 57, that the arblasts (cross-bows) were fitted with triple strings, but this is, I am inclined to think, a misapprehension, for in the first place, the entry in the "Tresor des Chartres," from which he quotes his list, runs: "100 arcs à main garnis chacun de 3 cordes," which distinctly means longbows and not cross-bows, and, secondly, cross-bows with more than one cord were a later invention, and one of which I have not come across any traces in the first half of the fifteenth century. Possibly the true meaning of this "garnis chacun de 3 cordes" is that each long-bow had three spare strings. In the sixteenth century double-stringed stone-bows furnished with a sort of pouch, in which the pebble or leaden bullet was placed, became very favourite arms for killing birds and small game. The French called them *L'arbalètes à jalet*, and their English name was "latch" or "prodd," and they came under Henry VIII.'s ban when he forbade the use of cross-bows and hand-guns, in order that the use of the old national weapon, the long-bow, might not go out of fashion

Stradanus's well-known series, called by him "Venationes, Ferarum, Auium, Piscium," which was really only a sort of sporting picture-book, consisting of 104 pictures of possible and impossible sporting incidents, will be known to many readers taking an interest in antiquarian research This series, which was drawn about the middle of the sixteenth century, and engraved by Galle, de Mallery, Collaert, and others, and published in 1578, throws valuable light upon various forms of sporting arms.1

In France, notwithstanding the great English victories achieved by the long-bow, the favourite weapon for warfare remained the cross-bow, and

records show that after every important English victory guilds of crossbowmen were formed in various French towns, in order to make the population skilled in its use. The Paris company of crossbowmen was established in 1359, soon after the disastrous defeat at Poitiers. Two societies of crossbowmen were founded soon afterwards in Reims, and of these some early records have come down to us. The distance they shot was IIO "reasonable paces," and the members appear to have been recruited from various social circles. Thus we find Jehan Moet, apothecary; the noble Jehan de Bohau; Remy Legoix, parish priest; Thiebault Levoirier, cloth merchant; then canons and chaplains, butchers, tanners, stonemasons, saddlers, &c. In 1415 "the knights of the crossbow" of Sezanne sent a challenge to their brother archers at Reims to shoot a match on the Saturday before John the Baptist's day, the first prize being a silver stag with gilt antlers, of the value of eight to nine livres tournois, the second a silver hind. Four months later a more serious match was shot on the fields of Agincourt, when the English long-bow again pulled off a brilliant victory against most formidable odds. The two cross-bow gilds of Reims were amalgamated under Louis xI., and as late as 1603 Henry IV. granted them fresh letters patent.

Cross-bows for the chase were very favourite presents from kings and princes. When Louis de Bruges, or the lord of Gruthuyse as his chronicler calls him, visited Edward IV. on a special mission from Charles of Burgundy, the English king, besides making him earl of Winchester, presented him with a gold cup garnished with pearls, in the middle of which there was "a greate pece of an Unicornes horne," with "a right feyr hoby," and "a Royall Crosbowe, the strynge of silke, the case covered with velvette of the Kinges collour and his armes and bagges (badges) there apon. Also the heddes of the quarrelles were gilte." This gorgeous cross-bow was probably put to a practical test a few hours after the presentation, though apparently " before not with any conspicuous success, for dynner they kylled no game, saving a doe."

The points of cross-bow bolts were of manifold shape; those used for shooting birds and hares and rabbits had, as we have seen, a blunt knob, that prevented the bolt from penetrating, and the game was killed by the mere shock. Another shape was the Boson, which had a turnip-shaped bulb of wood at the end, from which a sharp nail-like point protruded. It was probably used for small game, for the purpose of preserving as much as possible the quarry from external wounds, for the larder played an important rôle in those days. Others again had double or forked points, connected by a sickleshaped sharp edge. Of these, Shakespeare, more than a hundred years after their introduction, complained in "As You Like It," so that they appear to have remained in use for a long time, in fact till the cross-bow went out of business altogether, at least for practical purposes. The most usual shape,

¹ Among the fifty odd original drawings by this mas originals of the engravings reproduced in this series. A by the Burlington Magazine, Nov. 1903, Feb. and March 1904. master's hand which I possess there are many of the A number of these tinted drawings were reproduced

at least in France, for the sporting arrow was the one we see in our plates. The points were, as Gaston tells us, five fingers' width in length and four wide where the barbs were, and sharp on both sides. The cord of the bow was to be of silk, that material giving greater elasticity, and being more durable. The length of the arrow was to be eight fists.

The short-bow was used from horseback, as was also the cross-bow, and it is surprising that not more accidents were recorded, particularly with the latter anterior to the invention of the trigger-catch, which prevented the bow going off while in any other but a horizontal position. This improvement Emperor Maximilian himself is said to have introduced, in consequence of the accident he describes in "Theuerdank," when his cross-bow while riding through a wood went off, the bolt penetrating his hat. Gaston de Foix gives useful instructions on this head, the wounding of a Norman knight, one Godefroy d'Harcourt, by a fellow sportsman in his presence, giving him a capital opportunity to

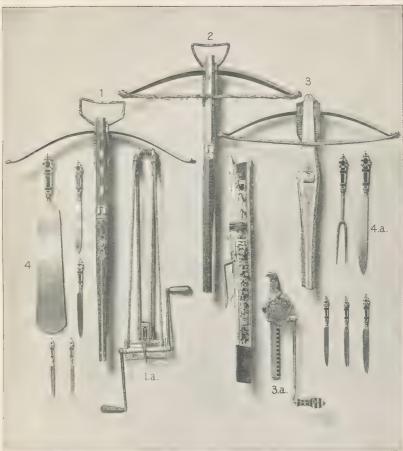
write wisely about it.

The shape of the cross-bow underwent but few changes, as we can see by a glance at our reproduction of some noteworthy weapons used by celebrated sportsmen in the latter half of the fifteenth and in the sixteenth century (see Pl. XLVI). These formed part of the famous Ambraser Samm lung, which is now incorporated in the Imperial Museum in Vienna. The cross-bows on the left and in the centre are very famous arms. The former once belonged to Louis XII. of France, and not only the steel bow, but all the metal work about it is exquisitely gilt and engraved. The wooden stock is covered with ivory inlay-work of wonderful delicacy, amongst the principal designs displayed being Anne of Bretagne's coat of arms, and below it the emblem of the order of the Porcupine, for it was Louis XII. who reorganised in a brilliant form the ancient order founded in 1391. According to Professor Böheim's instructive treatise on the imperial collections of arms, this cross-bow was made in the last decade of the fifteenth century, and it probably came to the Habsburgs as a present from King Louis to the younger Archduke Philip of Austria, who visited the king at Blois in 1502. windlass pictured at its side belonged to it, and as even the cords are the original article, it is one of the few existing perfect examples of this unwieldy contrivance.

The cross-bow in the centre of the picture is the Jagdarmrust of Emperor Maximilian 1., and is unquestionably one of the most interesting relics of the golden age of venery. The fact that the original cord is still attached to it makes it all the more important. The workmanship is plainer and more workmanlike than that of the French king's weapon, but even Maximilian could not get away from mottoes and devices, for the stock as well as the steel bow bears ample witness to this fancy. Twice in gothic letttering is engraved on the gilt steel bow the emperor's motto: Hall Mas, which we might translate by "Moderate Yourself," that being the device of the order of Frugality of which he

was a member. The steel bow is nearly 4 in. wide and half an inch thick, and the bowstring is 27 in. long. On the varnished wood of the stock are written in gold and silver lettering proverbs from the Psalms. The trigger has a safety arrangement preventing the arm from going off except when held horizontally, and this, it is said, was one of the The crossemperor's many ingenious inventions. bow on the right-hand side, with the compact crennequin below it, was the arm of one of Maximilian's successors, Maximilian II. It dates from about the year 1560, and is interesting because it is one of, if not the earliest weapon of this sort supplied with a set or hair trigger. As one need entertain no suspicion concerning the contemporaneousness of the trigger, it conclusively shows that the invention of the hair trigger, usually supposed to have been made about the end of the century by a Munich gunsmith, is of somewhat earlier origin.

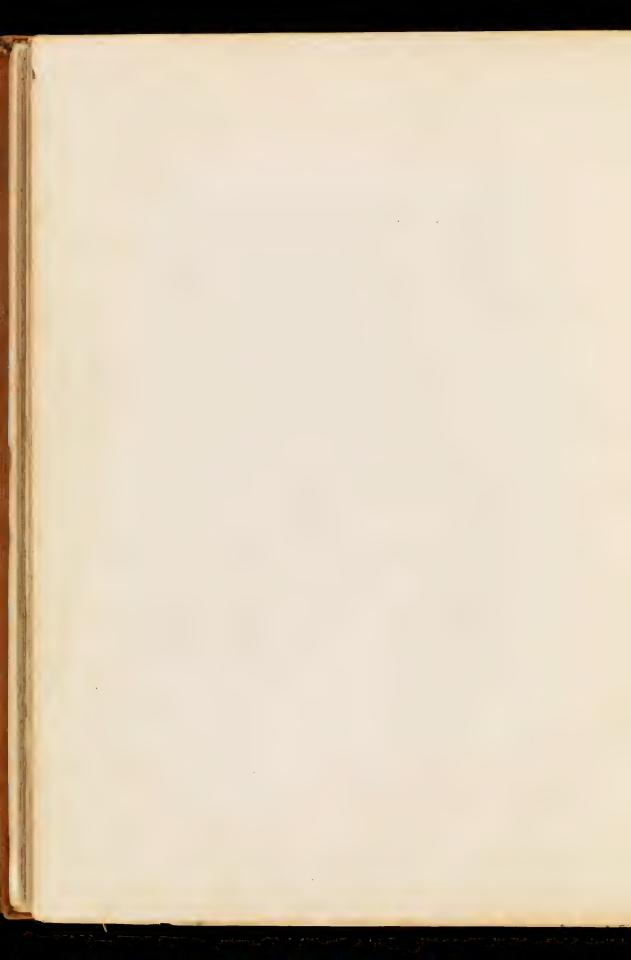
We must now turn to the other weapons the use of which our plates illustrate. The swords we see in Pl. vii. and ix. are of the early fifteenth century type, and it will be perhaps best for our present purposes to ask the reader to glance at Pl. XLVII. where he will see some pictures of actual hunting-swords that are also preserved in the Vienna Museum, for by so doing he will gain a truer insight into the subject than were he to restrict himself to the Gaston Phæbus illuminations. The centre-piece is the celebrated hunting sword of Maximilian I. It must have played its part in many dangerous encounters with savage bear and fiercely attacking boar, for we know that this courageous sportsman loved nothing better than to attack these beasts single-handed in their lairs, where the combat was necessarily fraught with much danger. Unlike Charles the Great's sword Joyeuse, King Arthur's Calabrun, Roland's Durandal, and Lohengrin's Floberge, the emperor's sword, less legendary than the above-mentioned weapons of the chase, is not honoured by any name. That this specimen is a masterpiece of some famous armourer whose identity has unfortunately been lost, a glance at our reproduction will show, and there are very few similar weapons that even approach it for beauty of the metal chiselling, the exquisite damascening and faceting of the blade, and the supreme and yet simple elegance of its whole shape. These unusual points are difficult to describe; only a personal examination of this gem can lead to a satisfactory appreciation of its beauties. As in the writer's case, who never fails to feast his eyes on it whenever visiting Vienna, the visitor, if he is a fancier of ancient arms, will return again and again to take in every detail of what is probably the finest and most interesting hunting weapon that is extant. The blade is 34 in in length and 2 in. wide. For three-fifths of its length it is double-edged, and for about two-thirds it is blued in what was known to the Milan armourers s al la sanguigna, a process that gave the steel that blue-red shimmer it obtained when withdrawn from the body of a foe, be it human or animal. According to Professor Böheim, this sword dates from the year 1490. The scabbard of cuir bouilli



I to a sale a

Figs. 1 and 1a.—Crossbow used for the chase by Louis XII of France, with windless, dating from about 1499
Fig. 2 Crossbow used for the chase by Emperor Maximilian I (350)
Fig. 5.—The Stock of a Sixteenth century Crossbow

ARMS FROM THE AMBRAS COLLECTION IN THE IMPERIAL MUSEUM, VIENNA



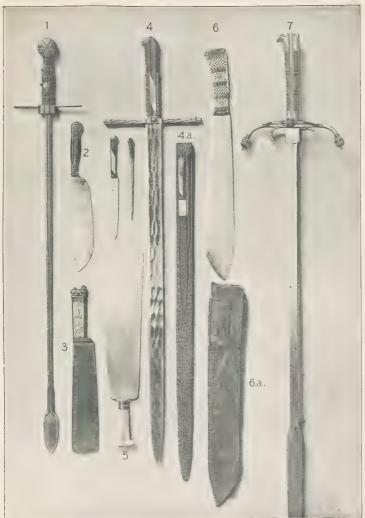
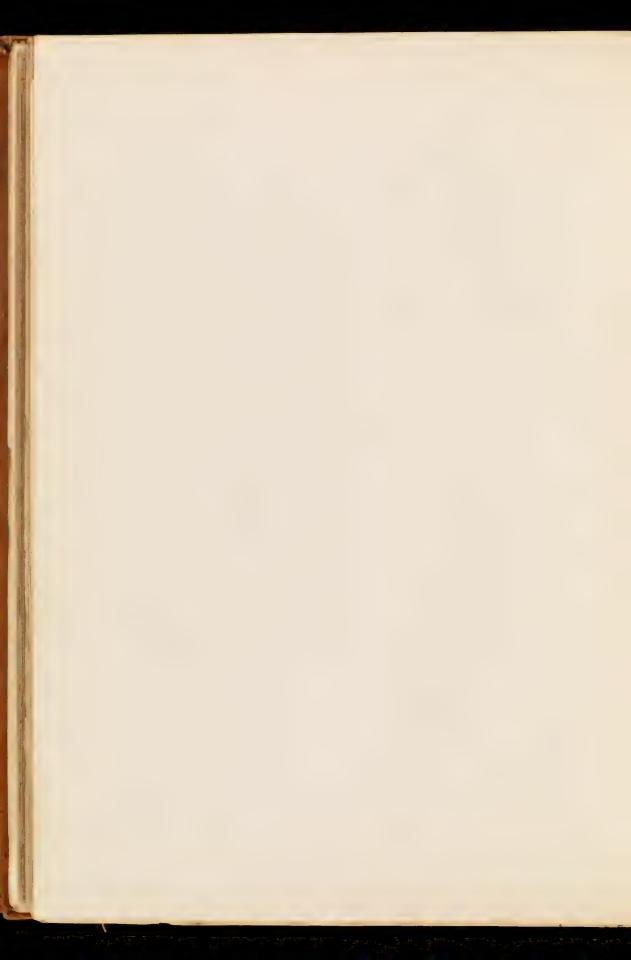


Fig. 1.—Sword for wild boar (1500)
Fig. 2.—Hunting Knife of Charles the Bold of Burgundy (1450)
Fig. 3.—French Hunting Knife (1450)
Fig. 3.—French Hunting Knife (1450)
Fig. 4 and 4a. Hunting Sword of Empireor Maximillian I, with
Sheath and Small Knifes. German work of 1490

Fig. 5.—Sixteenth century 'Waidblatt,' used for 'undoing' big game
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ARMS FROM THE AMBRAS COLLECTION IN THE IMPERIAL MUSEUM, VIENNA



is in an almost perfect state of preservation. It is covered with impressed designs of spirited leaf-work and scroll arabesques in the early Renaissance style. At the top there are two small side pockets to hold the small skinning knife and the steel articles which are represented to the left of the sword, and which were considered such indispensable tools that few hunting swords of the period in question are found lacking them.

The weapon on the outer left-hand side on Fig. 2 is a fine specimen of the wild-boar sword. The peculiarity of these swords was not only their length, some having a blade forty-six inches or more in length, but their shape and the presence of a cross-guard ten or twelve inches and in some cases fourteen inches from the extreme point, placed there to prevent the sword from penetrating too far into the body of the boar. These guards, either square or round in shape, were iron pins or pegs placed transversely in the blade, and occasionally their construction was such that they could be removed by pressing a spring which held them in place in the hole that was cut in the blade. The latter between the quillons and this peg was usually unprovided with an edge, in fact was a rectangular piece of steel which at the point where the cross-guard was fixed broadened out into a lancet-shaped double-edged blade some ten or twelve inches in length. It was used of course only to thrust, and to receive the charging boar. In the picture we see the cross-guard in the sword on the extreme right, while in the other on the extreme left of the picture, which was also a Schweinsdegen, but of shorter dimensions—the blade being only 34 in. long-this guard is lacking. This latter weapon has a gilt pommel and quillons. From a passage in Emperor Maximilian's book of adventures, "Theuerdank," we know that he used these swords, which he calls "the new kind," boar hunts, and this sword is supposed to have been one he used. They can hardly have been very effective weapons, and to judge by their comparative rareness in collections and museums they probably never came into general use.

Having cast this brief glance at hunting swords as they were at the end of the fifteenth century, we have to return to the type illustrated by Pl. vii. and IX. Of great breadth at the quillons, their tapering blades show no indication of any portion being left unsharpened. In the text Gaston carefully instructs his readers that the sword for wild boar hunting is to have a blade four feet long, the first half of which is not sharpened lest one cuts one's knee or leg when striking at a charging boar from horseback. From this we can gather that probably the ancient illuminator who drew these swords had before him in lieu of a typical weapon of the chase, such as the hero of the work was in the habit of using, the ordinary war sword of the time. To kill a boar from horseback armed only with the sword when the animal was not "held," viz., tackled by greyhounds, alauntes, or mastiffs, was the greatest feat of all, and if performed in woods or thickets it was one that

was full of great peril. It was, as Gaston says, a "fairer thing and more noble" than to kill him with the spear, and he adds that he has seen many good knights, squires and servants perish in the attempt of facing a charging boar that had not hounds at his heels or at his ears.

Another important weapon of the chase was the espieu, illustrated in Pl. IX. and XII. To judge by these and other pictures in Gaston Phœbus, they greatly resembled the ancient framea and the Norman pilum, and were put to the same double use as a javelin for throwing and as a spear or lance for close conflict. The head was narrow and short, and unlike the angones which the Franks used, and that were provided with a barbed point, these spears could be easily withdrawn from the body of the victim. Gaston gives very minute instructions how the espieu is to be held when tackling a charging boar. Some people hold it "under hand," some place the haft under their arm-pits as they are accustomed to do when going to jousts, but both are foolish proceedings, for the rider cannot turn his hand so quickly as is often necessary, and cannot bring the necessary force to bear. He is to approach the boar at a trot, not at a gallop, with shortened reins and short stirrups, for then he can bend with greater ease and it will distress his horse less. The point must not penetrate too far into the body, which would bring the head too near to him, the danger to man and horse from being struck by the tusks being the principal peril, against which all possible pre-cautions should be taken. After "delivering your thrust, ride on, for the boar is sure to turn quickly on you." When using the espieu as a javelin Gaston Phœbus warns the hunter that after throwing it he should turn his horse sharply to the right, for no man can throw the espieu other than straight in front or slightly to the left of him, and if the weapon misses the beast and sticks in the ground there is great danger of impaling the horse on the shaft, unless it be guided to the right. According to Gaston Phœbus, the espieu could be used oftener from horseback than could the sword, for "you can reach the beast with the former many times when it is impossible to do so with the sword." When tackling on foot a charging boar, be sure you place your thrust in the right place. "Hold your espieu about the middle, not too far forward, lest he strike you with his tusks, and as soon as the point has entered the body take the haft of the espieu under your arm-pit, and press and push as hard as you can and never let go of the haft, and if the beast be stronger than you then you must turn from side to side as best you can without letting go the haft, until God comes to your aid or other assistance reaches you." To kill a boar brought to bay by hounds was a far less risky feat, and as the amount of personal danger encountered by the huntsman was the measure by which these old veneurs gauged their sport, we can well understand why Gaston Phœbus contains not a single picture of this comparatively tame performance.

Pl. xxvIII. brings before our eyes another type of spear, the Schweinsfeder, as the Germans

called it. In this picture we see both kinds in the hands of the sportsmen who face the phalanx of enormous tuskers. The man in the left-hand lower corner is armed with a spear in which the cross-guard forms an integral part of the head, while in the three others the cross-guards, placed there to prevent the spear penetrating too far into the body of the boar and thus bringing his deadly tusks into too close proximity to the hunter's arm, were attached by thongs of leather or bands of iron to the shaft. These cross-guards were lugs made of ivory, buck-horn or metal five or six inches long. The blade itself was usually leaf-shaped, two or three inches wide at the widest part and about eighteen inches in length. Very frequently the lower part of the blade was pierced with two trefoilshaped ornaments. The stout wooden haft, to afford a better grip, was usually ornamented in various manners; sometimes it was covered with fish skin, but the most usual manner was to wind spirally round the haft leather straps for two-thirds and occasionally for the full length, fastening them down with brass nails. Occasionally natural knots in the wood took the place of the leather thongs, or the latter were placed in addition to them. Sometimes, in the more common spears, the haft was carved with a scale pattern that prevented the hands from slipping. The length of the boar spear varied, presumably in accordance with the size of the hunter for whose use it was intended, from 6ft. 3in. to 6ft. 10in. or 7ft. The bear spear were longer, both the head and the haft, and, as a rule, they had no lugs. The heads of two fifteenth-century bear spears in my collection are 211 in. in length, and of very heavy and solid construction; the blade, also leaf-shaped, being rather wider than that of the boar spear.

A few words may be said here about another kind of javelin unrepresented in our plates. These were the spears peculiar to the Alps and employed for chamois hunting. According to the "Secret Instructions" written by Emperor Maximilian I written by Emperor Maximilian 1. for the use of his son, Schäfte of three lengths were to be always kept in readiness for royal use: the short ones, the medium, and the long ones. latter were to be four klafter in length, so that if the klafter measured then, as it does now, six feet, they were of the absurd length of something like twenty-four feet! The pictures that accompany the text of another illustrated hunting book of Maximilian, edited by me and published for the first time in 1901, 1 show that the longest spears were about twice the height of the men carrying them, and as there were different kinds of klatters-one used for measuring wood being only about three feet longit is likely that the drawings convey the correct dimensions. But even a twelve-foot spear would be most inconvenient to handle in mountainous regions did we not know from descriptions that these lances were used to kill "cornered" chamois that had taken refuge in inaccessible spots or on narrow ledges where they could not be reached

by shorter arms. There is a characteristic picture of this proceeding in the "Jagdbuch." The short spears, some eight feet in length, were used as javelins, and there are several pictures in "Theuerdank" and "Weiskunig" in which sportsmen are depicted in the act of auställen (throwing out) chamois. One of these "short shafts" in my little collection measures 7ft. 8 in. In the emperor's estimation sport was supreme, and it is curious to note his instructions to hang up the long spears in church organ lofts so that they should not lose their straightness.

The otter-spear still remains to be mentioned; of its shape and use our Pl. XIII. gives us a good idea. The picture needs no further description, except to note that according to Roy Modus otter hunters carried two-pronged spear-heads with them, which were so arranged that by putting them on the espieu they could improvise tridents. Of this the picture gives, however, no indication, for the two otter-spears there depicted do not appear

to be improvised weapons.

To speak, in conclusion, of the smaller kinds of hunting arms, our plates contain but very little material, but the two additional pictures contain some of the principal kinds. The broad-bladed. spatula-shaped hunting knives in the left hand lower corner are Waidblätter, a species of hunting knife exclusively used for the "undoing" of stag or boar. On these occasions all kinds of ceremonies were observed, the most amusing of which was the "blading," viz., striking with the broad part of the blade the seat of any hunter who had contravened any of the numerous then strictly enforced rules and regulations of venery. For this purpose the unlucky victim was laid across the body of a dead stag, a proceeding from which ladies in later centuries were not always safeguarded by their sex. The knife nearer the left edge is of French workmanship of about 1480, while the inner one dates from the end of the subsequent century. About this period the Germans began to make the Waidblatt of formidable thickness and weight, for the immense bags it became the fashion for princes to slaughter necessitated heavier tools. An ordinary one dating from the beginning of this "slaughter period," which I have in my collection, weighs over four pounds, and even heavier ones are in the Dresden museum.

The hunting knife hanging above the last-mentioned two specimens is of an earlier shape, viz. 1450, it being the hunting knife of Charles the Bold of Burgundy, Yet older is the knife on the right-hand side of Maximilian's sword, for it dates from about 1310, its sheath being of beautifully tooled cuir bouilli. To judge by its shape it was employed for the same purposes as was the French Waidblatt, i.e., for severing joints as one would with a chopper. The hanger, a kind of hunting knife called Hirschfänger, which is often confounded with the broad-bladed Waidblatt, was really a later invention, and was nothing more than a hunting sword of reduced size, with a blade from 12 in. to 26 in. in length, instead of some 34 in. or 36 in., as measured many of the real hunting swords.

1 "Das Jagdbuch Kaiser Maximilian I." Wagner's Universitäts Bibliothek Innsbruck, 1901. This MS. hitherto unpublished I discovered in the Royal Library at Brussels.

BERCELET, barcelette, bercelette, is a corruption of the O. Fr. berseret, a hunting dog, dim. of bersier, a huntsman; in Latin, bersarius, French, berser, bercer, to hunt especially with the bow. Bercel, biercel, meant a butt or target. Italian, bersaglio, an archer's butt, whence bersagliere, archer or sharpshooter (Oxford, and Godefroy D ct.).

Given the above derivation, it may be fairly accepted that bercelet was a dog fitted to accompany a hunter who was going to shoot his game—a shooting dog. The "Master of Game's" allusion also points to this. He says some mastiffs (see Mastiff) become "berslettis, and also to bring well and fast a wanlace about." We might translate this sentence: "there are nevertheless some (mastiffs) that become shooting dogs, and retrieve well and put up the game quickly" (see note on Wanlace).

Jesse conceives bracelettas and bercelettus to come from brache, but that can scarcely be so, as we see the two words used together, as the following quotations will show:

"Parler m'orez d'un buen brachet.
Qens ne rois n'ont tel berseret."
T.M. i. 14404.

When the fair Ysolt is parting from her lover Tristan she asks him to leave her this same brachet, and says that no huntsman's shooting dog will be kept with more honour:

"Husdent me lesse, ton brachet.
Ainz berseret à vénéor
N'ert gardeé à tel honor
Comme cist sera."

Ibid. i. 2660

WA brachet (or scenting hound; see Appendix: Raches) might be a berseret or shooting dog, or a running hound. Although in the following record we find berserettis were employed in the chase of fallow deer, they may have hunted up the deer to the bows; any way we cannot consider that they were the ordinary buckhounds, for these are invariably referred to as canes currentes. "Domino rex mitit Alanum de Nevill et Rogerum Stopham cum canubus suis berserittis ad currendum ad damum in Foresta de Brehull" (1229, Cl. Rolls, Henry III.).

As we find that berceletz were sometimes expedited, we must conclude that they were not meant to run, i.e., chase game; and were probably used only to put it up or retrieve it when shot. In I Rich II we find the appointment during pleasure of John Lovell as Master of the King's hounds called berceletz, giving him licence to expedite them (1377 Pat. Rolls Rich. II.).

Jesse quotes Blount's "Antient Tenures": "In the 6th of John, Joan, late wife of John King held a serjeantry in Stanhow, in the county of Norfolk by the service of keeping 'Bracelettum deymerettum of our Lord the King," and Jesse thinks these might have been a bitch pack of deerhounds, overlooking the fact that it was only in later days that the words brache and rache were used for bitch hounds. As deymeretium meant fallow deer, the braceletium or berceletium deymeretium may be taken, I think, to mean those hounds that were used for buck-shooting (Jesse, ii. 21).

BERNER, bernar; O. Fr. bernier, brenier, a man who has the charge of hounds, a huntsman, or, perhaps, would be more accurately described as a kennelman. The word seems to have been derived from the French brenier or bernier, one who payed his dues to his feudal lord in bran of which bread was made for the lord's hounds. Brenage, brennage, or bernage was the tenure on which land was held by the payment of bran, and the refuse of all grains, for the feeding of hounds. Berner in its first sense meant finder of bran, then feeder of hounds. In Old French and Anglo-Norman metrical works it is constantly used for an attendant on hounds.1 Also in this sense in early English records, and it seems to have remained in use in England long after it had disappeared from the language of French venery. Gaston no longer uses the word berner, but has valet de chiens.

Frequent mention is made of berners in the records of our early Kings in connection with hounds. (Wardrobe Accounts, 6 Edward 1.; MS. Phillipps, 8676; and Close Rolls, 14 John, 1212, and 15 John, 1213; and 4 Henry III. etc.)

The word bernarius, Mid. Latin for berner, was translated by Hearne (Liber Niger, p. 357) as bearward; "Bernarius minister ad quem ursi canesque in Ursis venandis usurpati spectabant. Bern, ursa, Berne autem est pro Beren vel Bear." (?) One would have thought the context of those records where berners are shown to have been sent to the various forests of the kingdom with huntsmen and hounds to hunt stag, buck, and other beasts, would have made one hesitate to call berners bearwards, in spite of the seemingly plausible and learned derivation. Cotgrave gives bernage, with the meaning equipage, train, following, as the origin of berner; this bernage, or barnage, meaning the baronage, or barons, great vassals of a sovereign. Jesse in his note, vol. ii. p. 27, gives the derivation as from berser, to shoot. But the first given explanation is the most likely and accepted by the best modern dictionaries. (Oxford Dict.; Godefroy, Littré, Cent. Dict.)

BISSHUNTERS, furhunters. Our MS. (p. 4r) declares that no one would hunt conies unless they were bisshunters, that is to say rabbits

¹ See T.M. iii. p. 84; the train of a King is described as travelling along a road in which there come among other attendants the berners:

[&]quot;Vienent garzun, vienent vatlet Vienent Séuz, vienent brachet E li curlin e li veltrier E li cuistruns e li bernier

E Mareschals e herberjurs," &c.

would not be hunted for the sake of sport, but only for the sake of their skins. Bisse, bys, byse was a fur much in vogue at the period of our MS., as its frequent mention in contem-

poraneous records testify.

We find that judges had robes of blue cloth furred with minever, with hoods of miniver and fur de Bys, that King Henry IV.'s confessor had a robe of coloured cloth, with one "fur de Bys of 7 tir" (1409). (Queens Rem. Wardrobe Acc. 45 (72). Wylie ved iv von 272 (14)

Wardrobe Acc. 45/13; Wylie, vol. iv. pp. 213, 214.)
Sir Hugh Waterton goes to speak with King
Henry at Wallingford, May 24, 1401, and "has
violet robe furred with byse for livery";
this was probably his court robe as Chamberlain
to the King, for he was "Camerarius" some
time previous to the above entry. (Duc. Lanc.
Rec. xxvIII. B 4, No. 2, Wylie, iv. pp. 175 and
186.) The same records recount the tawing of
"500 bisses no Tawak (10s. per 1250),

£6 5s. od." (xxvIII. B 1., No. 2, Wylie, iv. p. 160.)

Another entry is to this effect:

"On Account of the Young Lords and Ladies" (one of whom was Henry v. the prince to whom our MS. is dedicated), are entered: "Summer gowns, cloaks, mantles. Scarlet gowns and caps. Fur de Bysses, de Popil"-the latter being another fur (Duc. Lanc. Rec. xxvIII. B I, No. 4, Wylie iv. p. 171). There are many other entries besides the ones quoted. but these are sufficient to show that it was a popular fur in constant request. But what kind of fur it was, or from what it derived its name, we remain ignorant. Whether it owed its origin to the French word bis (dark brown), i.e., a brown fur, or whether from the word bisse, denoting a female deer, hind or doe, O. Fr. bisse, bise, bische, Mod. Fr. biche,1 we cannot discover. It is possible that the skin of the hind and doe, which would have in these early days been obtainable in great quantities, well tawed or tanned, would have been sufficiently pliable to make good linings and trimmings for cloaks and "pilches." If the rabbit was not beneath the notice of the bissehunter it may perhaps be inferred that whatever the original meaning may have been, Bisse was in the fourteenth and fifteenth century applied to any kind of commoner brown fur, and as an argument in the favour of this theory we may mention that among the imports of fur contained in a very interesting note of Wylie on the trade of Hull in 1401, we find, "Furrur de watmys, ermines, beaverswombs, redskins, fitchews (polecats), martens, beavers, and otters, but no mention of bisses (Wylie, iv. p. 266). Probably it was too plentiful or too insignificant to import. The earliest date at which we have found this fur mentioned is quoted under Byce in the Oxford Dictionary, "1280 A. Sarnum II Silk no Sendale nis per none no bise no no meniuer.

BLEMISH is the word used by Turbervile for brisées (Turbervile, 1611, p. 95, 104, 114). Osbaldiston gives another meaning, for he say, "it is a hunting term used when hounds and beagles finding where a chase has been, make a proffer to enter but return." (British Sportsman.) Blemish, to plash down boughs to mark where a deer has entered or left covert. Blemish, a mark so made (Stuart, vol. ii. p. 547).

BLENCHES, trick, deceit; O. N. blekkja (Strat.). Blanch, or blench, to head back the deer in its flight. Blancher, or blencher, a person or thing placed to turn the deer in a particular direction.

BOCE, from the French bosse, O. Fr. boce, boss, hump or swelling. Cotgrave says: "boss, the first putting out of a Deere's head, formerly cast, which our woodmen call, if it bee a red Deere's, the burle, or seale, and, if a fallow Deeres, the button."

BRANCHES, bowes (brisées). When the huntsman went to harbour the deer he broke little branches or twigs to mark the place where he noticed any signs of a stag. Also, at times during the chase he was instructed to do the same, placing the twigs pointing towards the direction the stag had gone, so that if the hounds lost the scent he could bring them back to his last markings, and put them on the line again. In harbouring the stag a twig was broken off and placed in front of the slot with the end pointing in the direction in which the stag was going; each time the harbourer turned in another direction a twig was to be broken and placed so as to show which way he took; sometimes the twig was merely bent and left hanging on the tree, sometimes broken off and put into the ground (in French this was called making brisées hautes or brisées basses). When making his ring-walks round the covert the harbourer was told to put a mark to every slot he came across; the slot of a stag was to be marked by scraping a line behind the heel, of a hind by making a line in front of the toe. If it was a fresh footing a branch or twig should be placed as well as the marking, for a hind one twig, for a stag two. If it be a stale trace no twig must be placed. Thus, if he returned later the hunter would know if any beast had broken from or taken to covert since he harboured his stag in the morning. When the harbourer went to "move" the stag with his limer he was to make marks with boughs and branches so that the berners with their hounds should know which way to go should they be some distance from the limer. (Roy Modus, x.v; xii.r; xiii.r; Du Fouilloux, 32 r.)

CHANGE. The change, in the language of stag hunting, was the substitution of one deer for

¹ We find bisse, denoting hind, in the time of Edward II. The people of Lancaster praying for a continuance of a right granted to them by King John to chase and take the hares and foxes and other wild beasts excepting "cerf, bisse, chevereil, e Pork salvage" (Rolls of Parl., 8 Edward II., 1324–1325, quoted Jesse, vol. ii. p. 72).

another in the chase. After the hounds have started chasing a stag, the hunted animal will often find another stag or a hind, and pushing it up with its homs or feet will oblige it to get up and take his place, lying down himself in the spot where he found the other, and keeping quiet, with his antlers close over his back, so that the hounds will, if care is not taken, go off in chase of the substitute. Sometimes a stag will go into a herd of deer and try to keep with them, trying to shake off his pursuers, and thus give them the change.

A hound that sticks to the first stag hunted and refuses to be satisfied with the scent of another deer, is called a staunch hound, one who will not take the change. As the French called them, chiens sages et fermes dans le change, which was considered one of the most desirable qualities in a staghound by the old English and French huntsmen. G. de F., in speaking of the different kinds of running hounds, says that there were some that, when they came to the change, they would leave off speaking to the scent, and would run silently until they found the scent of their stag again, and others that did not run silent, but did not bay so loud while they were puzzled by the change (G. de F. p. 109; and see Appendix: Running Hounds).

CURÉE, Kyrre, Quyrreye, or Quarry. The ceremony of giving the hounds their reward was thus called because it was originally given to the hounds on the hide or cuir of the stag.

Twici, the huntsman of Edward II., says

that after the stag is taken the hounds should be rewarded with the neck and bowells and the liver. ("Et il se serra mange sur le quir. E pur ceo est il apelee quyrreye.") When the hounds receive their reward after a hare-hunt he calls it the hallow. In the later English MS., Twety and Giffarde, we are told that ' houndes shal be rewarded with the nekke, and with the bewellis, with the fee, and thei shal be etyn undir the skyn," which is evidently a mistake, the translator having confused sur with sous; a few lines further on he makes the amusing mistake of writing knyghtes instead of roedeer, having confused chevreuil of the original MS, with chevalier ! In the Boke of St. Albans we find the quarry given on the skin, and it is only in the "Master of Game" that it is expressly stated that a nice piece of grass was to be found on which the hounds' mess was to be put, and the hide placed over it, hair-side upwards, the head being left on it and held up by the antlers, and thus drawn away as the hounds rush up to get their share. According to Turbervile his day the reward was placed on the hide, at least he does not in his original chapter on the breaking up of the deer notice any such difference between the French and English customs. In France, it is as well to expressly state, the curée was always given on the hide until the seventeenth century, but after that it seems the hide was placed over it just as described in our text (De Noirmont, vol. ii. p. 458). Preceding the quarry came the ceremonial breaking up of the deer. The stag was laid on its back with feet in the air, slit open, and skinned by one of the chief huntsmen, who took a pride in doing it according to laws of woodmanscraft. They took a pride in not turning up their sleeves and performing everything so daintily that their garments should show no bloodstains; nobles, and princes themselves, made it a point of honour to be well versed in this art. After the skinning was done, it was customary to give the huntsman who was "undoing" the deer a drink of wine; "and he must drinke a good harty draught: for if he should break up the dear before he drinke the Venison would stink and putrifie" (Turb.

p. 128).

In old French venery, when the hide or the skin had been ripped open, it was supported on each side by pieces of wood being laid under it to prevent the escape of the blood whilst the stag was being cut up and divided. paunch and the small guts were washed and cut up with pieces of bread, and after all the rest of the flesh had been taken away, the hide was held up by varlets on either side, and one of them with his sleeve turned up mixed the guts and the bread well with the blood. The hounds had meantime been kept coupled and held by the berners, chacechiens, or valets de chiens, under some shady tree, and the hunt servants had been busy cutting switches of hazel or of other handy wood to present to the gentlefolks present, who stood round armed with these, and with them prevented the hounds when uncoupled getting more than their share or getting at the quarry too soon. In the smaller packs of mere country knights or squires of France, the huntsman cut the switches, and on presenting them expected a douceur (De Noir., vol. ii. p. 460). The first hound to be rewarded was the limer, held on his leash by the huntsman who had harboured the deer with him. He was allowed to have part of the head of the stag, sometimes heart, neck, or shoulders, the head being held up by the antlers by one of the huntsmen, so that the nose touched the ground. We find in the "Master of Game" that the limers were rewarded after the other hounds, but they were never allowed to take their share with the pack.

The Seneschal de Normandy gives the curee to his limer before the other hounds: "Card mon chien doit estre faict. Le premier devoir, par honneur, Cella doit savoir tout veneur." And G. de F. tells us that the first thing to be done after the stag was divided was to fetch the limer: "Il doit prendre la teste du cerf, et fere la tirier à son limier en fesant li grant feste et disant li de biaus motz, lesquieux seroient trop lonz et divers pour escrire" (p. 163). Then only were the other limers present, but to whom the honour had not fallen to find the biggest stag, allowed to have their portion of the head, neck, or heart, and then only with

much holloaing and sounding of horns were the hounds uncoupled, and allowed to devour their share off the hide on the ground. The bowels or guts were often reserved, and put on a large wooden fork, and the hounds were allowed to have this as a sort of dessert after they had finished their portion on the hide. They halloaed to by the huntsman whilst he held the fork high in the air with cries of Tally ho! or Tiel haut! or Lau, lau! This tit-bit was then thrown to them. This was called giving them the forhu, from the word forthuer, to whoop or holloa loudly. Probably our term of giving the hounds the holloa was derived from this It was done to accustom the hounds to rally round the huntsman when excited by a similar halloaing when they were hunting, and had lost the line of the hunted beast.

When the deer was divided the daintiest morsels were reserved for the King or chie personage, and for this purpose placed on a large wooden fork as they were taken from the deer. These were called in France the daintiers or menus droits, and consisted of the muzzle, the tongue, the ears, the testicles, and part of the guts ("the sweet guts that some call the Inchpinne"—Turb. p. 128). The vein of the heart and the small fillets attached to the loins (Turbervile says also the haunches, part of the nombles and sides) should also be kept for the lord, but these were generally recognised as the perquisites of the huntsman, kennelmen, foresters, or parkers.

In old French venery the huntsman took the hide, the shoulders and the nombles; the varlets or berners the neck; the huntsman and his limer the chine (Hardouin, 53, 56). "Master of Game" says that the huntsman who harbours the deer takes the right shoulder, the brisket bone to the flaps which hang with it unto the neck, and that the huntsman that undoes the deer gets the other shoulder and the hide; while the hides of all deer killed by the harthounds belonged to the Master of the Harthounds. The foresters and parkers got a shoulder of deer as their right. At a large royal hunt one can fancy that there must have been much confusion, for rights must sometimes have overlapped, and each part of the stag except those morsels reserved to the lord may have had several claimants.

The tithes of all the proceeds of the chase were due to the church, and we find the proctors coming to claim their rights. There is still another waiting for his share who is neither huntsman, noble, nor priest. This is the raven who sits solemnly by on the nearest tree, knowing that no huntsman well versed in his duties will forget to hang his tit-bit on a neighbouring branch, for the gristle at the spoon of the brisket known by French veneurs as the os corbin was ever reserved for Maitre Corbeau. The Boke of St. Albans mentions the corbyn bone: "For that is corbyn's fee, at the death he will be." As for the oscorbin, says Turbervile, "it is cast up to the crowes or ravens which attend hunters,

and I have seen in some places a Raven so wont and accustomed to it, that they would never fail to croak and cry for it all the while you were breaking up of the deer and would not depart until she had it " (p. 135).

It was the Normans who brought with them the French ceremonials of the quarry to England, with all their other hunting customs, hunting cries, and "fair terms of venery." Legend has it that the famous Tristan was the first to instruct a huntsman on our shores in this matter, and perhaps the oldest detailed account we have of the undoing of the deer and the curée is the one given by the Minnesänger, Gottfried von Strassburg, in his rendering of the romance of Tristan and Isoide.

Tristan, wrecked on the coast of Cornwall, is lost in a forest, comes across King Mark's hunting party just as the stag is killed. The huntsman lays the deer out and prepares to cut him up, but not in the proper way required by the laws of venery. Tristan cannot resist stopping him and showing him the right way to do it:

Der Jägermeister zu ihm stund Und streckte ihn nieder auf den Grund, Auf alle viere, recht wie ein Schwein, Wie nun, Meister, was soll dass sein? Rief da der höfische Tristan Lasst ab, um Gott, was fangt Ihr an? Zerwirkt man Hirsche auf diese Art? Der Jager stand auf u. strick den Bart, ihn an und sprach dazu : Wie willst du Kind dass ich ihm thu? Man weiss nichts andres bei unserer Birsch Als wenn enthäutet ist der Hirsch, So spaltet man ihn behende Vom Kopf bis an das Ende, Und darnach in die viere So dass der vier Quartiere Kunis um viel darf grosser seyn Als die andere ins Gemein Das ist der Brauch in diesen Land Kind ist anders dir bekannt?

King Mark's huntsman is simply going to split the stag down the back and divide the carcase into four parts as nearly as he is able. We can well imagine the happy-go-lucky spirit of the Englishman, indifferent to the details of the fine art of venery, and the surprise of the courtly Tristan, accustomed only to polished French etiquette and anxious that honour shall be done to the noble stag in death, and horrified that he should be treated like a pig in the butcher shambles:

Ja sprach der Sohn von Riwalin Das Land da ich erzogen bin Das hat den Brauch nicht so wie hier.

Tristan then gets the huntsman to turn the stag over on his back, and proceeds to show him his manner of breaking up the deer:

Da ging er oben am Hirsch zu stehen Begann den strich zu schneiden Den Hirschen zu entkleiden Unten von dem Geas hernieder CURÉE-continued

Zu den Bugbeinen kehrte er wieder; Die schalte er nach dem Brauch, der Flinke Beide Hüftbeine nahm er drauf, Die entschälte er Lauf um Lauf.

And so runs the legendary introduction of French custom into England, a custom in which great delight was always taken on the Continent whether it were performed after a day of "staghunting with running hounds by strength in France,1 or after a large battue within an enclosure in Germany. The account we have in the Boke of St. Albans so closely resembles the methods of Tristan quoted above, that we may perhaps presume that Dame Juliana Bernes, or whoever the author was, had merely turned into English some Anglo-Norman or French version of the Tristan legend. "My dere chylde take hede how Tristram dooth you tell," the Dame's may only allude to the hunting lore with which that hero's name was traditionally associated, but as his was one of the favourite romances of the thirteenth and fourteenth centuries, there is every probability that some MS. of the same was the source from which the hunting rhymes of the good Dame were taken.

Turbervile gives us a translation of the Du Fouilloux's chapter on the curée (p. 130) and another chapter of his own, which he says he adds to note some customs which he has noticed obtained in England and are not mentioned by the French veneur. The first is that after the ceremony of the deer's right foot being cut off and presented to the lord or prince, "our order is that the prince or chiefe (if so please them) do alight and take assaye of the deare with a sharpe knife, the which is done in this maner. The deare being layd upon his backe, the prince or such as they shall appoint, comes to it. And the chiefe huntsman (kneeling, if it be to a prince) doth hold the deare by the forefoote, whiles the prince or chief, cut a slit drawn along the brysket of the deare somewhat lower than the brysket towards the belly. This is done to see the goodnesse of the flesh, and howe thicke it is. being done we use to cut off the deares head. And that is commonly done also by the chiefe personage. For they take delight to cut off his head with their woodknives, skaynes, or swords to trye their edge, and the goodnesse or strength of their arme. If it be cut off to reward the hounds withall, then the whole necke (or very neare) is cut off with it, otherwise it is cut off neare to the head. And then the head is cabaged (which is to say) it is cut close by the hornes through the brain pan, until you come underneath the eyes, and ther it is cut off. The piece which is cut from the hornes (together with the braines) are to reward the hounds. That other piece is to nayle up the hornes by, for a memoriall if he were a great deare of head."

The other differences that Turbervile notes are putting the dainty morsels in "a faire hand-kercher," instead of on a fork, and some special way of cutting out the shoulders which if not done according to rule "it is a forfayture and he is thought to be no handsome woodman."

We do not hear in England of the curée chaude, and curée froide; the former was when the hounds had their reward at once at or near the place where they had taken the stag; the latter was when the stag was taken home and the quarry prepared and given in the castle courtyard or near the house of the master. Gaston recommends this to be done occasionally, as then the hounds are more eager to reach home after a tiring day's hunting as they will hope to get the quarry on their return. (Chaue dou Cert, Roy Modus, fol. xxi. r, xxi. v, v; G. de F., pp. 158–164; Hardouin, pp. 60, 61; Du Fowilloux, pp. 41–43 r; Senéschal de Normandy, pp. 23, 24, 25; Turbervile, p. 130; Boke of St. Albans; De Noirmont, vol. ii. pp. 457, 460; Twici, p. 48.)

ERRORS IN ENGLISH LITERATURE ON AN-

CIENT SPORT. Considering what good right we have of being proud of the national idiosyncrasy the love for sport—and that Britain's great wealth has helped to garner not only the choicest products of Europe's artistic treasures of bygone ages, but has succeeded in producing the finest breeds of the sportsman's two best friends, the horse and the dog, it is surprising that the history of our sport has been treated with such general neglect by English writers and students. In no sphere of historical research has such inaccurate and superficial work been done, and in no branch of human knowledge have writers so continually copied without check or verification the unsupported statements of previous authors. True, we must not forget that in the opinion of the modern covertside the book-loving sportsman is as incompetent a creature, as is in the eyes of real scholars the sport-loving amateur bookworm; but as other nations have produced scores of men placed by the world of sport and of letters in the first flight, it is singular how barren English literature has remained of sportsmen whose writings show research and serious study.

One became aware of all this soon after commencing one's researches in connection with the present work, for one discovered that mistakes made by early commentators, incorrectly quoted passages, erroneous deductions and wrong dates had become perpetuated to an astonishing extent.

With the exception, perhaps, of Sir Henry Dryden's scholarly treatise, which little work is, alas! known to but few, for only forty copies were issued, and that more than sixty years ago, no native pen has ever devoted more than a few brief pages to the early history of the chase in this country, though quite a number of foreigners have spared neither expense nor trouble to visit

1 "Les Roys qui ont regné en France, Voir la beste bien deffaire Est bien chose qui leur scait plaire."
Gace de la Buiene. ERRORS-continued

the principal English libraries containing desirable unpublished material. There is also, strangest of all, no bibliography upon books of the chase, for "Bibliography of Hunting" to be the so-called found in the volume on Hunting of a well-known series is so extremely inaccurate and inadequate, at least in its reference to the older literature (there are twelve mistakes in the titles of the first three books), that the student accepting this as an authoritative

list would be indeed badly served.

The first modern book in which the subject of old hunting, treated retrospectively, is honoured with a whole chapter all of its own is Strutt's "Sports and Pastimes of the English People," about the most frequently quoted work that the ordinary reader with a liking for sport comes across. Published in 1801, it remained for a whole century the source of inspiration for the little that has been written on our subject, and in spite of the fact that the learned Thomas Wright forty years ago showed up some of the mistakes in Strutt's account of old sport, all writers on our theme, excepting Dryden, have continued to copy from his pages without apparently making the slightest attempt to verify his statements. Let me here He introduces the recite some of his errors. subject thus:

"We have several English treatises upon the subject of hunting, but none of them very ancient; the earliest I have met with is a MS, in the Cotton Library at the British Museum, written at the commencement of the FOURTEENTH century." In a footnote Strutt identifies this MS. as Vesp. B. XII, which is the MS, that has been published in the present volume. He is just one century out in its age, for even if it be a contemporary copy made soon after the original was written, we know that the latter was not compiled before the first decade of the fifteenth century. He proceeds: "These compositions bear great resem blance to each other, and consist of general rules for the pursuit of game, together with the names and nature of the animals proper for hunting and such other matters as were necessary to be known by sportsmen. Hawking most commonly forms a part of these books, and though this pastime can only be considered AS A MODERN INVENTION when it is put in competition with that of hunting, yet it has obtained the precedency, notwithstanding the sanction of antiquity is so decidedly against it."

That Strutt was incorrect when speaking of the age of hawking is now well known, and it is singular that he should have made this comment, considering that in the subsequent chapter on hawking he repeatedly acknowledges that the origin of it "is not well known," and that he "cannot trace the origin of hawking to an earlier period than the middle of the fourth century." However, this misapprehenfirst of his illustrations representing, as he says, "Swine hunting in the IX. Century." This picture,

sion concerns us less than does the subject of the

as Thomas Wright showed (Domestic Manners in England, 1862), is really a representation of nothing so interesting as a boar hunt, but is simply an Anglo-Saxon calendar picture showing swine herders driving their swine into a forest in the month of September to feed upon acorns. That the herds are carrying spears and one has a horn and some dogs shows merely they were armed as would be necessary to protect themselves and their swine in the forest. Moreover, it is not of the ninth, but of the eleventh century, as any one at all conversant with the styles of drawing in the two centuries can at a glance detect.8

Quite as singular as the above are Strutt's mistakes concerning Twici, for he considers the so-called English translation to be found in Vesp. B. XII, which was written a hundred years after Edward II.'s death, as nearly coeval with the original, and states that the treatise we know as the "Master of Game" (the one now before the reader) is little more than an enlargement of Twici. Now Twici contains under 2500 words, while the "Master of Game," as the reader can see for himself, contains close upon 50,000 words; so even if the matter were the same, which it is not, except in a few brief passages, it can hardly be called an enlargement. One might as well say that the Books of Euclid are an enlargement of the Multiplication Table!

Equally wrong is Strutt when he says that Twety and Gyfford were both "maisters of game to King Edward II." (see Twici). There is no mention whatever in any known document of Twici having been Master of Game or Grand Huntsman to Edward II. He is always spoken of as Veneur or huntsman. and as his wages amounted to $7\frac{1}{2}d$. per day this is almost certainly correct: Neither is there any mention of a Gyfford in the original treatise, nor have diligent students been able to find any trace of such a hunter in contemporary records; there is therefore good reason to believe that Gyfford either existed only in the imagination of the scrivener who transcribed the "translation" a hundred years or so after the death of Twici, or that he was a personage not connected with the King's hunting establishment.

Another mistake is made by Strutt when he states that Twici introduces the subject with a kind of poetical prologue. Twici has no prologue whatsoever, but plunges us abruptly into the prose of his hunting lore (see Bibliography: Twici). The thirty-six lines of doggerel rhymes that precede the "translation" in Vesp. B. XII were written certainly three generations after Twici's time, and to attribute them to him in so positive a manner shows lack of care.

In Strutt's remarks about ancient dogs there are several obvious mistakes, and when alluding to the hunting terms, he devotes almost the whole space to the enumeration of trivialities which, amusing as they may be, have little bearing upon the subject, and quotes but half a dozen of the hundreds of technical terms of venery with

Italics where not otherwise stated are mine.

² Both text and miniatures are correctly ascribed to the 11th century by Planta in the catalogue of the Cotton MSS. (1802); see also Sir E. M. Thompson's Class Catalogue of Illuminated MSS. This MS. (Tib. B. V.) was, moreover, described by Wanley in Hickes' Thesaurus (1704), vol. ii. p. 215.

ERRORS-continued

which the MSS, he quotes teem. He concludes his chapter by a very misleading explanation of the term "time of grace," as he writes what should be "time of grease." This "time of grace," Strutt declares, "begins at Midsummer and lasts until Holyrood day" (September 14), which, of course, was the very period when deer were hunted. How, after even only glancing through the MSS. which he quotes, he could possibly give an explanation so contrary to fact is difficult to understand, but even more so is the fact that this very obvious mistake has been carefully repeated by many writers.

For upwards of half a century Strutt's chapter satisfied the English public, and while in other countries, especially in France, renewed attention was being paid to old sport (Napoleon III.'s reestablishing monarchical institutions having given a great impetus to the study of old Venery in the latter country), no English writer followed this example, always excepting Dryden, till "Cecil's" Records of the Chase made its appearance in 1854. This author, who as Mr. Cornelius Tongue was a widely known sportsman, was the first to exploit our "Master of Game," a copy of it having been "discovered" by him. He gives the

following account of it:

"I have met with a very old and curious treatise on hunting, in the possession of the late Mr. Richard Dansey, a gentleman of ancient family, for many years residing in Hertfordshire, and a true lover of sporting. The book, although the leaves are of vellum, encased in oak boards, by the ravages of time is slightly mutilatedthat is, the titlepage is wanting (sic); but I have no doubt it is the production of Edmund de Langley, one of the sons of Edward III whose reign commenced in 1327, Earl of Cambridge and afterwards Duke of York. The writing is well executed, and it may no doubt be received as one of the best authorities descriptive of the chase as it was followed during the period when the book was composed. It would be difficult to assign a precise date to this work; it is sufficient to state that it must have been written about the close of the fourteenth century, prior to the invention of the art of printing, which was introduced from Germany during the reign of Edward 1v, by William Caxton, a citizen and mercer of London in 1474."

Considering that at the time "Cecil" discovered this book, the shelves of the British Museum contained no fewer than ten, and those of the Bodleian three, copies of the "Master of Game," it would not have been very difficult to find out that the ascription of it to Edmund instead of to his son Edward

of York was wrong.

In translating a few selected passages into what "Cecil" calls a "somewhat modernised form," he makes a series of very misleading mistakes which at once show that he was as little conversant with old English, as with the spirit of mediæval hunting. These errors are the more unfortunate as his remarks have been quoted and re-quoted by a number of writers-in fact by almost all who have treated the subject up to the present day. Thus such monumental mistakes as that hunters "hired others" to start the hart, or that "travail"

meant "travel," or that the kennel should be cleaned but once in the week, instead of once in the day (as the "Master of Game" emphasises-see p. 69), or that the hunter shall harbour the stag well and readily "without little compass," when in the original it reads "within a little compass" (meaning within a small district)-an error which causes one writer to theorise about the employment of the compass in old hunting !-have been accepted without cavil or doubt as the result of competent research.

If the nineteenth century commenced badly so far as old hunting literature was concerned, it did not end much better, for in the two volumes on "Hunting" and on the "Poetry of Sport," in the Series already alluded to, the many errors made by Strutt and "Cecil" have not only been perpetuated, but new ones have been added. In the former volume the writer of the chapter: "The History and Literature of Hunting" states that Edward II., Literature of Hunting" states that Edward II., "as became a royal sportsman, had another 'Maister of the Game,' an Englishman, one John Gyfford, and he it was who made the translation of the Frenchman's treatise (why Frenchman?) that Strutt saw. A second translation, or rather a rescript of the first with additions, was made later by Henry's huntsman, for the special edification of that 'imp of fame' Harry of Monmouth, Prince of Wales. This may be identical with the 'Maister of the Game' to be mentioned later, but neither Strutt nor Cecil (who in his 'Records of the Chase' quotes

largely from it) makes this clear." A page further on this writer says: "Somewhere between these two comes 'The Maister of the Game not mentioned by Strutt, but a copy of which 'Cecil' says he had seen in the possession of a Mr. Richard Dansey, of Herefordshire. He supposes it to have been written by Edmund de Langley, Duke of York, son of Edward 111. . . . From the extracts quoted by Cecil it seems to be superior in point of style to Twici's work, and also more exhaustive and practical, but to those extracts our knowledge is confined."

What an extraordinary confusion this contributor to our standard series has succeeded in creating by the above, our previous remarks and a glance at the Bibliography at the end of the present volume will disclose.

As to the "Poetry of Sport," in so far as it relates to old hunting, one can only express surprise that the author should have thought proper, considering that it deals avowedly only with Britain's poetry, to illustrate his English songs with foreign prints alike unsuitable for this purpose regarding period and subject. All the modern illustrations in his book are by modern English artists, and notwithstanding that they explain their meaning perfectly well, they are supplied with descriptive legends. The old prints, on the contrary, have no word of explanation or acknowledgment of their origin underneath them. We have a hunting song of Walter Scott (p. 193) illustrated by an engraving by a Dutch master who lived in the sixteenth century; Thompson's "The Seasons" is "explained" by one of Stradanus's engravings depicting sport in Italy also in the sixteenth

ERRORS—continued

century; and the "Passionate Fisher" is illustrated by a woodcut borrowed from Emperor Maximilian's Weiskunig written before Bluff Harry was King! What dire confusion this inappropriate "explaining" must cause in the mind of the average reader it is unnecessary to dwell upon.

Even more open to criticism than are the two volumes on "Hunting" and "Poetry of Sport," so far as our theme is concerned, is a serles of nine articles entitled "Old Sporting Prints" written by the Editor of the latter work and published in a sporting magazine. These really baffle serious criticism by their extraordinary incorrectness. Were it not for the challenge which his co-editor incorporates in his preface where he declares that "our work in its most trivial details was to be as accurate as care could make it, that if critics thought proper to differ from our conclusions, they were not to be allowed to disprove our asserted facts," and the stress the writer of the articles lays upon the wide extent of his studies and the supreme importance of accuracy, one would feel more inclined to allow the veil of oblivion to settle down on his contributions to our knowledge of old sport.

The writer professes to give in these articles an account of ancient sport in England illustrating his text with specially selected prints and engravings. About these latter he remarks: "One the great difficulties to be found in a work of this kind arises from the fact that 500 years ago (sic) there was no copyright law and many so-called original etchings are but imperfect copies of pictures" (p. 517). That he should believe that five hundred years ago the art of etching, or of engraving existed at all first arouses our suspicion concerning his knowledge of art. He lets the reader believe that he has delved into "MSS. from the ninth, and books from the fifteenth century to the present time. Many of these are in old French, German, Spanish, Italian, not to mention Latin," and selections from these "I have before me whilst writing." The amount of study before me whilst writing." The amount of study he has devoted 'to "old MSS." is shown by his copying Strutt's ridiculous mistake already cited by declaring that a drawing made in the eleventh century and representing swine herders driving some domestic pigs to their pasturage, is a picture of boar-hunting in the ninth century. But even the ninth century is not quite old enough for the writer; he makes it (p. 258) a boar-hunting scene twelve hundred vears old

The series of nine articles contain something like 118 reproductions of old prints in illustration principally of English sport; and the writer says (p. 98) that "a few are representations of foreign sport." Going through them carefully one finds that only 12 of the 118 are by English artists and represent English sport, while 89 are unquestionably by foreign artists or represent foreign sport; about 17 one is doubtful, i.e., whether they are by Englishmen or by foreigners who lived at one time in England, and whether they represent English sport. How extremely misleading his deductions from some of these

foreign pictures are when attributed to English sport will be shown by the following. Considerable portions of several of these articles are taken up by quotations from the "Art of Hunting" (supposed to have been published by Turbervile in 1575 or 1576). It has long been known to be a pirated translation of Du Fouilloux's famous "Venerie" that had appeared some fourteen or fifteen years earlier, to the great joy of French veneurs. Nineteentwentieths of Turbervile's work is simply cribbed from Du Fouilloux (without acknowledging the source), and not only the text but forty-eight of the fifty-three woodcuts illustrating his pages are facsimiles of the Frenchman's pictures, the same blocks being probably used. Of these not unimportant facts he appears to be ignorant, for he would otherwise not impress upon us that the great harts and fierce boar were killed by Turbervile in English forests and that the hunting described by the latter was that pursued in Elizabethan days by Englishmen, while in reality the stags and wild boar, the bear and "goats" were slain by Frenchmen in French forests. He quotes "examples from the personal experience" of Turbervile, narrating word for word pages of Du Fouilloux's translated experiences, Turbervile putting the latter's words into his own mouth; and to show to his readers the extent of his discrimination he condescendingly pats good Turbervile on the back and declares "as a rule this writer shows a marked leaning to the side of truth," quite oblivious all the time that he is really quoting and referring to a Frenchman writing about French sport, about which, with the exception of one interpolated sentence of less than two lines-and even this he fails to quote correctly-there is not a word that relates to England (pp. 325-330).

Some flights of this writer's imagination, while attempting to give local colour to ancient sporting scenes, are worthy of the pen that wrote the "Poetry of Sport," but why, in the name of fair Diana, select of all places the Crystal Palace on Easter Monday as the spot where a man is to "endeavour to forget his surroundings and step back into the past"? There "over what is now the new football field we might get glimpses of the Archbishop and his gorgeously arrayed followers with the hounds in full cry" after "a British boar as it dashes by, eager to hide in the thicket."

One would like to know what those Latin books were that this writer has studied; it is certain that one author, called Cæsar, was not among them, or poor old Turbervile would have escaped quite undeserved banter for the alleged confusion in the

languages of Brittany and Britain.

In another place he shows a similar disregard of bygone reputations by ascribing to Turbervile the French poem "Le Blazon du Veneur." What an outcry he would raise were a French "authority" on the strength of a translation to claim Burns' "My heart's in the Highlands," or were a German "Gelehrte" to declare that "Sponge's Sporting Tour" was written by a countryman of his!

When it comes to dry hard and fast dates this

ERRORS-continued

writer is altogether unreliable. Passing over such minor inaccuracies as frequently spelling Turbervile's name incorrectly and giving three different dates as the year in which he published his book, or stating that the Book of St. Albans was published in 1468, he often makes mistakes of one or two centuries. On page 260 he reproduces a well-known miniature from Cardinal Grimani's Breviary which he declares was painted about 1350. To declare a picture by Memling's hand, painted in the last decades of the fifteenth century with all the rare finish and excellence of the Renaissance, to have been limned in the days of Giotto's primitive school does not show knowledge of

One would also like to know on what grounds he is so positive that two of the hounds tackling the wild boar in this miniature, which has nothing whatever to do with England, are "old English hounds"? If he knew more of ancient sport he would recognise that in laying this claim he was not paying a compliment to his country, for on account of the frequency of hounds being killed by boar, no valuable hounds were used for tackling boar, any large dog with courage and of sufficient strength was good enough to risk in this chase, and England, where wild boar had almost become extinct, was hardly the country where trained boarhounds could be found in Henry VII.'s days.

At first one is rather surprised that this writer with such a quantity of material as he says is at his disposal, should turn to such an ABC as is Lacroix's Le Moyen Age for his information, particularly on English sport, but this surprise soon gives way to one of amusement when one discovers that he has not made use of the original French work, but of the English translation of it. But even with that at his elbow, he continues to make a number of grotesque blunders. Thus, where he speaks of the famous French sporting classic Gaston Phæbus and reproduces from Lacroix's English translation five of the famous illuminations which in every case are ascribed by Lacroix to the correct period—the fifteenth century—he puts underneath each of his reproductions: "from an illuminated MS. by Gaston Phœbus, 1359." one occasion (p. 324) indeed, he speaks of it as an "illustrated manuscript 1359, by Gaston de Phœbus," from which work," he proceeds to say, "I have already reproduced some interesting illustrations on stag-hunting "-which is true only in so far as reproductions from line reproductions in a modern work can claim to be taken from the ancient MS. itself. A comparison of our Plates xv., xxII., XXVI., XXXVI. and XXXVIII., which are reproductions from the MS. in question, with these Lacroix pictures will show what is meant.

Nobody possessing any antiquarian lore could possibly ascribe to miniatures replete with the typical qualities of French art of the middle of the fifteenth century, a date one hundred years earlier when very much cruder work was turned out. But we are to learn more wonderful things; on page 97 he states that the author of Gaston Phæbus,

Count Gaston de Foix, lived from 1359 to 1394, so that he evidently desires us to believe that these beautiful illuminations, which rank among the choicest of old art, were painted by a baby of one year! Even if he had been accurate in his dates and ascribed to Count Gaston the correct span of life, i.e., from 1331 to 1391, he would have been still at least half a century to the bad so far as these miniatures are concerned, for they were made at least fifty years after Gaston de Foix's death.

It is curious how frequently modern English writers on our theme make the mistake of believing that miniatures must be coeval with the origin of the MS. which they illustrate, which in fact they rarely are. The author of the recently published Book on the Cross-bow falls into this palpable error, ascribing illuminations from the very same Gaston Phœbus Codex to the fourteenth, instead of to the fifteenth century, evidently having the articles we are now criticising before him. These errors of just a hundred years invite very misleading conclusions to which we shall return

presently in another place.

With the peculiarities of the beasts which he describes the writer shows no great familiarity; on page 264 he states that the wild boar sow "keeps the growing family with her until fresh ties compel her to drive her previous charges forth." It is a wellknown peculiarity of the wild boar that the young keep with the mother until they are two years old. Again, on page 263 he reproduces a picture of what he calls a sow that sports big tusks, an anomaly he might have been aware of. Regarding weapons of the chase he airs some rather quaint opinions. When speaking of a French engraving he says that "at this date it was customary for both horseman and footman to carry the long pointed spear." Has he ever come across any other than pointed spears in ancient or modern hunting?

To what incorrect deductions inaccurate premises lead, the following will show. Speaking of Turber-vile's account of the wild boar, he declares (page 511) that "April and May were the two months considered most suitable for hunting" them. Neither Turbervile or anybody else makes such a preposterous statement; what Turbervile (p. 151, ed. 1611) says is that they are hunted from the middle of September until the beginning of December, when they go to the rut. No author of any time or of any nationality that I know of gives April and May as the months for hunting wild boar. Again, on page 19 of his "Poetry of Sport," he says: "We have the authority of William Twici that the fox was classed with the buck, the doe and the roe in Edward II.'s time." Twici makes no such statement; on the contrary, he classes the roe quite separately, for he expressly says (MS. Phillipps 8336, line 185): "Les chevereaus ne sunt mie enchacez ne aquyllees" (Sir Henry Dryden's ed. Twici, line 185).

His explanations of the pictures he brings caused a good deal of amusement at the time they appeared. Thus (p. 97) there is a picture of a fox being chased by a couple of hounds and a cat or squirrel climbing a tree. This latter, for no reason that one can see, he ERRORS-continued

declares is "doubtless intended for a cub"! Again, in the reproduction (p. 96) of Gaston Phæbus's picture of the curée in Lacroix where it is quite correctly described, we see a dead stag lying on his back being "undone" (our Pl. xxxvi.). This he calls "Death of the Hart," just as if the stag were offering himself up to be sacrificed, and laying himself down on his back quite tidily, is meekly awaiting the end by the knife of the youth who has already skinned his front leg! In another instance he reproduces (p. 554) an early woodcut of an elk that has been struck by a harpoon set in a snare, the dart having penetrated the beast's neck. He had evidently seen a picture of such a trap before, for he explains that the unhappy beast is "tied to a tree "! Of the ancient Northern myths he appears to have never heard, for a picture of one of the well-known old fables of the pigmies fighting the cranes he takes quite seriously, and describes as "dwarfs hunting storks"!

When declaring (p. 226) that Turbervile's cribbed account of stag-hunting is "the most minute and accurate in our own or any language," which it is not by any means, he proceeds to say that during the 14th, 15th, and 16th centuries, hunting first began to mean the chasing and killing of an animal chosen from a number of the same kind, and not as heretofore either an enormous butchery, or an attack on the first beast that was found." The contrary was the case. Norman hunting, like the French language, became, as every schoolboy knows, established with us in the eleventh century, and the former never consisted of anything else than this singling out of one animal, which was the chief end of grand venery" as Frenchmen understood it. General slaughter was at no time a feature of it, as a very slight acquaintance with the earlier literature demonstrates. The "enormous butcheries" occurred after, not before, the period he specifies, i.e., they were the result of improved weapons and of the rise of the nobility's power in the seventeenth and eighteenth centuries, but they never occurred in England, for the simple reason that game was at no time within the given limits sufficiently plentiful (outside of parks) in this country for slaughter on the scale we read of as occurring in Germany. In Scotland occasional Tainchels returned immense bags, but they were infrequent, and that for the same good reason which prevented them occurring south of the borders.

Of the main facts relating to English mediæval hunting his writings betray nescience. Of the fact that Norman hunting and the French language became unfashionable in England at the dawn of the modern age not a word is said; nay, by representing Turbervile's account of French hunting to be that of English sport in Elizabethan days, when the two had already drifted far apart, he conveys a radically wrong impression. Were he acquainted with any of the text-books of old Venery, he would have known that already by the middle of the sixteenth century (1547) we did not hunt the stag in the open with hounds, but coursed deer, and mostly in parks. In 1603 James 1., as one of his first royal acts, begs Henry IV. of France to send him huntsmen to teach the English par force (i.e., Norman) hunting 1 which had long gone out of fashion with Englishmen.

In the first of his articles (p. 99) this writer declares that "we find that the huntsmen killed their prey in whatever manner they could." How entirely incorrect this assertion is a perusal of the "Master of Game" will show the reader. This will also demonstrate how unjustified is the doubt he expresses as to whether old sportsmen ever troubled their minds about hounds frequently changing scent when hunting. If there was one thing about which sportsmen in the Middle Ages were particular, it was the staunchness of their hounds. All old writers, English, French, and German, dwell on this at great length, and to deny

it shows that one knows nothing of the subject. If we have shown in the foregoing that this writer's knowledge of old English hunting is hardly of the sort that deserves to be paraded in any standard work, his acquaintance with foreign sport is yet more nebulous, much that he says indeed being the very opposite to facts. Let us go into some of the details. He devotes a long article to the subject of "Battue hunting" abroad. On the face of it, such a thing as battue hunting never existed in any country at any time, for there never was any hunting in the ordinary sense of the word in connection with battues. Of the fourteen pictures with which he illustrates this nightmare of impossible combinations of various kinds of hunting, only one relates in the remotest degree to battues; six describe stag-hunting par force, where of course only one stag was hunted at a time; then there is one each of the Stöber Jagd, showing a hare being potted by two concealed sportsmen, of the Netz Jagd, for stag and roe deer, of the Lappen Jagd, and of the Brakier Jagd. picture (on p. 307) of a stand from which deer are being shot is the only one descriptive of battues proper, as they were conducted on the Continent. His text is yet more vague and inappropriate; he descants upon football, cricket, and racing, makes conjectures about the surprise a modern conservative magistrate would experience, and the feelings of an anti-sport editor, when learning about the severe manner with which estates were preserved in olden days; he tells us of "harbourers" who, as a matter of fact, were never employed at battues; he draws parallels between the pomp displayed by the Lord Mayor of London, and the scene he describes, with long lines of gilded coaches, gold and silver trappings of the horses, the ladies of quality with their "dusky favourites," under which category the nigger boys probably came; we hear about modern bull-fights, and a lot of other equally pertinent matters, and lastly, but not least, we get some poetry which, while it deals with hunting, has no bearing whatever on battues,

It is true that he warns us that this fine bit ¹ Maréchal de Vieilleville, Memoires, ii. chap. 4; Julien, "La Chasse," p. 199; de Noirmont, i. 191; Salnove, p. 29.

ERRORS-continued

of word-painting is quite and entirely his own, for at the end he says: "In no work with which I am acquainted, British or foreign, has a full description of this method of so-called hunting been given," and this is about the only passage in his long article against the accuracy of which one has no reason to raise any protest.

If we have to complain of a general and often convenient vagueness in most of this writer's statements, his attempts to be precise, to give definite dates, are disastrous. Thus (p. 298) where he describes the origin and progress through Europe of what he calls the "reaction" in sport which by a love of ease and luxury "degraded the pas-time," he states that "so far as it is possible to discover" this reaction set out on its European jaunt in the year 1668, and "it first sprang up in Swabia and Bavaria. It then filtered through France . . . and finally reached the court of Charles II. of England." This is about as incorrect a description of any movement as could be given. It began nearly a century earlier, as a result of the improvement in firearms and the rise in the power of the ruling classes. It took its origin in France and reached its zenith there during the reign of the Grand Monarch, and from France it invaded Germany, where all the countless small potentates tried to ape the splendour of French venery, with its prodigal display and luxury, generally with very disastrous results for the finances of their downtrodden people. It never reached England, for the very good reason that wild game had long ceased to be sufficiently plentiful, and also because Englishmen fortunately ever dissociated outward luxury and display from their field sports.

One more little bone we have to pick with this writer; it is concerning his ideas as to what constitutes "sport." All his writings impress one with the conviction that he does not realise the fundamental principle of it, i.e., that it is a test of courage and skill. What does he, for instance, mean by the following remark (p. 22): "What we should term in the present day most unsportsmanlike methods of limiting the victim's chance were employed . . . spears" (let us hope they were of the pointed kind!) "as well as the more deadly cross-bow being freely used"? To be told by this exponent of modern sport, with all its vastly perfected arms, that to tackle a charging bear or boar of the enormous size to which we know they attained in those days, armed only with a spear, or a sword, or a cumbersome cross-bow, was a most unsportsmanlike proceeding really taxes one's patience, and makes one indignantly resent the cheap sneers at the sportsmanlike qualities of our forefathers in which he and others constantly indulge.

If one has to blame this writer for copying blindly from Strutt's pages, the same reproach has to be addressed to what is usually considered the Englishman's standard authority, viz., the Encyclopadia Britannica. There (vol. 12, p. 394, published in 1881) we find Strutt's gross blunder concerning the picture of boar-hunting in the ninth century perpetuated. Likewise the several errors about Twici's

MS., and, what is more surprising, such absurd mistakes as chasse au courre and chasse au ti indicate that the writer of the article "Hunting" knew not even modern French. In other respects, too, one has found this publication by no means free of misleading errors. Thus, when dealing with the house of York (vol. 24, p. 753), the later Kings of that line are represented as descendants from our Edward, second Duke of York, instead of from his brother Richard. Surely such an important mistake, affecting the lineage of the reigning house, might have been discovered in the course of years, and corrected in the new edition.

Turning to other writers, the following are some other instances.

Some years ago an anonymous writer contributed to Macmillan's Magazine several delightful articles on the three famous old sporting books with which we have dealt at length in these pages. One of them is Twici's "Art of Hunting." Exceedingly spirited as is his account of the events connected with the sport itself, his historical studies are not quite on a par with his practical experience in the hunting field. He declares: "By a curious caprice of fortune the French work of Twici seems to have perished, and thus England holds, so far as we know, precedence in the foundation of a literature of sport." This is rather an unfortunate sentence, for, as we have heard, the existence of a French MS. of Twici has been known for a long time, and several reprints of it have been published in England and France. From what he says it would appear that he knew only the British Museum translation, and was unaware that Thomas Wright had published it more than half a century ago. He also seems unacquainted with several important dates in the literature of old sport, for he suggests the possibility of Twici having borrowed from "Gaston Phœbus," the latter being a work commenced some fifty or sixty years after Twici composed his treatise. He likewise is led astray by some rhymes which precede, in the British Museum MS. translation, Twici's treatise, and mistakingly considers them the prologue of the latter; while as a matter of fact they are of a much later date. He also accuses the author of "Gaston Phœbus" of having been an "incurable rhymester," which is not correct, for of course the verses printed by Verard at the end of "Gaston Phœbus" were written by Gace de la Buigne, and not by Gaston (see Bibliography). He also seems to be unfamiliar with the ruling position of the French language and French venery at the courts of our Norman and Plantagenet kings up to the fifteenth century. Though not falling into the same error as others have done concerning Turbervile's cribbed Art of Venerie, he is in error when he says that of Du Fouilloux "we know little beyond what he has vouchsafed to tell us in a short poem." Several Frenchmen have written about the great veneur's life, the notes by M. Le Bosse and M. Pressac being the best. The latter's biography of Du Fouilloux, covering some 35,000 or 40,000 words, is full of details of his career and adventure, and should have at least been scanned by a writer undertaking such a task.

ERRORS-continued

In a recent "New History of England" (1902) the author in discussing terms of venery says: "This quarry is not to be confounded with quarry, a stone-mine. . . . Quarry comes from the French cœur, the heart. When the game was run down, the heart and entrails were generally thrown to the dogs"! Could some old veneur arise out of his grave, he would give this historian a bad time for such incorrect and disparaging "history.

In a lately published interesting book on the pointer the author makes several slips which might disappear in the future editions to which this useful treatise, one hopes, may attain. Some we have already pointed out, and others are: Le Bon Varlet des Chiens is an excerpt of Gaston Phœbus made by some Grub Street scribe, and is not an independent work by Gaston Phœbus. On page 227 Ridinger's birth-year is given as 1695-it should be 1698; on page 49 Gesner's book appears as written only in 1620—the first edition of it appeared in 1551. On page 54 he makes Blome's Gentleman's Recreation as appearing in 1676, which is just ten years too early, and he spells Clamorgan with a G.

As to other authors on our theme let the following selection of mistakes serve as evidence in support of our criticism. Lord Wilton in his "Sports and Pursuits of the English," referring to the source of the Book of St. Albans, says (p. 105) that it was "written by the Master of the Games to Henry II. for the use of Prince Henry his son, and is little more than an enlargement of the former tract," meaning Twici. As Henry II. reigned in the middle of the twelfth century, this author is giving others a good lead over the fences of historical facts. That Blaine, Jesse, Dalziel, Shaw, Wynn, and a number of others fall into the same mistake as does Lord Wilton as to Edmund of Langley being the author of the "Master of Game" has already been mentioned. That this is in most cases the result of copying slavishly from Strutt's pages is probable, but in some cases even the process of copying has been done carelessly. Thus Wynn makes Twici grand huntsman to Edward r !

Other writers improve either consciously or unconsciously upon Strutt's errors. Thus in a recent article on the "Past and Future of the Thoroughbred" that appeared in a learned review, the writer states: "By the reign of Edward II. Gyfford and William Twety had already written two treatises

in rhyme on hunting and horses which remain in manuscript in the Cottonian collection, It was not till almost a century later that the first sporting publication ever issued in England was printed in 1481 for Dame Julyana Berners, the predecessor of a long line of lusty followers." Not a single statement in this passage is true. This treatise was not written in rhyme; Twety and Gyfford did not write two treatises; what they wrote does not remain in MS. form, for it has been published; there is nothing about horses in it, and in fact the word horse or its equivalent does not occur once in the whole treatise. Instead of "almost a century" intervening between it and the Book of St. Albans, the interval was nearer two hundred years; and, lastly, the Book of St. Albans was not published in 1481! What possible good can such an agglomeration of misinformation do?

In the act of sending these sheets to press a "new, much enlarged, and corrected edition" of Strutt's "Sports and Pastimes" is published. Confining myself to the Hunting chapter, it is surprising to find that Strutt's misleading mistakes are not only again perpetuated, but a number of new ones added. The editor is apparently even more convinced of Turbervile's book being a description of English hunting than was the writer of the criticised nine articles, for while the latter does seem to have had an inkling that some parts of Turbervile were taken from foreign sources, this editor appears to have none whatever, for he calmly asserts that "the best account of old English hunting of the wild boar is given in George Turbervile's liberally illustrated Noble Art of Venerie." The wide margins, good print, and fine art paper of the new edition cannot make us overlook such surprising mistakes as the ascription of the Book of St. Albans to the year 1406, just eighty years too early. Nor does it lead one to forgive the re-appearance of that eleventh century swine-herding picture as a wild boar-hunting scene of the ninth century!

Altogether this is a telling instance of the lack of individual research, and one would have thought that the exposure of so many of these mistakes in the pages of a leading review some years ago might have prevented their repetition in A.D. 1904.1

If the literature of our good old national sport of hunting is to be purged of this engorging avalanche

¹ In the Forlnightly Review of August 1897 I published a lengthy indictment anent "the Shortcomings of our Sporting Literature" in which were set forth many of the mistakes I have here alluded to. As the correctness of my criticisms was challenged, the Editor published in the February number 1898 of his review a summarised rebuttal by the pen of an independent expert of wide fame, Baron Christoph Biedermann, in which this impartial authority supports me. The controversy did not remain confined to the pages of the review, but was made the subject of remarks in Land and Waler of Feb. 20, June 26, Dec. 18 and 25, 1897, March 12, 1898; Academy, April 10, and May 1, 1897, and Field, Aug. 14, 1897.

That the sacrifices that have to be endured by those who believe in accuracy are often unexpectedly great the following amusing instance will show. In the above-mentioned Forlnightly Review article I criticised some very incorrect information regarding the measurements, weights, origin, &c., of certain trophies given in a book called Records of Big Game, mentioning among other instances that there were no less than ten mistakes in the details relating to the three largest existing red deer heads. In the subsequent fourth edition of this sportsman's vade meeum its compiler, while not above making use of my corrections (without any acknowledgment), has carefully expunged all reference to certain of my own Wapiti, Bighorn and Chamsis trophies that formerly, at the invitation of the compiler, figured in his pages. As at least one of them is a record head, it shows that accuracy is not always the principal end to be striven for in "Records" of this sort.

ERRORS-continued

of misinformation, it is high time that a beginning be made. For if this slavish perpetuating of century-old mistakes and of gross newer blunders be continued very much longer, the student of the next generation who in the enthusiasm of youth may turn to this, for Englishmen, attractive field. will have reached a green old age before he has delved down through the overlying strata of encumbering rubbish and reached the dry bones of the real men who penned the records of ancient If the present little attempt to reach the bed-rock of fact, and to bring into life the quaint old memorial penned by a Plantagenet prince, has cost more than ten years' work, the foregoing black-list will have shown the reader that some of this work was expended, and had to be expended. in clearing away the débris with which others had obstructed an otherwise clear and straight path.

In the eyes of many a keen, hard-riding sportsman, good and true, this dry-as-dust investigation into the customs and records of dead and buried sportsmen, whose bones have long crumbled into dust, will probably appear an idle waste of time. But so is, apparently, much that we make the object of diligent research; and why should an Englishman who wants to read a correct account of his Norman ancestor's hunting have to turn to a Frenchman's book, or if he desires to obtain an insight into the bibliography of ancient English literature on British sport, have to seek the works of German professors?

In learned circles abroad the importance of the "Master of Game" as the foremost treatise on English venery has long been recognised, and several philologists have come specially to England to study the various MSS. of it. I am not betraying secrets when I say that at least one of our English texts has been in type, awaiting the finishing touches, for nearly two years, and that but for an urgent call to one of the leading Japanese universities, its editor, a well-known German philologist, would have anticipated the present publication, with the result that the oldest English hunting-book would have been given to the world by a Berlin professor.

EXCREMENTS, fumes, fewmets, obs. term for the droppings of deer. From the Fr. fumées. G. de F. that the droppings of all deer, including fallow and roe deer, are to be called fumées. The Master of Game, no doubt following the custom then prevalent in England, says the droppings of the hart only are to be called fumes and of the buck and the roebuck croties. The following names are given to droppings by-

GASTON DE FOIX AND MASTER OF GAME.

Of the hart }Fumées. Of the hart-Fumes. buck roebuck buck roebuck Croteys. bear wild boar black beasts and Lesses.
wolves
hare and conies—Croties. wild boar wolf hare and conies—Crotes. fox, badger, and stinking beasts Fiantes. otter—Spraintes. ,, fox—The wagging. ,, grey or badger—The Ward ,, stinking beasts—The Drit,

Other forms of this term are: fewmets, fewmishin g, crotels, crotisings, freyn, fuants, billetings, and spraits.

FEAUT. In the vocabulary of olden hunting this was a general term which, like foin, signified the track of any beast whether by scent, foot-print, or blood (also spelt feut). (Stuart, vol. ii. pp. 117, 158.) Stuart himself uses feut in this manner: having shot a stag, it gets away; he follows it and says, "There were great feuts of blood on each side" (vol. ii. p. 117).

FENCE MONTH. The month so called began, according to Manwood, fifteen days before and ended fifteen days after midsummer. During this time great care was taken that no men or stray dogs should be allowed to wander in the forest, and no swine or cattle were allowed to feed within the precincts, so that the deer should be absolutely undisturbed during three or four weeks after the fawning season. He tells us that because in this month there must be watch and ward kept with men and weapons for the fence and defence of wild beasts, for that reason the same is called fence or defence month (Man. p. 76, ed. 1598). In the many licences granted by the kings to their subjects giving permission to hunt the lesser beasts of venery and of the chase, abstinence from hunting during the fence month is always insisted on. does not seem to have been, as one might have supposed, a fence month for all beasts of venery and the chase, varying with each kind according to their breeding time, but the fence month was solely for the protection of deer, the royal game. Manwood quotes the Assisa Forestae de Pickering and de Lancaster (fols. 20 and 7) in reference to the fence month, by which it appears that it was observed in the reign of Edward III. As midsummer was the height of the stag-hunting season (hinds were not hunted at this time as a rule), the royal hunts of the fat venison season must have created considerable disturbance also in the deer nurseries.

FEWTE, fuite, fute, (M. E.) O. Fr. fuite (voie de cerf qui fuit), track, trace, foot. Gawaine: feute. Will. of Palerne (90): foute. Some beasts were called of the sweet fute, and some of the stinking fute. The lists of the beasts which should come under either heading varies somewhat; some that are placed by the Boke of St. Albans under "Swete fewte" coming under the other category in the MS. Harl., 2340.

In Boke of St. Albans. In Harl. MS. 2340, fol. 50 b.

Beasts of "Swete fewte."

The Buck, the Doo, the
Beere, the Reynd, the
Elke, the Spycard, the
Otre, and the Martwn.

The Buke, the Doo, the
Ber, the Reyne der, the
Elke, the Spycard.

FEWTE-continued Beasts of the "Stinking Fewte."

The Roobucke, the Roo, the Fulmard, the Fyches, the Bauw, the Gray, the Fox, the Squirrel, the Whitecat, the Otyr, the Stot, the Pulcatt.

The Fulmard, the Fechewe. the Catt, the Gray, the Fox, the Wesyll, the Marteron, the Squirrel, the Whyterache, the Otyr, the Stote, the Polcatte.

In Roy Modus the beasts are also divided into bestes doulces and bestes puans. The reasons for doing so are also given (fol. lxii.): "Les bestes doulces sont: le cerf la biche, le dain, le chevreul et le lièvre. Et sont appelées doulces pour trois causes: La première si est que d'elles ne vient nulle mauvais senteur; la seconde, elles ont poil de couleur aimable, lequel est blond ou fauve; la tierce cause, ce ne sont mie bestes mordans comme les autres cincq, car elles n'ont nulz dens dessus; et pour ces raisons puent bien estre nommées bestes doulces." Under the bestes puans are classed ' the wild boar, the wild sow, the wolf, the fox, and the offer.

FEWTERER, the man that lets loose the greyhounds (Blome, p. 27); from veltraria, a dog leader or courser; originally one who led the dogs called veltres, viautres (see Veltres). In Gallo-Latin, Veltrahus. It has been asserted that the word fewterer is a corruption of vautre or viautre, a boarhound, but although both evidently owe their origin to the same parentword, fewterer can scarcely be derived from vautre, a boarhound. It was only in the Middle Ages in France that the word vautre, from originally meaning a powerful greyhound, was applied to a large boarhound. Fewterers in England appear invariably as attendants on greyhounds, not boarhounds. Another derivation has been also given from fewte, foot or track, a fewterer being, according to this, a huntsman who followed the track of the beast. But venator was the contemporary designation for a huntsman, and as far as we can ascertain the fewterer was always merely a dog-leader. According to Blount's Ancient Tenures the manor of Seaton in Kent was held of the King in sergeantry to provide one man called Veltrahis to lead three greyhounds when the King should go into Gascony, so long as a pair of shoes of four pence price should last (Hearne, p. 356).

During the 13th, 14th, and 15th centuries every kennel of hounds appears to have had a certain number of greyhounds attached, and we find a constant mention of fewterers in charge of them. Their usual wages were from 11d. to 2d. daily if they were on foot, and 4d. daily if they were mounted, with 3d. for their horse (see Appendix:

Hunt Officials, and Venery).

The modern name for the man who holds the greyhounds when coursing is "Slipper."

FOREST LAWS. In any work relating to the history of the chase it is inevitable that the ancient forest laws should be alluded to, so it will not be out of place here to give a short gist of what these were to the end of the 15th century.

I. Incipiunt Constitiones Canuti regis de Foresta. The charter of the forest of Canute, dated 1016 (Winchester?), is the first charter known. charter is given at length by Harrison in Holinshed's Chronicles and also in Manwood's Forest Harrison speaks of another brief law "whiche he (Canute) made in the first year of his reign at Winchester, afterwards inserted in these his latter constitutions. Canon 32 beginning thus in his own Saxon tongue: Ic wil that elc one &c. ('I will that each one shall be worthie of such venerie as he by hunting can take either in the plains or in the woods within his owne fee or dominion, byut eche man shall abstain from my venery in every place where I will that my beasts shall have firm peace and quitenesse oppon the same to forfeit as much as a man may forfeit.') This charter of Canute was afterwards confirmed by King Edward surnamed the Confessor and ratified by the Bastard" (Holinshed, H. i. and ii., 207, 208).

The Normans evidently adopted these statutes, for there is no trace of any other forest laws until

the reign of Henry III.

2. Carta de Foresta Regis Henrici 111. anno regni II. A.D. MCCXVII. This was a confirmation of the liberties obtained under the Magna Charter. The regulations were more lenient than they had been hitherto and enact that no man from henceforth should lose life or limb for the killing of the king's deer (Statutes of the Realm, i.)

3. Carta de Foresta Regis Henrici III. anno regni ix. This seems to be almost identical with

the above.

4. Carta de Foresta Regis Edwardi 1. anno regni xxviii. This is a charter of Inspeximus reciting and confirming the Carta de Foresta 9 Henry 111.

Statutum de Finibus 27 Edward 1. Also a

repetition of above.

6. Consuetudines 1. Assise de Foresta. Ex MS. Lansd. 480, fol. 195, undated and date uncertain. A copy of part of this instrument was printed in Cay's edition from MS. Cot. Vesp. B. VII., where it is intituled Articuli de attach [iamentis] Foreste The deficiencies of that copy were supplied by Cay, from some other MS. and from the old editions of the Secunda Pars Veterum Statutorum.

In Manwood's Forest Laws this instrument is quoted as 6 Ed. I. (Statutes of the Realm).

Excepting a few laws respecting trespass in forest and of game, of Richard II. and Henry VII., there is nothing more of importance to the historian of the chase, until the close of the 16th century when Manwood collected the ancient forest laws and charters and published them in the first place (1596) for circulation among his friends only (see Bibliography: Manwood).

FORLONGE, forloyng, forlogne, from the Fr. fort loin. G. de F. says, "flies far from the hounds," i.e., having well distanced them ("Fuit de fort longe aux chiens, c'est a dire que il les

FORLONGE-continued

ait bien esloinhes"). Hounds are said to be hunting the forlonge when the deer is some way in front of them, or when some of the hounds have got away with the deer and have outpaced the rest. As our MS. (p. 98) says, the forlogne should be blown if the stag has run out of hearing of hound and horn, but it should not be blown in a park. In old French hunting literature it is an expression one constantly comes across. Jacques de Brézé says, "de forlongne s'en est venu" to denote that the stag has distanced the pack. Gace de la Buigne refers to it several times: "Li chasseront de forlongne les chiens, car d'eulix s'est eslongné," and again, "Car les chien chacent tellement de forlongnie et soubz le vent." (See Hunting Music.)

Twici, writing almost a hundred years earlier than the Duke of York, says: "The hart is moved and I do not know where the hart is gone, nor the gentlefolk, and for this I blow in that manner. What chase do we call this? We call that chase The chase of the forloyng."

Forloyneth: "When a hound meeteth a chase and goeth away with it far before the rest then we say he forloyneth" (Turber. ed 1611, p. 245).

FOX. According to the laws of Canute the fox was neither reckoned as a beast of venery nor of the forest. In Manwood's Forest Laws he is classed as the third beast of chase (p. 161), as he is also in Twety and Gyfford, and The Boke of St. Albans.

Although early records show that the English Kings kept their foxhounds, we hear nothing of their having participated in this sport, but they seem to have sent their hounds and huntsmen about the country to kill foxes, probably as much for the value of the pelt as for relieving the inhabitants of a thievish neighbour. For instance, King John (1213) sent to the Constable of Bristol forty foxhounds and twelve geryhounds, two horsemen, and two varlets and eight veltrars, commanding him to make them hunt the fox in his shire, "and to provide necessaries for them until we send for them; and any cost you may incur through them shall be paid." Again in the same year he sent "William Malet our huntsman, with forty foxhounds (brachettis vulpericiis), six greyhounds, and six varlets and one horse to hunt the fox in our forest of Treville" (Close Rolls of King John, quoted Jesse, vol. ii. pp. 30, 31).

In the next reign (Henry III.) permission is granted to one John Fitz-Robert "to keep dogs of his own to hunt foxes and hares in the forest of Northumbria, as long as it shall please our Lord the King." In the reign of Edward I. John Engaine held land in Great Gidding, in the county of Huntingdon, "by serjeantry of hunting the Wolf, Fox, and Cat, and driving away all Vermin out of the forest of our Lord the King in that County" (Plac. Cor. 14 Edward I. Rot. 7). There seem to have been plenty of representatives of sporting parsons in those days, for we find abbotts committing trespasses in "vert and

venison" in the royal forests. In one instance the King granting a licence to one Peter de Moresby, parson of the church of Aykeskarth, that he may hunt at all time of the year except fence month, the hare, fox and cat with his own dogs throughout the chace of John de Britannia the elder at Wensladale, which is in the King's hands, provided he take none of the King's great game, nor course in his warrens. (24 Edw. I. Pat. Rolls.)

In this and the following reign we come across many licences to hunt fox, hare, cat and badger granted to the King's citizens, yeomen, knights, &c. Attached to such licences was always the prohibition to hunt during the fence months or close season, also to beware of disturbing or chasing the King's deer. Thus, for instance, Hugh de Audeley obtains a licence "to hunt fox, hare, cat and badger with his own dogs in all the King's forests in the counties of Salop, Stafford, Gloucester and Oxford, fence month excepted, and to stretch nets for their capture ... he is not by virtue of this concession to injure deer in the said forests." (8 Edw. II. Pat. Rolls.) In the same year a similar licence was granted to Robert son of Payne to hunt in the King's forest in the counties of Dorset, Somerset and Wilts "and to stretch nets for the capture of foxes with out hindrance of the justices," &c. These allusions to nets throw an interesting light on the fox-hunting of those days. In Edward III.'s reign Thomas Engaine held lands in the Pitchley country, "by the service of finding at his own proper costs certain Dogs for the destruction of Wolves, Foxes, Martrons, Cats, and other Vermin, within the counties of Northampton, Roteland, Oxford, Essex, and Buckingham (Rot, Fin. 42 Edward III. m. 13). Among the other interesting permits to hunt this smaller game which we have here no space to notice is one of a later date (1397) granted by Richard II. to an abbot who had been a friend of the Black Prince: "License (on account of the King's affection for the abbot of Waltham Holy Cross, very dear to the king's father, the King himself having in his nonage tarried in the abbey for some time) for said abbot as long as he lives to hunt fox and other vermin in the forest of Essex in season, frightening the deer as little as may be; if any deer chance to come into his presence or within view, he may let his grey hounds run and catch them, but he may not take more than two a year." (Rich. II. Pat. R. 1397.)

In Edward I.'s Wardrobe Accounts, 1299–1300, appear some interesting items of payments made to the huntsman for his wages and the keep of the hounds and his one horse for carrying the nets. William de Blatherwyke, or, as he is also called, William de Foxhunte, and William Fox-dog-keeper, had besides their wages an allowance made to them for clothes and winter and summer shoes (see Appendix: Hunt Officials). As only one horse was provided, and that to carry the nets, the huntsman, we must presume, had to hunt on foot, not such an arduous undertaking when we remember that the country

FOX-continued

was so much more thickly wooded than at present, and that every possible precaution was taken to prevent Reynard's breaking covert.

We see by our text (pp. 36-37) that it was usual to course foxes with greyhounds, and although the passages referring to this are translated from G. de F. we know that this fox-coursing was as usual in England at this time as in France. We see from the above quoted instances that the Abbot of Waltham was expected to have greyhounds with him when fox-hunting, and that King John sent his greyhounds with foxhounds to hunt the fox. Turbervile's book, which has an original chapter on coursing, gives the following account of how to enjoy this sport. "To course at a Fox requireth none other Art, than to stand close and uppon a cleare wind on the outside of the covert by some bottome or place where it is likely that he will come out: and to give him head inough, for else he will turne backe againe, and there is no danger in giving of him head where their is plain ground for the slowest dogge that ever ran will overtake a Fox if he have field roome. Some use to watch a fox when he goeth out to his feede and to stand in the most likely places in a mooneshine night and so to course him: ... the forest coursing is when you hunt with hounds, to set your greyhounds underneath the wind very close in some bottom or little plaine, and there to course the fox when he cometh out. This course is short but it is dangerous, for often times a good greyhound is marred with a fox and therefore few men wil course a fox unless it be with old greyhounds which are brused dogs and which they make small accounpt of " (Turb. 250).

Some other original remarks by Turbervile are worth quoting. To "the huntsmen who would have good pastime at this vermine" he gives instructions how to best stop the earths, then he continues: "The best hunting of the fox above ground is in January, February, and March. Yet you may hunt him from Alhallontide, untill When the leaves are falne, you shall best see your hounds hunting, and best find his And also at the time the Foxes skin (which is the best part of him) is best in season, Againe the hounds doe best hunt a Foxe in the coldest weather, because he leaveth a very strong Always set your Greyhounds on sent after him. the outsides of the coverts underneth the wind and let them stand close, cast of at the first but the third part of your kennell to find him: The rest you shall cause to be led up and downed the coverts, in pathes and high waies, to cast off unto their fellowes when he is found. It is not good to cast off too many hounds at once, because woods and coverts are full of sundry chaces, and so you should have your kennell undertake sundry beasts and lose your pastime. Let those which you cast off first be olde and stanch and sure hounds. And if you heare such a hound call on merily, you may cast off some other to him, and when they run it with full cry, cast off the rest, and you shall heare good pastime."

This promises well, and the reader begins to imagine that after this fair beginning agood spin across country will be the wishedfor result, but a scramble among the underwood, and footing it along the paths and highways of the forest, was all one could hope for, as our author continues: "For a Foxe will not willingly depart out of the covert where he hath bin accustomed to ly, but will wheele about the thicks, and thereby make you much the better pastime" (Turb. pp. 192-193).

It was this hunting in covert that made Sir Thomas Elyot say in *The Bohe named the Governour* (1531): "I disprayse not the huntynge of the foxe with rennynge houndes, but it is not to be compared to the other hunting in commoditie of exercise. Therfore it wolde be used in the deepe wynter, whan the other game is unseasonable."

And even if Reynard had ventured beyond the thicks, Sir T. Cockaine tells us that, "The old Foxe being well breathed is so forcible a chase, as every Huntsman his part is to hew him, or backe him into the Covert againe, when he offereth to breake the same, and to hallowe him and helpe the Hounds wheresoever he can, and to comfort them both with voyce and horne that all travailers passing that way may knowe that it is a Foxe that is hunted. And this tast I will give you of the flying of this chase, that the Author herof hath killed a Foxe distant from the Covert where hee was found, fourteene miles aloft the ground with Hounds."

Sir T. Cockaine, Knight, wrote his treatise in 1591, at which time the great woodlands which once covered England had for the greater part disappeared. One chronicler of those days bemoans that moors and fens occupy the places where oaks and elms once flourished, and says that unless landowners plant trees, it would not be long before there cease to be any (Holinshed's Chronicles). With the disappearance of woods, foxes seem to have become scarce, for the same chronicler tells us that, "Of foxes we have some, but no great store, and also badgers in our sandie or light grounds. . . . Certes if I may freelie saye what I thinke I suppose that these two kinds (I mean foxes and badgers) are rather preserved by gentlemen to hunt and have pastime withall at their own pleasures, than otherwise suffered to live, as not able to be destroyed because of their great numbers. For such is the scantitie of them here in England in comparison of the plentie that is to be seen in other countries, and so earnestlie are the inhabitants bent to root them out, that except it had beene to bear thus with the recreation of their superiors (in this behalf) it could not otherwise have been chosen, but that they should have beene utterlie destroied by manie years agone." A somewhat roundabout though quaint way of stating that unless preserved for sport, foxes would have long since been extirpated in England, which, though it may have been true of the home counties with which the chronicler was acquainted, could scarcely have been so in

FOX-continued

respect to the northern and wilder portions of the Midlands and Western counties. As showing how little people travelled in those days, one may cite Harrison, who tells us that he had never travelled more than forty miles from London, and when he wrote his book had not got his library to refer to. He was Vicar of Radwinter, in Essex, and was afterwards transferred to Windsor. After Cokaine, it is Blome (1686) who gives us the best English account of hunting the fox "above ground." He is certainly more orthodox according to modern views, and we see that the fox was being considered as a beast worthy of the chase, even if he were still ranked as vermin. He tells us that, "Foxhunting is of no small esteem, what has been wrote on this subject and what has gone by tradition was that which was practised when the Land was more woody, and when they abounded so much as to be a general nuisance." He continues to say that when the country people wish to rid themselves of this nuisance, "A great company of people, with dogs of all kinds assembled together, to go to such woods and Coverts where they thought they were, and so beset the place, whilst others went in to beat and force them out with some dogs and to be either coursed with dogs or taken with nets and hays set on the outsides for that purpose. But of late years the knowledge of this (as indeed of all other chases) is arrived to far greater perfection, being now become a very healthful recreation to such as delight therein." There-upon he gives an account of "Foxhunting as it is this day used by the most Expert in this Chase." For which account we must refer to Blome, whose description is much enhanced by three full-page illustrations of fox-hunting. The first shows the hounds being uncoupled, the next the fox making for his earth, and the hounds in full cry, the men on horseback seem to be riding close to the tail of the hounds, and in the background of the third picture they are riding in among them. There are several runners on foot carrying long hunting-poles.

In the earlier days hounds used for the chase of the fox one day, probably hunted hare, or even buck or stag, on another-such as the harriers, which, if we can believe Dr. Caius, were entered to any animal from stag to stoat (see Appendix: Harriers). The first real pack of foxhounds is said to be the one established by Thomas Fownes, Esq., of Stepleton, in Dorsetshire (1730). They were purchased at an immense price by Mr. Bowes, of Yorkshire. A very amusing description is given in "Cranbourne Chase" of the first day's hunting with them in their new country. When the huntsman came with his hounds in the morning, he discovered a great number of sportsmen who were riding the covert and whipping the furzes as for a hare; he therefore halted, and informed Mr. Bowes that he was unwilling to throw off his hounds until the gentlemen had retired and

ceased the slapping of whips, to which his hounds were not accustomed, and he would engage to find a fox in a few minutes if there was one there. The sportsman obeyed orders; a fox was soon found, and a sharp burst across a fence-country with a kill at the end was the result (" Cran. Ch. p. 42). There must have been several packs entered to fox only about the end of the eighteenth century, for an erstwhile Master of the Cheshire Foxhounds had in his possession a horn with the following inscription: "Thomas Boothby Esqre. Tooley Park Leicester. With this horn he hunted the first pack of foxhounds then in England 5 years: born in 1677 died 1752." This pack, which was purchased by "the great Mr. Meynell" in 1782, had been hunted both in Hampshire and in Wiltshire previously by the ancestors of Lord Arundel ("Bad. Lib. Hunting," p. 29).

That there is nothing new under the sun is

That there is nothing new under the sun is rather curiously illustrated by the following recent writer on foxhunting, who gives the best modern way of stopping a fox's earth: "The easiest way is to have a faggot well tied (one end smaller than the other) for each opening. At night, when Reynard is out on his rounds, the stopper should go and jam faggots into the earth as tightly as possible. . . This is much better than the old-fashioned plan, of which we are sometimes reminded in pictures of the venerable earth-stopper, who is seen marching off on his rounds with candle-lantern and spade" (Enov. of Sport).

(Ency. of Sport).

Compare this "new-fashioned" method with the French way of earth-stopping six hundred years

ago:

"il faut que celuy qui les va estouper y soit à minuit ou environ. Et doit estouper en cette manière: Il doit avoir une havette ou une pelle, et doit couper du bois, et faire pour chacune bouche ung petit fagot pour bouter dedans la bouche du tanier." (And he who is going earth-stopping should be there at midnight or thereabouts: he should have a hatchet and a spade, and he should cut some wood to make for each (earth) a little faggot to stop the opening of the earth.) (Roy Modus, fol. xl. r.)

In a foot-note, p. 36, we say in regard to the word "vixen" that it is probably derived from G. fachsin. It would have been more correct to say that both had a common parent-word in the Gothic "fauchen," indicating both male and female fox. A.-S. vos, fox (Grimm).

FRAYING-POST, the tree a stag has rubbed his antlers or frayed against.

By the fraying-post the huntsman used to be able to judge if the stag he wished to harbour was a warrantable stag or not. The greater the fraying-post the larger the deer (Stuart, vol. ii. 551). In old stag-hunting days in France the huntsman who brought the first fraying-post of the season was rewarded by the King, receiving a horse or a new coat, according to his station. In the reign of Francis I, this reward was changed into a gift of money, which was

FRAYING-POST—continued

distributed among the hunt servants. I find no such custom in the old English hunting records, but that a reward was given for the first stag or buck of the season killed.

FUES, "not find his fues," not to find his line of flight, his scent; Gaston says: "Ne puissent deffaire ses esteurses": literally, "cannot unravel his turnings."

Fues, flight, fuite, track. Gaston calls these sometimes voyes. Voyes was written later Foyes (Fouilloux).

Fue. "Se mettre a la fue" (var. fuie), (to take flight). (Borman, p. 89.)

GLADNESS, glade. The original sense is a smooth bare place, or perhaps a bright clear place in a wood.

GREASE. One of the important technical terms of venery, related to the fat of game; for in the Middle Ages, when game was hunted to replenish the larder as much as for sport, it entered largely into the economy of even the highest households. The fat of the red deer and fallow deer was called suet, occasionally tallow. That of the roe buck was bevy-grease. Between that of the hare, boar, wolf, fox, marten, otter, badger, and coney no difference was made —it was called grease; and in one sense this general term was also used for deer: "a deer of high grease," or "a hart in the pride of grease," were phrases used for the season of the year when the stag and the buck were fattest (see Appendix: Seasons of Hunting).

GREASE TIME, not Grace Time or Grass Time, as Strutt and others have it. It did not include the whole season when the hart or buck could be killed, but meant to indicate the time when they were fat and fittest for killing. As pointed out already by Dryden (p. 25), the Excerpta Historica (Lond. 1831) contains an interesting example of the use of this word. This is a letter written (p. 356) about 1480 by Thomas Stonor, Steward of the Manor of Thame. He was in Fleet Prison at the time he writes to his brother in the country concerning some property of his own in his brother's neighbourhood. "No more to youe at thys tyme but... more ov I entende to kepe my gresse tyme in yat countre, where fore I wolle yat no mane huntte tylle I have bene ther."

In the privy-purse expenses of Henry VIII. (1532) is an entry of a payment for attendance on the king during the last grece-time. Cavendish in his life of Wolsey says: "My Lord continued at Southwell until the latter end of grease time." Both these passages refer to the month of June. In the laws of Howel the Good, King of Wales, a fine of 12 kine was imposed on whoever kills a Hart in grease time (kylleic) of the kings.

Confusion arose occasionally owing to the similarity of the words as formerly spelt, grass being

sometimes spelt grysse. (Dryden, p. 25.) Manwood, also, misinterprets Grease time. In the agreement between the Earl of Winchester and the Baron of Dudley of 1247 in which their respective rights of hunting in Charnwood Forest and Bradgate Park, Leicestershire, were defined, and which agreement Shirley has given, (in a translation) in his "English Deer Parks," the time of the fallowbuck season (tempus pinguedinis) or grease time or the fat season, is fixed between the Feast of St. Peter ad Vincula (August 1) and the Exaltation of Holy Cross (September 6, 14), while the time of the doe season (tempus firmationis) was fixed between the Feast of St. Martin (November 11), and the Purification of the Blessed Virgin (February 2).

At the Continental Courts where the pleasures of the chase endured longer on the old scale of splendour than in England, the greatest possible importance was lent to the weight of deer and to the amount of fat on the brisket, which latter was either indicated in inches or shown by a line drawn on paper to represent the actual thickness of the fat, and which was called the "Line of Pride." In a series of letters written by the Elector John George of Saxony to the Emperor Ferdinand of Germany which; is preserved in the private archives of the Imperial family in Vienna, there are a great number of these details. In some cases the "Line of Pride" drawn with great care by the old Elector on the margin of his letters measures over four inches.\(^1\) In Scotland regard was also paid to this point,

GREYHOUND, Fr. levrier, Lat. leporarius. Under this name a whole group of dogs were included, that were used for the chase of big and small game. They were swift hounds, hunting chiefly and in most cases by sight only. For in the Middle Ages the name greyhound, or levrier, denoted such seemingly different dogs as the immense Irish wolfhound, the Scotch deerhound, and the smaller smooth-coated, elegant Italian greyhound. The powerful greyhound used for the chase of stag, wolf, and wild boar were known in France as levrier d'attache, and the smaller, nervous harehound as petit levrier pour lievre. In our illustrations we can see what are intended to be portraits of both the larger and the smaller kinds, some being smooth- and some rough-coated. The bigger hounds were considered capable of defending their masters against their armed enemies, as is shown by numerous legends of the Middle Ages, which, although they may not be strictly historical facts, showed the reputation these dogs enjoyed in those days (Jesse, p. 19). In Gallic hunting songs and heroic poems it was commonly stated that a single hound could kill a cool (unwounded) deer. Stuart, in his "Lays of the Deer Forest, says: "They could pull a stag down, and did so by running close to its flank and shooting up at its throat too close to receive a blow from the stag's horns" (vol. ii. pp. 50, 56).

¹ See my "Sport in the Alps," chapter ix.: "The Chase of the Stag in the Past."

GREYHOUND—continued

Greyhounds were the constant companions of their masters during journeys and wars, and at home. In the houses they were allowed the greatest liberty, and seem to have ranged at will in both living and bedrooms; one sees them at the board when their owners are at meals, at the fireside, and they even accompanied their masters as good Christians to mass. The favourites were even allowed to sleep on royal beds, for "On voit coucher sur la lict, Du Roy de France les levriers, Pour ce qu'il les ayme et tient chiers." But such familiarity did not pass off without remonstrance from some chatelaines, even of the thirteenth century. There is one tale of that date which recounts how a knight returns from the chase and enters the hall surrounded by his hounds; these run everywhere, jumping on to the beds, and the favourite greyhound lies down on a new pelisse of squirrelfur belonging to his lady. She, in a fit of temper, takes up a knife and kills the dog (Roman de sept Sages, De Noir. ii. p. 270).

No hound seems to belong so peculiarly to the epoch of chivalry as the greyhound, and indeed one can scarcely picture a knight without one. A Welsh proverb declared that a gentleman might be known "by his hawk, his horse, and his greyhound." By a law of Canute, a greyhound was not to be kept by any person inferior to a gentleman ("Greyhounds," by a Sportsman, p. 28; and Dalziel, vol. i. p. 25).

The ancient forest laws of Canute prohibiting the keeping of greyhounds within the precincts of the forest without being hoxed or expedited are sufficiently well known to require no reiteration here, in fact the greyhound has been written of more fully, and perhaps more often, than any other breed, owing probably to its popularity in the feudal times. To-day this popularity has sadly waned in comparison with that of hounds and shooting dogs.

Canis Gallicus was the name used by the Gauls for their coursing dogs, which were most probably greyhounds, and Arian says they were called Vertragia, from a Celtic word denoting swiftness. In Gallo Latin the name for a large greyhound was Veltrahus or veltris (de Noir. ii. 295). They were also called Veltres leporarii (Blane, p. 46). There is some difference of opinion as to the derivation of our word greyhound. In the early Anglo-Norman days they retained their French name of levrier, or Latin

leporarius. When our MS. was penned the English word grei, gre or grewhound was in general use; it is thought by some to be derived from Grew hound or Greek hound, as they were supposed to have been originally brought from Greece. Others, again, consider that the name was simply taken from the prevalent colour of the common greyhound. Jesse gives the most likely origin of the name. "Originally it was most likely grehund, and meant the noble, great, choice, or prize hound" (Jesse, ii. 71; and Dalziel, i. 23). Probably the Celtic denomination for a dog, grech or greg, stands in close connection with our word greyhound (Cupples, p. 230). White seems to have been the favourite colour, and to say one had i levrier plus blanc que flors de lis (Heruis de Mes, 107a 44; Bangert, p. 172) would be the greatest tribute to the beauty of one's hound. Co si sunt deus leveres nurit en ma meisun, cume cisne sunt blauns (Horn, 613 f.).

When Froissart went home from Scotland he is depicted as riding a grey horse and leading un blanc levrier, perhaps one of the four he took from these isles and presented to the Comte de Foix at Orthéz, whose names have been preserved to us as Tristan, Hector, Brun, and Rolland (La Curne de la Palaye). Edward II. as Prince of Wales, during his banishment in the Principality in 1304-1305, writes to his sister Elizabeth, Countess de Holande, requesting her to send him her white luiere, he having a white luierer, as he had a great desire to have pups from them (Jesse, ii. 59; De Noirmont, 307, 309). But although these white greyhounds seem to have been considered especially beautiful, there were dogs of many other hues considered excellent, and no doubt every individual sportsman sang or wrote in favour of the colour of the hound which had shown him the best sport, whether he happened to be "red fallow with a black Moselle," or red, black sorel, or "dunne as a doo" (Jesse, ii. p. 30; Dalziel, i. p. 40; see Plate xLVIII.).

Greyhounds, like falcons, were constantly sent as presents from one crowned head to another, and there was much interchange between England and the Continent, so that the kennels had no lack of fresh blood. Besides this interchange of courtesy, monarchs recruited their hunting establishments from all parts of their dominion, for greyhounds as well as horses and falcons were frequently received instead of money. King John perhaps had some of the largest

Chaucer writes of the sporting monk's greyhound:

[&]quot;Grehoundes he hadde as swift as fowel in flyght
Of Prickyng and of huntyng for the hare
Was al his lust, for no cost wolde he spare."

[&]quot;Sir, yf you be on huntynge founde
I shall you gyve a good greyhounde
That is dunne as a doo
For as I am a trewe gentylwoman
There was never dere that he at ran
That myght scape him fro."

—"Syr Eglamoure of Artoys." (Walley.)

GREYHOUND-continued

kennels and mews, and we find him receiving them for the renewal of grants, and in payment of fines and forfeitures enforced by the Crown. The following extracts prove this monarch to have been exceedingly partial to this breed. A heavy fine paid in 1203 mentions five hundred marks, ten horses, and ten leashes of greyhounds; and another in 1210, one swift running horse, and six greyhounds.

Some of those who held land in drengage tenure had among other duties to keep greyhounds for the use of the King or feudal lords when they came into their neighbourhood to hunt. "In Great Usworth the dreng feeds a dog and a horse and attends the great hunt (caza magna) with two greyhounds and five ropes." In Herington, "He attends the great hunt with two greyhounds and five ropes.' In Urpeth, "the dreng attends the great hunts with two greyhounds and fifteen ropes" (The

Boldon Book, vol. iii. preface xi.).

Large numbers of greyhounds and other sporting dogs were constantly sent by King John to different parts of the kingdom, but it was probably not so much for sport as to supply the court with venison and with furs and skins. For instance, Roger de Neville had three batches of hounds sent to him in one year (1213); firstly: "We send you William de Ireby with his fellows, with seven dogs and fifteen varlets, and twentyeight grey hounds and forty four 'de mota' dogs to hunt boars in the park of Bricstok"; secondly: "We send you Henry Fitz-Baldwin the veltrar with eighteen of his fellow veltrars and 240 of our greyhounds to hunt fallowdeer in the park of Knappe"; and thirdly: "We send you Wyott, Nigel May, Richard de Brademare and Herbert de Foxcote our huntsmen, with ten varlets and five berners, ten horses and 114 de mota' dogs, and five greyhounds for hunting fallow deer in the Park of Knappe; and we command you to find the necessary expenses for them as long as they are with you, and it shall be accounted to you at the Exchequer (Jesse, ii. 28-30). The previous year the Sheriff of York had 240 greyhounds with 56 veltrars in charge of them sent to him. These and many other instances collected by Jesse from the Pipe Rolls and Close Rolls of the early Plantagenet Kings show the nature of these probably very burdensome billetings.

Greyhounds were used, as has already been mentioned, for all kind of hunting and every kind of game: in conjunction with limers who started the game for them. They were let slip as relays to a pack of running or scenting hounds, and they were used by themselves for coursing game in an open country, or were placed at the passes where game was likely to run and were slipped to turn the game back to the archer

or to chase and pull down the wounded deer (see Appendix: Stable). In our illustrations we see them in the pictures of stag-, hare-, roe- and boar-hunting, to say nothing of badger-hunting, for which one would have thought any other dog more suitable (see Appendix : Venery).

They seem always to have been held in couples except when following their master and he not bent upon the chase. The collars to which these couplings were attached were often wonderful gems of the goldsmith's and silversmith's art. Such an item appears in the Q. R. Wardrobe Acc. for 1400 (Wylie, iv. p. 176): "2 collars for greyhounds (leverer) le tissue white and green with letters and silver turrets." one of "soy chekerey vert et noir avec le tret (? turret) letters and bells of silver gilt."

The stories of fidelity in our MS. relate in each instance to greyhounds (pp. 42, 43, and 45), and indeed they were considered the emblems of faithfulness and as such adopted on coats of arms. Nevertheless, there are two stories dating about the period of our MS., or rather of the parent work, by which these dogs are shown to be as unfaithful as any time-serving

courtier (see Appendix: Legends).

The ancient doggerel in the Book of St. Albans giving descriptions of the points of a greyhound have been quoted so constantly that it may seem almost superfluous to again give them here, but our only apology is that it may prove of interest to see them in juxtaposition with some very similar ones written some time previously by Gace de la Buigne. Of these verses G. de F. gives, twenty-eight years later, a prose version, which our Master of Game has rendered into English.

"Museau de luz, Harpe de lion col de cigne Encore auoit aultre signe, Car il auoit œil d'espervier Et tout blanc estoit le levrer; Oreille de serpent avoit, Qui sur la teste gisoit, Espaule de cheureuil sauvage Couste de biche au boscaige, Langue de cerf, coue de rat. Cuisse de lieure et pié de chat ; Il salloit comme un leu cervier -GACE DE LA BUIGNE. (1359).

"The Grehounde moste be heddyd lyke a snake, and neckyd like a drake, and brestyd lyke a lyon, and sydyd lyke a noynon, and fotyde like a catte, and taylyd lyke a ratte; thenne ys the grehounde welle ischapte." (Egerton MS. 1995 Brit. Mus.)

"Heded like a snake, and necked like a drake. Foted like a cat. Tayled like a Rat, Syded lyke a Teme. Chyned like a Berne." (Boke of St. Albans, f. iv.)

Following this description is a list of instructions telling us what to do with a greyhound from his first year to the ninth, ending with:

¹ These ropes were probably used as sewells (or G. lappen). There exist some interesting old prints of the sixteenth century by Stradams' showing how such ropes were employed. Greyhounds are chasing deer who in their fright are running into and getting entangled in a rope stretched across the path of their flight; behind the rope, under trees, stand the sportsmen who are shooting.

GREYHOUND—continued

"and when he is commyn to that yere haue hym to the tanner. For the beest hounde that euer bukke hade at 1x yere he is full badde.'

HARDEL, hardeyl, to tie couples of hounds together. From the French word harder, which has the same meaning: Harder les chiens, and harde. the rope with which they are tied. It is derived from hart, hard, art, a binder of willow or other pliable wood used for fastening fagots together (Lit. and God.). The primitive way of tying (Lit. and God.). The published such a small hounds together was by passing such a small flexible branch through the couplings which bent beat being held. "Les chiens . . . seront enhardez par les couples à genoivres ou à bois tors" (Roy Modus, f. xlvii. autre josne recto). In France there used to be two hardes to each relay and not more than eight hounds in every harde (D'Yauville). In England there used to be about the same number. The term was still used in Blome's time (1686), for he writes in his "Gentleman's Recreation": "The huntsman on foot that hath the charge of the coupled hounds, and before that must have hardled them, that is, with a slip, for the purpose ready secured three or four couple together, that they may not break in from him, to run into the cry of the Finders" (p. 88).

Harling was a word used in Devonshire, and as it meant tying the hound together by means of a rope passed through the rings of the couples, it is undoubtedly a corruption of the word hardeling. "Until comparatively recent times the hounds in Devonshire were taken to the meet and held in this manner until the time came to lay the pack

on " (Collyns).

Hardel, the technical O. E. term for binding together the four legs of the roebuck, the head having been placed between the two forelegs, in order to carry him whole into the kitchen. Edward II.'s Chief Huntsman Wil. Twici, about 1320, wrote: "Quant il est pris, il serra aporte a la quysine tut entyer, e les chiens serrount rewardez de les peez e la peaul demorra a la quysine" ("When he is taken, he shall be carried to the kitchen entire and the hounds shall be rewarded with the feet and the skin shall remain for the kitchen") (Twici, p. 9). The Boke of St. Albans says that the hounds shall be rewarded with the bowels and the feet and then the roe shall be herdeled:

"The Roo shall be herdeled by veneri I weene The II. forther legges the hede layde by twene."

Simply binding as with a cord, being derived

from the old French word Hardel, hardelle, a cord. "It must be remembred (which he leaveth out), that ye feete be all foure left on. The hinder feete must be to fasten (or hardle as some hunters call it) the hanches to the sides, and the two fore feete are left to hang up the shoulders by" (Turb. 1611, p. 134).
"The dressing of the Roe is termed the herd-

lenge" (Blome, p. 87).

Hardeled is evidently the origin of the modern term "Hurdle a roe.

Hurdle, "to brittle a roe" (Stuart, "Lays," Glos. p. 550).

HARE .- Pliny records the fable that hares " are of many and various sexes." Topsell remarks that the Hebrews call the hare 'arnebet,' in the feminine gender," which word gave occasion to an opinion that all hares were females (p. 264).

" Archelaus uppon this occasion affirmeth that a hare beareth young both male and female, so that Gramarians know not of what sex to make it. The common sort of people suppose that they are one year male and another female" (Top. p. 266).

" In the Gwentian code of Welch laws supposed to be of the eleventh century, the hare is said not to be capable of any legal valuation, being in one month male and in another female

(Twici, p. 22).

Certainly in many of the older writings on hares the pronouns "her" and "him" are used indiscriminately in the same sentence. Sir Thomas Brown in his treatise on vulgar errors asserts from his own observation that the sex of the hare is changeable, and that the buck hare will sometimes give birth to young. Up to the end of the eighteenth century there was a widespread and firm belief in this fable (Brehm, ii. p. 626). Buffon describes it as one of the animal's peculiar properties, and from the structure of their parts of generation he argues that the notion has arisen of hermaphrodite hares, that the males sometimes bring forth young, and that some are alternately males and females and perform the functions of either sex.

Master of Game (copying G. de F.) states that the hare carries her young for a period of two months, but in reality the period of gestation is only thirty days. Harting says that the adult hare will breed twice or thrice in the year, but Brehm declares they breed as many as four times, and but seldom five times (Encyclop. of Sport, vol. ii. p. 504; Brehm, vol. ii. p. 626;

G. de F. p. 47).

On the same occasion G. de F. states that the hare has usually two leverets at a birth, but that he has seen as many as six; according to Brehm, in the first litter there will be one or two leverets, in the second three or four, and in the third and fourth again only two.

G. de F. (p. 43) says of a hare, "Elle oit hien, mais elle voit mal." Master of Game translates this simply as She hath evil sight; but does not say she hears well. The sense of hearing is most highly developed in the hare, and every lightly breaking twig or falling leaf will disturb her. It is said that of old when warreners wished to prepare hares for the market they filled their ears with wax, so that not being continually disturbed by noises, they did not move about much and grew sleek and fat (Blome, p. 95). G. de F.'s assertion that the hare "has evil sight" is also confirmed by Brehm, who, howHARE-continued

ever, says that they are endowed with a keen sense of smell, whereas G. de F. says elle sent pou.

Attention has already been called to the Duke of York's statement that "the hare hath great fear to run." This arose probably from the similarity of the words pour and pouvoir in the MSS., for it should read "hath great power to run," the principal MSS. which we have examined showing pouvoir. Verard in his first edition of G. de F. also has the same rendering as the Duke of York, to which Lavallée draws attention as being one of the many ludicrous mistakes in this edition (G. de F. xli.).

Age of the Hare.—The knack of telling the hare's age by the bone in the foreleg seems to have been better known in Plantagenet days than it is to-day. Daniel a hundred years ago writes in his "Rural Sports":

"The mode by which warreners distinguish the young rabbits, is by feeling the knee joints of the forelegs; when the heads of the two bones which form the joints are so contiguous that little or no space is to be perceived between them, the rabbit is old; on the contrary, should there be a perceptible separation between the two bones, the animal is young; and is more or less so, as the two bones are more or less separated" (p. 493).

"The Hare lives six or seven years, and comes to maturity in less than one; the young are known by the easy breaking of the under jaw bone and the same process will determine the age of rabbits. The feeling and situation of the joint of the foreleg as described when treating upon the rabbit, will show the young from the old Hare" (p. 450).

The following account of this curious bone, written by a distinguished surgeon in reply to a letter of inquiry I published in the Field, embodies so many interesting points that I have obtained his permission to republish the important portions of it in this place. "The difficulty there may be is due, not to the anatomy of the selected quadrupeds, which is plain enough, but to the vagueness of the description. If the Duke meant that dogs and rabbits have a bone in the foreleg before they are six months old, which they lose subsequently, it is not true. If he only meant that you can feel a bone more distinctly before they are six months old than afterwards, he is correct; but it is a pity he did not say so more plainly, and indicate the situation with a more precise description than 'in the forelegs next the sinews.' There are many sinews in the foreleg, and the assignment of preeminence to any one of them, like the decoration of St. Paul's, is largely a matter of taste. Personally I should be inclined to support the claim of the tendon of the extensor brachii (triceps) at the elbow to the distinction, as it is the most prominent sinew in the fore limb; but this cannot be the one referred to by the Duke, as the bone into which it is inserted, the olecranon, does not, in rabbits and dogs at any rate, show any material differences at the ages mentioned. So we must conclude that the sinews implied are those of the

wrist, or, as Daniel, in Mr. Grohman's reference, calls it, the knee. Of course, the stifle joint in the hind leg is what corresponds in quadrupeds to our knee, but the carpal joint or wrist is often called the knee, and here there is a bone which is more prominent in young dogs and rabbits than in old ones, and must be the one alluded to. If any one will slightly bend the carpal joint or wrist of a dog or rabbit he may feel in the hollow of the wrist, just behind the carpal pad or cushion, a little round bone, varying in size from a hemp-seed to a pea according to the size of the animal, freely movable when the joint is bent, but when this is straight the bone is immovable and attached to a rigid sinew occupying the middle line of the forearm. This is the pisiform bone, and the sinew is the tendon of the flexor carpi ulnaris. The bone is much more prominent in young dogs and rabbits than in old ones; in the latter, when the limb is straight and the tendon tense, the gap between the pisiform bone and the extremity of the ulna is bridged by the lateral ligament, and a careless observer might hardly feel the bone at all, but it is evident enough when the joint is flexed. The cause of the greater prominence of the pisiform bone in young animals is that the structures with which the bone is connected are imperfectly developed in early life. The tendon of the flexor carpi ulnaris is prolonged as a ligament to the base of the metacarpal bone of the little finger (or toe); there are two lateral ligaments connecting the pisiform with adjacent bones, and one of the muscles of the little finger (or toe), the abductor minimi digiti arises from the pisiform bone. When these structures are fully developed in the adult the pisiform bone becomes relatively less prominent, but whether this is a sign of any value in the determination of age I very much doubt" (Field, May 6, 1899).

That at least a few possess the knack of finding out whether it be an old or a young hare in this manner was proved by another letter called forth by this discussion, which I quote in part: "The statement that there is a small projecting bone in the foreleg which tells the youth of the animal is quite a correct one. My father, during a business and sporting experience extending over nearly fifty years, had hundreds of thousands of hares and rabbits through his hands, all of which had to go through this test for selection. His experience amongst sportsmen and sporting farmers (not a small one) was that such a test was quite unknown to them."

Our text calls the hare the most marvellous beast (p. 103). The reasons given being because she "fumeth or croteth and rowngeth and beareth tallow and grease." By "rowngeth" (Fr. ronger) it was meant that the hare chewed the cud, as by the ancients it was generally supposed that the hare was a ruminant. Although this is not the case, and the hare has not a compound stomach, nevertheless this belief showed a close observation of nature, for when a hare is

HARE-continued

seated she can bring up parts of her food and give it a second mastication.

The hare and rabbit have little or no fat, but what they do possess is called grease. Twici

says: Il porte gresce (pp. I and 21). "She has teeth above in the same wise as beneath" (p. 103) is another of the peculiarities noticed in our text, which shows that the difference in dentition that distinguishes the hare from all other rodents had been remarked. Instead of two incisors in the upper jaw, the hare has four, having two small rudimentary incisor teeth behind the two large front ones, and five or six molars in the upper jaw, with two incisors and five molars in the lower jaw (Brehm, ii. p. 627;

and five motars in the lower jaw (orellin, ii, p. 027; Cornish, "Shooting," ii. p. 153). It is difficult to know why the hare was considered a "melancholy" beast, and how this curious reputation was kept up during the whole of the Middle Ages. It was thought that eating the flesh of the hare rendered one also subject to melancholy. G. de F. does not mention this, and altogether his book is comparatively free of such superstitions, but he says the flesh of the hare should not be given to the hounds after a day's hunting, as it is indigestible: quar elle est fastieuse viande et les fet vomir (p. 210). Therefore, when rewarding the hounds they should only have the tongue and the kidneys, with some bread soaked in the blood of the hare.

In an entertaining chapter by Du Fouilloux on the Properties of the Hare, among other things we read: "The hare first taught us the use of an herb called wild chicory which is very excellent for those which are disposed to melancholy, she herself is one of the most melancholy beasts that are and to heal her own infirmities she goeth commonly to sit under that herb" (Turb. p. 160).

When Falstaff complains of being as melancholy as a "gib cat" or "lugged bear," Prince Henry continues the similes with, "What say'st thou to a hare or the melancholy of Moorditch?" (Henry IV. Act i. sc. 2).

The hare was considered an animal of evil omen, as well as the partridge, and to meet either as one started in the morning to harbour a stag would be a prophecy of a bad day's sport

(Du Fouilloux, p. 22 v.).

The superstition that witches frequently assumed the shape of a hare, and thus led the hounds a useless chase, finally vanishing before them just as they hoped to take her, is easily accounted for by the marvellous way a hare doubles and foils, and after a succession of jumps, will squat under some tufts of grass or other cover, entirely baffling the hounds that are hunting her, and disappearing as if by

For such a small animal the hare has from time immemorial excited much interest, and the enthusiasm of all who took part in the chase of her is also shown in our MS., for it considers the hare the "King of all beasts of venery, for

all the blowing and all the fair terms of venery come of the seeking and the finding of her.

In spite of this assertion we do not seem to have a greater choice of words employed in this chase than in that of any other beast which our forefathers hunted. Besides the hunting cries with which we deal under that heading, we have the following technical terms, which have been summarised by Manwood (pp. 175-176):

The hare was a beast of venery, of the forest,

and of the warren.

Killing or hunting a hare was trespass in venison, and punished as such with fines and

The first year the hare was called a leveret, or according to our text a kindle, the second a hare, and the third a great hare.

A brace of hares, or leash of hares.

A hare is seated or formed,

The hare is cased or stripped, the hare is started. A hare beateth or tappeth.

A hare goeth to buck.

The tail is called the scut. The dung, crottels or crotties.

The fat of the hare was called grease or tallow. When she is in the plain field, "she soreth."

When she turns to deceive huntsmen, "she doubleth." When she runs in highways where her footing may be perceived, "she pricketh"; and in the snow, it is called "tracking." Pointing was also a term for the footprint of the hare. The reward given to the hounds at the end of the chase was termed the hallow. The muse was the path the hare makes for herself in fields or through hedges.

According to some of the early authorities the season of the hunting of the hare was open all the year. According to Manwood, from Michael-

mas to Midsummer.

The "relief" of the hare originallybmeant her arising to go to her pasture, from the French relever. Later it came to mean the feeding of the hare; for instance: "A hare hath greater scent and is more eagerly hunted when she relieves on green corn"; and: "She goes to relief in the cornfields" (The Complete Sportsman, pp. 83, 86); and: "The Huntsman may judge by the relief and feed of the hare what she is." This latter seems almost as if the word had again changed its signification and was used to denote the dung (Blome, p. 92).

The hare probably owed her popularity not only to the fact that she had for many centuries no competitor such as the fox (for the sport a fox could afford was not discovered till comparatively recent times), but also for the excellent and easily obtainable sport she afforded. In the words of Markham, it "is a chase both swift and pleasant, and of long endurance, it is also sport ever readie and equallie distributed, as well to the wealthie farmer as the greate gentleman. It hath its beginning contrarie to the stagge or bucke, for it begins at Michaelmas when they end, and is out of date after April when they come first in season" (B. iii. p. 8).

HARE-continued

The chase of the stag was confined to the royal packs and those of great seigneurs or princes of royal blood, whereas any poor gentleman with a couple of greyhounds or a few "raches" could have a good run with the hare, even though he might not possess a horse. That the Gauls as well as the Franks were from the earliest days a nation fond of coursing and hunting the hare simply for the sake of the sport, and to live by what they catch," Arrian shows, and the writings of the early French veneurs illustrate how poor and rich in France pursued the hare, not always by the fairest methods. In Roy Modus there is a chapter that tells us how to hunt the hare with running hounds (fol. xxx.), and afterwards another which tells the poor man who has only a reseul (a pocket or bag net) how he is to capture hares in the fields and vineyards, and one also which instructs a man how he should go out on horseback with bow and arrow, accompanied by a man on foot with two greyhounds. He is to go into the cornfields and look for the place where the hare is formed, then if the hare can see the greyhounds she will remain seated, and the archer will be able to shoot easily from his horse (fol. lxi.). The time for hunting the hare with running hounds, it is said, is in the months of March and April, because during these two months the hares are more feeble than at any other season and more full of corn. G. de F. says they can be hunted all the year round except when the ground is too hard. Six ways of taking the hare, besides hunting her, are described How to shoot at hare in their forms; How to take them with nets of all kinds. Two of the illustrations (Pl. 41 and 42) belonging to these chapters of G. de F. are given, showing a net stretched between the wood and the cornfield in which the hares have gone to feed, and the men are holding a rope to which bells are attached, and as they walk along with it they drive the hares into the net; the other shows nets stretched across the usual path of the hare at the crossing of roads.

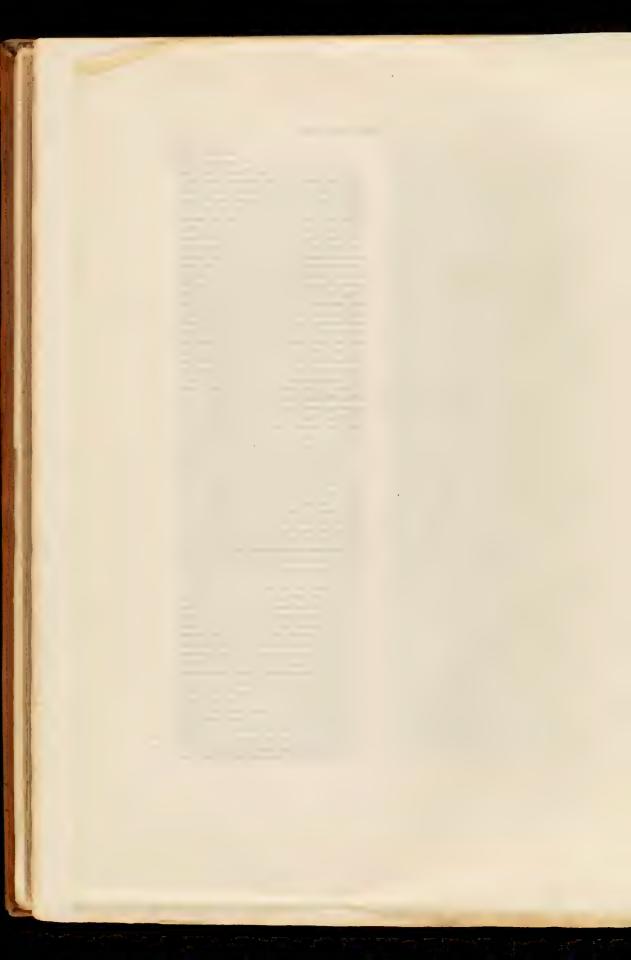
In our MS., at the end of the chapter on the nature of the hare (p. 14), the Duke of York says that he "trows no good hunter would slee them so," alluding to pockets, pursenets, and other poaching devices; and although G. de F. brings these instructions for pot-hunting, he does not approve of such methods for the true sportsman (see Appendix: Snares), and starts his chapter on this subject with an amusing protest: "Also one can take hares in divers manners with cords, for which I would that they who take hares thus should have them [the cords] round their own necks" (p. 171). Snaring hares was never considered legitimate sport. In hare-hunting proper, the hounds were taken into the fields to find the hare, as at present; or hare-finders were sent out early in the morning, and the tufts of grass or plants where the hare was likely to be seated were beaten, and the hounds uncoupled only when

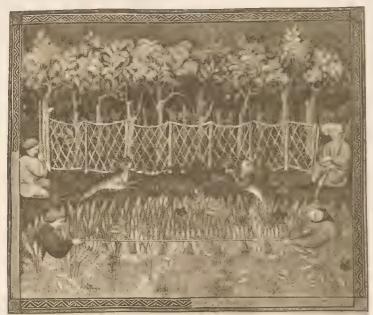
the hare was started. One of the chief differences in the sport between then and now, was that often when the hare was once on foot, greyhounds were also uncoupled, and our Plate xxxviii. shows greyhounds and running-hounds hunting seemingly happily together. It must have been rather discouraging for the old-fashioned, slow scenting-hound to have the hare he has been diligently hunting suddenly "bitten" in front of him by the swifter greyhound. Trencher-fed packs also existed as early as the fourteenth century, and we read in Gace de la Buigne that the small farmers would assemble together, bringing all told some forty hounds of different breeds and sizes, immensely enjoying their sport, and accounting for many hares.

In our old books of hunting the chase of the hare ranks equal if not before that of the stag. Twici and Boke of St. Albans give as much space to the one as the other, and in Master of Game the Duke of York has given the hare the precedence in the sequence of chapters over the stag. The chapter in our MS. on harehunting is very similar to that in the Twety-Gyfford MS. and to the Boke of St. Albans, and is only an amplification of these: it is probably this fact that has led superficial critics to assert that the whole of the "Master of Game" is merely an enlargement on these former tracts, which the perusal of the rest of the "Master of Game" would soon have refuted.

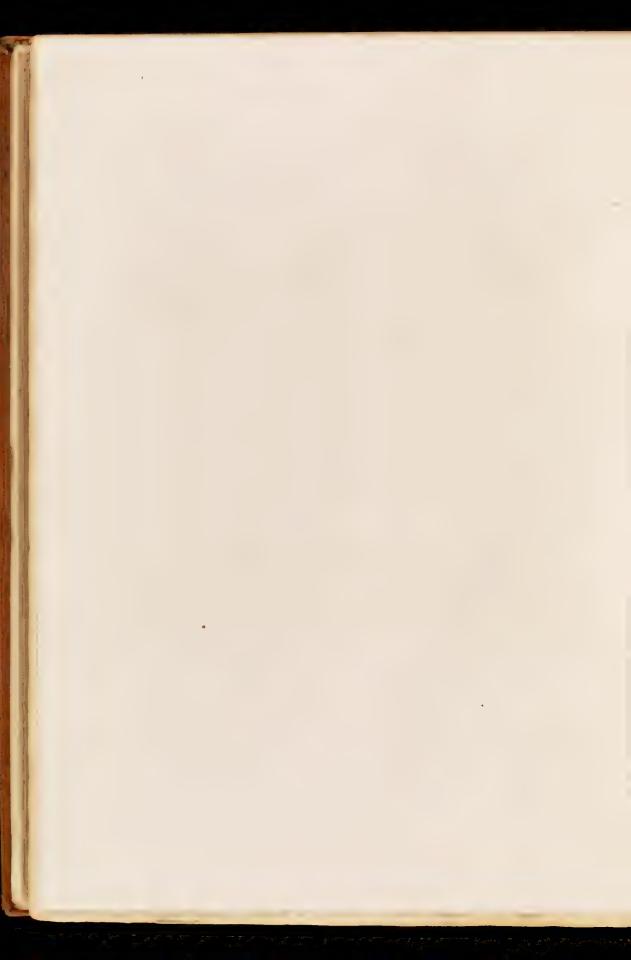
One cannot gather very much from Twici and the Boke of St. Albans about ancient hare-hunting. The former is careful to say that one cannot blow the menee in this chase (see Appendix: Menee), and that the hare is a beast of the chase, ranking with the hart, bear, and wolf, and as he further says, that all beasts of the chase are moved with a limer, we may conclude that it was in his time customary for the huntsman to find the hare and start her with a limer, before the pack were uncoupled. A few directions of how to speak to the hounds, and directions how to blow the prise when she is taken, and to give the hallow to the hounds follow. In answer to the question, "What is the hallow?" the huntsman answers, "The sides and the shoulders, and the neck and the head, and the loin shall remain for the kitchen." We read also that the hare is arrachez-i.e., torn out of his skin, and not escorchez, or flayed. In the more modern term of venery the term stripped or cased is used. Only of the larger animals is the hide "In the smaller animals of Venary, the skin is cut round the snout and round the lower part of each leg. The skin of the face is then turned back over the ears and so pulled off the body inside-out in a kind of case till it comes to the tail, which was always left attached to the skin to show what manner of beast it was " (Twici, pp. 29, 30).

The huntsmen, we gather, were provided with "roddes" which took the place of the modern hunting-crop. For the Master of Game says that when a hare is found seated, the horn should be HARE DRIVING WITH LOW BELLS





Crapics dunce dinent ou puer prender les hairs aux panniaux



NETTING HARES IN THEIR "MUSES





Ename comment on purt praider les heurs aux inicux.



ARE—continued blown for the hounds, and when they have been the huntsman should "make the hare start with one of their roddes." Roy Modus recommends that the huntsmen in hare-hunting should be provided with "verges," because the young hounds are often so eager that they must be headed off and whipped back, for they overrun the scent. But it does not seem that they used the long hunting-pole of classic times, which indeed would have been out of place on horseback. Blome mentions a curious use of the hunting-pole for hare-hunting: "If you chance to find an old Form, let the Huntsman be provided with a piece of Bacon, and therewith anoint the end of his hunting-pole and whensoever he would point his hounds to a muse, or to any place, let him strike his pole on the ground and the hounds will go through the muse, or come into any place where he shall point them, and hunt it much better." And in the engravings to his book the men who seem to be hunting on foot have large poles in their hands, those on horseback, however, have only hunting-crops or whips.

The old hare-hunters, in spite of the blowing and halloaing to the hounds that they describe, were nevertheless of the incomparable Beckford's opinion, i.e., that much noise and rattle is directly contrary to the first principles of hare-hunting, which is to be perfectly quiet and let your hounds alone (Beckford, p. 137), for even Du Fouilloux says there should be two or three huntsmen the most, whereof one shall take charge and rate and beat on such hounds by prodding behind, and the other shall make them seek and cast about. For if there be many huntsmen, they shall foil the traces and footing of the hare or at the least will amaze the hounds with the variety of their voices when they are at default, and he further warns them not to make their hounds lift their heads and look up for help from the master (Du Fouilloux, p. 50; and Turb. p. 11).

In olden days the hounds that were entered to the hare did not always end their days as hare-hounds; it was considered an admirable way of getting the pack into good condition for their summer hunting at the stag, making them "well breathed" and teaching the young ones to hunt carefully. It is easy, says Du Fouilloux, to let them hunt stag after they have been accustomed to the hare, and they will soon leave the hunting of the hare, for the venison of the stag is much preferred by them, and also the stag leaves a heavier scent. "For a Hound that is a perfect good Haryer may be bold to hunt any chase, but the Hare of all games leaves the least scent behind her, but when once your Dogs have been accustomed to the Stag or Buck 'tis not easy to bring them in love with the Hare again " (Blome, p. 93; Du Fouilloux, p. 49. v.; Turb. p. 165). After the Boke of St. Albans Turbervile is

the next English author who treats of the chase of the hare, not only in his translated chapters on hare-hunting taken from Du Fouilloux, but also in an original chapter which he gives at the end of his book on coursing with greyhounds. In that century also we have the little treatise by Cokaine (see Bibliography). the next centuries Gervase Markham, Blome, and Fairfax wrote on the subject, copying mostly from Turbervile, and adding but little from their own observation, but gradually, very gradually indeed, we find the old superstitions which encumbered the pages of the earlier authors disappearing, and the hunting crystallising itself into its present form, no romance being left in the history of the poor hare unless it be the tragedy of her own death after all her many "gins" and "ruses" to ensure her life.

HARE PIPES. A call for a hare; a device formerly used by poachers. The call is a squeaking sound, first slow and then quick, and is supposed to resemble the call between the male and the female. In the old game-laws the hare pipe was one of the engines that the lord of the manor could depute the gamekeepers to take from all such persons who had no legal right to hunt and take game (Blome, p. 114; Daniels, p. 457; Blane, p. 291).

HARNESS means in our text "paraphernalia wherewith animals can be caught or taken." It is frequently used in this sense by Gaston-Hayes et autres Harnoys (p. 126). In Julien's note to this same sentence occurring in Le Bon Varlet, he says, autres harnois, autres engins, instruments, procedes. In glossaries the meaning given to harness was usually military accoutrements and horse furniture, but it was also used for appurtenances of the chase and dress.

HARRIER, spelt in early documents with many variations-eirere, heyreres, heyrer, hayrers. A hound which is described in modern dictionaries as "resembling a foxhound but smaller, used for hare-hunting (Murray). This explanation would not have been a correct one for our harriers of the fourteenth century, for as far as we can gather they were used to hunt all kinds of game and by no means only the hare. They were evidently a smaller kind of running hound, for as our MS. says, there are some small and some large running hounds, "and the small are called Kenettis (or small dogs—see Kenet), and these hounds run well to all manner of game and they that serve for all game men call them (p. 61). And in chapter 36 we see heirers ' that heyrers were used to hunt up the deer in the forest, the herthounds and greyhounds meanwhile being held in leash till a warrantable deer was on foot, or till "the heyrer have well run and well made the rascal void " (made the smaller deer clear out of that part of the forest) (p. 109). Then the herthounds were to be uncoupled where the most likely "ligging is for an hert, and seek." The herthounds then put up the wary old stag and hunted him till he came to

HARRIER—continued

the tryst where the King would be with his long bow or cross-bow, or till the hert was pulled down by them or the greyhounds which had been slipped at him.

In the chapter on hare-hunting in our MS. the word harrier does not occur; only hounds, greyhounds and raches are mentioned. So when Henry IV. paid for "La garde de nos chiens appelez hayrers" (Privy Seal, 20 Aug. 9th Henry, 1408, No. 5874), or Henry v. for the "Custodiam Canum nostrum vocatorum hayreres" (Rot. Pat. I Henry V. 1413), it was not because they were especially addicted to hare-hunting, but because they kept these useful hounds to "harry" game.

In 1407 we find one Hugh Malgrave "servienti venatori' vocat' hayters p' c'vo'' (cervo) (see Appendix: Hunt Officials), which we may accept as another proof that their office was to hunt the stag. The Duke of York also repeatedly says that "heirers" run at all game (see pp. 61, 111, 112). In 1423 Hugh Malgrave still held the "office of the hayrers" by grant from Henry IV. In the curious legal Latin of the thirteenth century, we find the word canes heirettes, and heyrettor (Wardrobe Accounts, 34 Ed. I.).

There are a great number of early records which show us that these hounds were used then for hunting red and fallow deer, sometimes in conjunction with greyhounds and sometimes

without their aid:

"In discharge of the expenses of Richard, hunter of Lord Edward, hunting deer (damos) in the forests of Fekenham and of Wychewode, with John Moppar, receiving per day 18d. to keep them, I horse, I bernar, 12 'herettior' dogs, 6 greyhounds (leporar.), and I ventrar, for their discharge from Sunday, etc., 4l. 16s." (49 Henry III.)

In the same year of Henry III. we find twenty stags accounted for by two huntsmen, three grooms and twenty-five herrettior dogs without

any greyhounds:
"In discharge of the expenses of Richard de Candevere and William de Candevere, hunting red deer (cervos) in the forests of Kynefare, each one of them receiving per day 21d. to keep them, 2 horses, 3 grooms, 25 herettior dogs; for their discharge from Sunday in the feast of, &c. Subtracted from the account for their dogs, ro shillings for skins of 20 stags, III. 8s."

In the Wardrobe Accounts of Edward I. the "heyrettars" re-occur many times; and in this King's reign the master "John de Heyrettor keeper of the herettor dogs received 2d. per day

(Ward. Acc. 34 Ed. I.)

Harriers were sometimes taken with buckhounds on hunting expeditions as well as with greyhounds. In the fat venison season July of 1311 the King's two huntsmen William de Balliol and Robert Squyer take 24 haieretti dogs, 18 greyhounds and a bercelet to take red deer in the forest of Whitlewode in Northampton, and during the same season William de Balliol was sent with 18 haieretti dogs and 10 greyhounds to course in the park of Burgh in Norfolk (Close Rolls, 4 Ed. III.). In the following year the same two huntsmen with John Lovel (Keeper of the King's buckhounds), were sent to hunt deer in the forest of Whicchewode, in Oxfordshire, with 24 haericii dogs, 24 buckhounds and 30 grey-hounds. In some of the documents harriers are simply alluded to as canes currentes. As they were not a distinct breed, but were included under the designation "raches," or running hounds, a separate chapter is not given to them in our text and neither Twici nor the Dame of St. Albans mentions these hounds. Gradually we find the spelling, although presenting still countless variations, bringing the a more constantly than the e, the "heirers" become hayrers, hareres, hariers, and after the sixteenth century harriers. It is also in the sixteenth century that one comes across the first allusions to their use in hunting the hare.

Dr. Caius, in his treatise on English dogs, written (1570) for the information of Gesner, says of the harrier: "Of the Dogge called a Harrier in Latine Leuerarius. That kinde of Dogge whom nature hath indued with the vertue of smelling, whose property it is to vse a lustines, a readines, and a courageousnes in hunting, and draweth into his nostrells the ayre or sent of the beast pursued and followed, we call by this word Sagax. . . . Wee may knowe these kinde of Dogges by their long, large, and bagging lippes, by their hanging eares, reachyng downe both sydes of their chappes, and by the indifferent and measurable proportion of their making. This sort of Dogges we call Leuararios Hariers, that I may comprise the whole number of them in certaine specialties, and apply to them their proper and peculier names, for so much as they cannot all be reduced and brought vnder one sorte, considering both the sundrye uses of them and the difference of their seruice whereto they be appointed,

The Hare The Foxe The Wolfe The Harte The Bucke Some for one Some for The Badger thing and some The Otter for another. The Polcat The Lobster The Weasell The Conny

Although used for the chase of the hare, it is evident that Dr. Caius employed the term harrier as a comprehensive one for scenting hounds used in the hunting any game, and he further says:

¹ To those uninitiated in the provincial nomenclature of animals the idea of a harrier chasing a lobster will appear as ludicrous as it seemed to us when we first read the English version of Dr. Caius's book. According to Mr. Harting, the lobster is the provincial name for the stoat, so called from its motion when running of the lobster is the provincial name for the stoat, so called from its motion when running of lobbing along.

HARRIER—continued

"Every seueral sort is notable and excellent in his naturall qualitie and appointed practise. Among these sundry sortes, there be some which are apt to hunt two diuers beastes, as the Foxe otherwhiles, and other whiles the Hare, but they hunt not with such towardnes and good e after them . . . for they swarue sometimes, and doo otherwise than they should " (Caius, p. 4).

Turbervile uses the word hayrer as harehound; and translates Du Fouilloux's "Car ils est certain que si les chiens scauent bien prendre le lieure à force, ils pourront courrir toutes bestes" by "A hound which is a perfect good haryer, may be

bold to hunt any chace" (p. 165).

To trace the history of the harrier from the time when he was entered to all game, to that gradual narrowing of his field, to the hare alone, is not within the scope of this note, which is merely to give as far as is possible the origin of the word harrier and the use of the heyrers in the fourteenth and fifteenth centuries. Judging by the somewhat scanty evidence before us, they were a good scenting dog, smaller than herthounds or staghounds and buckhounds, and also slower, used to move the game and hunt it up to where relays of swifter hounds were being held in leash, or where the huntsman was waiting at his tryst (stand) to shoot. It is also probable that the word was originally derived from the Anglo-Saxon Hergian, herian, to harry, to disturb, to worry; O. Fr. harrier, herrier, herier, to harry; F. hare and harer, to set a dog on to attack. The harrier, in fact, was a dog to "hare" Although now obsolete, we find this the game. word used late in the seventeenth century.

"Let the hounds kill the fox themselves and worry and hare him as much as they please'

(Cox, Gent. Rec., p. 110).

The general, and at first sight more reasonable, etymology is harrier from hare hound. But besides the earlier uses of the hound having no special connection with the hare, one could support the theory of its derivation from hare, hegian (to harry, to destroy), on account of the most frequent spelling of the word, the e (heyrer) is by far more constant than the a (harrier), although the latter does occur occasionally in the earliest records. The orthography used to vary so infinitely, that the same scribe would often write a name with several variations on the same page, so that perhaps some will consider this argument as out of court. There are strong partisans for both derivations, most dictionaries giving the hare-hound origin, and Dalziel in his "British Dogs" seems rather indignant with Wynn for proposing any other (Dal. "Brit. Dogs," vol. i. pp. 202-203).

To summarise, we may say :

(1) Although in the fourteenth century we find harriers frequently mentioned, we have never found them written of in connection with the chase of the hare, but nearly always to hunt the red deer and buck, and on rare occasions for badger, fox and wild cat.

(2) Even in the sixteenth century they were not employed solely for the pursuit of the hare (Dr. Caius, and Turb.).

(3) As we find the heyrer used for hunting up game, and as it is more often spelt with the than the a, thus tending to approximate it to the Gothic here, and the Anglo-Saxon herian, this is more likely to be the derivation than the word hare (the spelling of which is most constantly hare) which seems at first sight the most probable origin on account of its modern association with what we now know as harriers.

HART. It is not necessary to dwell here at length upon the great esteem in which the hart was held by all devotees to sport in Europe during the Middle Ages. It was royal game, and belonged to the Prince or ruler of the country, and the chase was their prerogative. Few unconnected with the court were ever able to enjoy the chase of the stag unless in attendance on or by special licence granted by the sovereign (see Appendix: Venery). Those who had extensive property of their own and had permission to erect a fence could, of course, keep deer on it, but this did not enable them to enjoy the sport of real wild deer hunting, or La chasse Royale as the French called it.

If we follow the history of the chase of the stag in England, France and Germany we find marked differences, according to each nation's characteristics. In the eyes of the mediæval French Veneur neither the trophy, nor the venison, nor the ceremonies of the chase, as such, possessed the same importance that the German Waidmann attached to them. It was the hunting of the hounds, the science of venery pitted against the natural wiles of the chased stag, the Chasse à cor et à cri, that appealed especially to the Frenchman. Added to this, the English introduced that personal element of exercise and prowess and emulation that gave in their eyes a further zest to the sport, enabling every individual to distinguish himself, be it on horseback with sword in hand or in a fast gallop over a stiff country. In Germany the antlers were prized beyond any other trophy of the chase, especially if they were abnormally formed; weights of great stags, dimensions of particularly fine antlers, and the thickness of the fat on haunch or brisket were details of vast importance and were made the subject of far weightier correspondence between kings and emperors than was the discussion of their respective country's wellbeing. Not that the French and English did not have great delight in a good trophy, but it was more or less a side issue, the first being to obtain good sport, whether the deer was hunted, stalked, or coursed.

Of the chase of the stag we have dealt in another note (see Appendix: Venery), leaving only a few remarks to be made here, as all the many details in respect to red deer have also been treated under separate headings

The stag was one of the five beasts of venery,

HART-continued

and was, according to the ancient French regulations, a beast of the sweet foot, although in the list of beasts of sweet and stinking foot given in the Boke of St. Albans the hart is included in neither category (see Appendix: Fewte).

One of the first essentials for a huntsman in the Middle Ages was to learn to know the different signs of a stag (according to German venery there were seventy-two signs), so as to be able to "judge well." These signs were those of the slot, the gait, the fraying-post, the rack or entry, i.e., the place where the stag entered covert, and the fumes. By recognising differences in these signs made by a young stag, a hind, and a warrantable stag, he was enabled to find out where the latter was harbouring, and by the slot and gait he could recognise when the chased stag was approaching his end.

By a large deep and rounded mark left by the claws or toes of a deer he could recognise the old stag, and by the thinner pointed marks that of a hind; he learnt to distinguish between the gait of the lean stag, who placed his hind-feet almost on the print of his fore-feet, from that of the heavy stag, whose hind-feet would be placed outside the fore-feet. Thus he could tell what deer were in his quest (the place in which he was searching for his stag), and be enabled to harbour the heavy warrantable stag of ten or more. During the chase he had to examine the slot to see if his hounds were still hunting the beast they started, and he watched to see if the slot showed that the claws were wider spread than at first and if there were marks of the dew-claws cutting deeply into the earth, for then he would know that the stag was done.

There were other things that the huntsman of old had to learn regarding the stag before he could be considered as more than an apprentice—for instance, how to speak of a hart in terms of venery (p. 78). The terms used were considered of the greatest importance, even to the manner in which the colour of the stag was spoken of, brown, yellow, or dun being the only permissible terms to distinguish the shade of colour. Special terms are given for every kind of head, or antlers, a stag might bear (see Appendix: Antlers).

Of the terms used in hunting the stag, we have spoken elsewhere (see Appendix: Venery). Many of them are now long obsolete terms. He spoke of the stag's blenches and russes when alluding to the tricks of a deer when trying to rid himself of the hounds, of his doubling and rusing to and fro whon himself, when he retraced his steps, of his beating up the river, when he swam up-stream, and of foiling down, when he stood in water. When the deer lay down he was quat, when he stood still in covert he was stalling. When he was tired he "cast his chaule;" i.e., drooped his head, a well-known sign when the deer is done, as was his closed mouth when dead beat.

The hart was meved or moved, when he was started from his resting-place; he was quested

or hunted for, and sued or chased, his restingplace was called his ligging or lair, his scent of line of flight, his fues. He was spoken of as soule or soile (F. seule) if unaccompanied by other deer, and in "herd with rascal and folly" if keeping company with lesser deer.

Besides many other quaint terms of venery the following were the designations given to the

hart according to his age by:

		M. of G.	Twici, B. of St. Albans, Manwood, Turbervile.	
		4 10		RECREATIONS.
		A calf,	A calf.	A hinde-calf or calf.
2nd	24	A bullock.	A brocket.	A knobler or knobber,
3rd	11	A brocket,	A spayer, spayard, or spayd,	A brocket or brocke.
4th		A staggart.	A staggard or stag.	A staggard.
			A hart,	A hart.

Until he was a hart of ten our text tells us he was not considered a chaseable or warrantable deer. By the above one will see that M. of G. is exceptional in calling a deer of the second year a bullock, brocket being the usual term.

In old French literature we occasionally find the word broches used for the tines of a deer's antlers, brochet would be the diminutive, i.e., a small tine, and hence perhaps brocket, a young stag bearing small tines. Any stag of ten or over if hunted by the king became a Hart Royal, and if hunted and not taken, but driven out of the forest, a proclamation was made to warn every one that no person should chase or kill the said hart, and he was then a "Hart royal proclaimed" (Man. p. 180).

All stags not chaseable, such as young or lean stags and hinds, were classed as folly or rascal.

A young stag accompanying an old one was called his squire (F. escuyer).

Hinds also were called by different names from the first to the third year, but the M. of G. does not give these, nor do any of the earliest works. Manwood, Blome and Cox give the following terms: 1st year, a calf; 2nd year, a Hearse or brocket's sister; 3rd year and ever after, a hind. A somewhat similar term was employed in France to denote a young stag between six months and a year old. Haire, also spelt her (G. de Champgrand Baudrillard), and Harpaille, was the term for a herd of young stags and hinds.

Hart's Age.—The fable that a stag can live a hundred years which the M. of G. repeats (p. 20) after G. de F. was not of the latter's invention, but one that had been current for many centuries

before their day.

Ancient classical authors ascribed a fabulous age to the stag and it was believed that it outlived thirty-six generations of men (Cheiron and Ausonius, quoted by Keller, p. 92). And although the stag was a "common beast enough" and its habits closely observed by the hunters of the Middle Ages, still the idea that it could live to a miraculous age was clung to. When the huntsman of King Charles v. of France (1364–1380) took in the forest of Senlis a large stag wearing a gilded metal collar on its neck bearing the famous inscription Hoc me Casar donavit, no one doubted

HART-continued

that Julius Cæsar himself had put this collar on some 1400 years previously, and it was quite forgotten that the German Emperors gave themselves the same title as the Cæsars of Rome, and one of the former might have placed this collar on the stag not many years previously (De Noir. ii. p. 152).

And even fourteen hundred years was short of the age attributed to stags by Oppian, who declared that they lived four times as long as a raven, and that that bird could live four hundred

vears!

Every year the stag was supposed to rejuvenate himself by finding and eating serpents, and then drinking water, and thus purging himself and "renewing his flesh" (p. 10; Pliny, Nat. Hist. viii.; Roy Modus, fol. lii.; Keller, p. 88).

"The limit of a deer's life in the wild state is

"The limit of a deer's life in the wild state is really about twenty to thirty years, though a park stag will not often live more than eighteen years and will begin to deteriorate at the age of thirteen and even twelve years" (Millais, p. 54).

Mr. Millais is quite right in saying that one cannot determine the age of red deer from the antlers, and that the study of the stag's dentition is a safer guide, but I cannot follow him in all he says concerning this detail. To those interested in this question the following table showing the red deer's dentition supplied to me by the well-known authority Professor H. Nitsche, of the Royal School of Forestry at Tharand, Saxony, will be of use. For the purpose of this table it is assumed that the young deer is born on the first day of June. When born it has only eight incisors in the lower jaw. In the course of the first month four pairs are added, and in the next three months one pair of canines in the upper and three pairs of molars in both the upper and lower jaw. In further explanation of the table the figures given represent pairs, and those that are placed above the line indicate the upper jaw, those below the lower jaw. The Arabic numerals represent the deciduous or milk-teeth and the Roman figures show the permanent ones. The table extends only to the thirty-first month of the deer's age; beyond that age, according to Prof. Nitsche, no change in the dentition has been definitely ascertained, and the only guide is the extent of wear shown by the teeth.

Medicinal virtues have been attributed to the various parts of the deer's body from very ancient days; Pliny recommends the eating of venison as a preventive against fever, and Celsus recommends it as being especially nourishing. But it was particularly the antlers which were prized for their usefulness in the chemist's laboratory of classical times, as well as of the Middle Ages.

Date.	Incisors.	Canines.	Molars.
June	1234		123
September October . November December January . February . March . Abril .	1234	1	1 2 3 IV. 1 2 3 IV.
May	1	r	123 IV. V.
July	I 234	<u>I.</u>	123 IV. V. 123 IV. V. 123 IV. V.
September October November December January	1.11.34	<u>I.</u>	123 IV. V. 123 IV. V.
December January February	1.11.111.4	<u>ī.</u>	123 IV. V. 123 IV. V.
March April. May) (. II, III, IV.	<u>I.</u>	1 2 3 IV. V. 1 2 3 IV. V.
July . September October . November	1. 11. 111. IV.	<u>I.</u>	123 IV. V. VI. 123 IV. V. VI.
October . November	{	I.	I. II. III. IV.V.VI
December) I. II. III. IV.	I,	I. II. III. IV.V.VI

Powdered or charred, the antlers were used as tooth-powder, and prescribed by doctors as a cure for dysentery, colic, jaundice, and many other ills (Pliny, Nat. Hist. viii. 119; xxviii. 228; Celsus, ii. 18; Ovid, 59, 60; Cassius Felix, c. 32 and c. 72; Keller, pp. 88 and 355). The antlers were considered to possess, furthermore, a magic power, and pieces of them were worn as amulets and considered a sure preventive against witchcraft, the evil eye, and similar evils. Hung round the neck of a horse or of cattle, they insured these against illness. By burning hartshorn it was believed that snakes could be driven away. Even the fact of lying on a deer-skin or wearing the tusks of a stag was a protection against snake-bites. The powdered antler was thought to cure heart affections, and the piece of bone or gristle in the shape of a cross which is found in the deer's heart, and which was always carefully preserved by the huntsman when undoing the stag, was also considered good for heart disease and as lessening the pain of women at childbirth. That the Chinese to this day are firm believers in the efficacy of immature deers' antlers as a restorative of the strength of youth in aged persons is a well-known circumstance. A curious instance of this once came under my personal notice when I had a large number of Chinamen working for me in British Columbia. On two or three different occasions I had found in the bush near camp the bodies of Virginian stags from which nothing had been removed but their half-formed antlers. I presently discovered that

¹ Many accounts are given by ancient writers of the enmity that is supposed to exist between stags and snakes. Stags were said to seek out the holes of snakes and to be able with their breath to draw these out of their holes however much they might struggle, and then stamp them to death with their feet (Oppian, Cyn. ii. 252-290; Pliny, Nat. Hist. xxviii. 149). This legend undoubted originated in an exaggeration of a fact frequently reported to have been observed, namely, of stags having been seen to destroy snakes by stamping upon them, and Kaup (vol. i. p. 149) states that the Virginian stag of North America is a declared foe of the rattlesnake and kills it wherever he can by stamping on it.

HART—continued

an enterprising Celestial had turned Nimrodin itself a very unusual proceeding-and by making a salt-lick with salt he had filched in the cookhouse and patiently waiting near it at dusk and dawn, had managed to obtain the treasured substance in which he was driving a roaring trade

among his countrymen.

The stag was credited with knowing the value attached to one of his antlers and for this reason he is declared to have retired to the woods and carefully hidden one, as soon as shed, so that his enemy, man, should not find it and benefit from it. Aristotle and Pliny seem responsible for propagating this legend in the first place, but even they cannot agree as to which antler it was, Aristotle declaring it was the left and Pliny that it was the right antler which was never found. The origin of this tale is probably that as they are not shed simultaneously they are seldom found near each other.

The "claws" of a deer's foot prevented one having cramp; the tusks of deer mounted in gold or silver were worn as amulets by hunters, and although the belief in their efficacy is a thing of the past, it is still customary in Germany for the sportsman to keep the tusks or "Grandeln" of the stags they have shot, and wear them on the watch-chain or as scarf pins. Where all these superstitions originally came from is still a mystery, but probably, like many another myth, they wandered over from Asia. The Chinese still make a medicine, which they greatly prize, of stags' antlers when in velvet, and it is possible that they first sent this medicinal lore travelling westwards (Brehm, vol. iii. p. 473).

HORNS .- When the "Master of Game" written hunting horns were the curved primitive shape of those made from the horns of animals. and most of them probably were still made of the horns of cattle, while those used by the richer gentry and nobles were fashioned from some rarer animals' trophy, such as the ibex, or carved of ivory, and some were made of precious metal. But whether of simple horn, ivory, or of wood, they were decorated with gold or silver ferrules, rings, and mouthpieces, and some being provided with a stopper, could be converted into drinking horns.1 Unfortunately the Master of Game does not tell us the material of which horns should be made. He simply says how they should "be dryve." They were to be two spans long (I ft. 6 ins.), slightly curved so that both ends were raised from three to four fingers' breadth above the centre, the larger end or the bell was to be as wide as possible, and the mouthpiece not too small. It was waxed thickly or thinly, whichever the huntsman thought produced the best sound.2 What effect the wax had can scarcely be judged, but it was evidently considered an improvement, as it is stated that for foresters "mene hornes and unwexid" are good enough for them. Besides the hunter's horn five different kinds of horns are mentioned in our MS. The bugle, great abbots, ruets, small foresters, and mean horns. The bugle was not the trumpet we now understand by that name, but a simple curved horn, most probably deriving its name from the bugle, as the wild ox was called; although Dryden says from the German word bugel, a curve or bend.3 Ruets may have been the name for a much curved or almost circular horn from French rouette, small wheel. The mean horns were probably the medium sized, shrill sounding horns made out of wood or bark, known as ménuels, menuiaux, moienel, menuier, &c. (Perc. 27166 and 27140).

We find a horn of wood "cor de pin" mentioned as used for a war-signal, and a brass horn "cor de laiton" as a musical instrument in the early French romances (G. de P. 1838; God. de Bouill. 18900); but usually in these the hunting horn is spoken of as being of ivory (Perceval, 31745; P. de B. 5082; Cla. 5481, &c.). In one description of a hunter's dress we find he had an ivory horn mounted with gold slung round him with a baldrick of green silk obtained from

Alexandria.

"Pend à son col un cor d'ivoire chier De neuf viroles de fin or bien loiés La guiche en fut de vert paille prisiés." (Garin de Loh. ii. p. 232.)

A good length for a horn is mentioned as being "une paume et demie" (Perceval, 31750). It is uncertain whether this length and that given by the Master of Game were measured round the inside of the bend or in a straight line between the two extremities. The famous Borstall horn. also known as Nigel's horn, is two feet four inches long on the convex and twenty-three inches on the concave bend; the inside measure of the bell end being three inches in diameter. The size of another noted horn, i.e., the Pusey horn, is two feet and a one half inch long, the circumference at the widest end being 12 inches. general length of these horns seems to have been somewhere between 18 inches and two feet. The above mentioned specimens were horns of tenure. the first beingia hunting-, the second a drinking-horn. The Borstall horn is said to have been

Tassay his greate horne, and for to knowe Whether it was clere, or horse of sowne."
(Chaucer's Dream.)

¹ According to the old Welsh laws "three horn ful's" of liquor were due to the chief huntsman from the King, the Queen and the Chief of the Household. In the Roy Modus MS. at the Arsenal Lib. at Paris there is an interesting miniature of falconers at supper where the men are drinking out of their hunting horns.

² "Me thought I herde a hunte blowe

³ The Welsh laws enacted that the chief huntsman's horn should be of the buffalo and worth a pound, and the Gwentian code ruled that he was to swear by his dogs, his horn and his leashes.

HORNS-continued

given by Edward the Confessor to one Nigel, in reward for his killing an immense wild boar, and by this horn he and his successors for generations held lands of the crown. Another celebrated drinking horn is the one belonging to Corpus Christi college, Cambridge, presented to the college about 1347. Like the Pusey horn it has a rim of silver to which are attached two feet so that it can stand, and a stopper at the embouchure enables it to hold liquor. A picture of the above as well as other famous horns that have been preserved in England will be found in vols. i., iii. and xii. Archæologia (see also Kennet's Parochial Antiquities; Drake's Eboracum; Gent.'s Mag. 1752, pp. 344, 488; Twici, p. 67; de Noir. ii. p. 410; Borman, p. 36).

The horn of summons which hung at the city or castle gate was probably of a different calibre to that carried by the forester on his baldrick or by a traveller in his pocket (Force de sa kauce

i cors a trait, Perc., 31744).

The use of the horn as a signal was so universal in the Middle Ages, and so used by all sorts and conditions of men, that we can fancy that all kinds of slight differences were procured in shape and sound, so as to distinguish the hunter from the forester, or from the travelling knight or soldier. The English hunting-horns were celebrated in the 14th and 15th centuries, and we find French lords sending to England to procure them. The Duke of Burgundy in 1394 bought of one Thomas Vapol, an English merchant, un cor d'Angleterre garni d'argent doré, for which he gave twelve francs (Picard, p. 45). ventories of these Dukes of Burgundy show rich collections of horns; huge oliphants, smaller ones of ivory engraved and inlaid with figures of beasts and other designs mounted in silver and gold or enamelled, besides a rich golden horn set with nine diamonds, nine rubies and 18 pearls (Laborde, ii., pp. 133, 260).

Later we find Louis of Orleans (brother of Charles vi. of France) ordering some to be made for him, and one mounted in gold and silver, avec un laz de soye to suspend it by, and in the accounts of this prince preserved at Blois is entered a sum of cxvij francs for twenty-three huntinghorns sent from England (Noir. vol. ii. p. 420).

And Charles v. himself had a white horn of ivory slung on a silken cord garnished with fleur de lys

and golden dolphins.

It was to the second son of Louis of Orleans, Philip, Count of Vertus, that Henry Bolingbroke sent a present of three large silver-gilt horns, in 1394 (Duc. Lanc. Rec. Class xxviii., Bundle

In the 14th and 15th centuries both gold and silver horns were in use there, whether of home manufacture or not. Among the possessions of Edmund de Mortimer, Earl of March, who died in 1384, were two bequests of horns, one a great horn of gold, and the other a lesser horn of gold with the strings (Dugdale's Bar. i. 149, 597).

Perhaps the most beautiful of these ancient horns were of elephants' tusks richly carved, and known as oliphants, of which one can see splendid specimens in many public collections.2 The shape of all these horns was more or less like those we see represented on the miniatures here given, and were suspended by a baldrick or bawderick, generally carried on the right side, but according to our illustrations occasionally on the left side; in one of the pictures we see one huntsman with his on the right and another on the left.

The curved horn remained in fashion in England till about the latter half of the 17th century, then a straight one came into use about I ft. 6 ins. to 2 ft. long, such as we see depicted in Blome. Of this shape, but a few inches shorter, is the hunting-horn still in use in England. French hunting-horn was used in England in the 18th century, but did not remain long in fashion. In the 16th century in France a small metal horn with a curve in its stem superseded the simple curved horn, and we see these depicted in the woodcuts with which Du Fouilloux's work is adorned. These were again replaced by enormous circular horns, and these by horns with a turn and a half, known by the name of Dampierre, the Marquis who composed the music to be played on them. On account of their inconvenient size, the use of these was discontinued, and was followed by a smaller horn with two and a half turns, such as are still in use in France.

Nowadays the use of the horn is confined to the Master and to the hunt servants, and we can imagine the astonishment and ridicule with which mere member of the hunt would be received if he dared to appear with a horn attached to his saddle! But in the early days every man seems to have carried a horn-it was part of the dress of a hunter. It was every one's duty to know the right signals, and we can see from our text that any one who viewed the deer could "blow a moot and recheat"; and furthermore "blow two moots for the hounds." What confusion arose when the field was large and some of the sportsmen ignorant can well be imagined, and Turbervile's quaint rendering of Du Fouilloux's

¹ In the olden days a traveller was obliged to sound a horn to show that he was not afraid of observation and was not bound on any evil errand. The early Anglo-Saxon laws of King Wintred directed that, "If a man come from afar, or a stranger go out of the highway, and he then neither shout or blow a horn, he is to be accounted a thief, either to be slain or to be redeemed."—Wright, p. 78.
¹ In the British Museum medieval room (case 46) there is an ivory drinking-horn carved with figures of beasts, done by the West African natives under Portuguese influence. The silver mount and carved inscription were added to it in Europe and bear the date 1590. Another hunting-horn in the same case is European work of ivory engraved with figures. In the West African exhibits are some other interesting ivory hunting-horns done in the 16th century by the West African natives, the designs show stag- and boar-hunting scenes, hounds, and men with spears and hunting-horns being depicted. The favourite design for the mouthpieces seems to have been a dog's head.

HORNS-continued

complaint, written when much disorder had been created in horn signals by the introduction of metal horns, capable of various notes and which had not as yet any music composed for them, shows the despair of the M.S.H. whose sport had probably been often spoilt by a pandemonium of horns blown by ardent youngsters! "I think meet likewise to instruct (according to my simple skil) the huntsmen on horseback, how to chase and hunt an Hart at force; and that as well by authority of good and ancient hunters, as also by experience of mine own hunting. And because at these dayes there are many men which bear orns and bewgles, and yet cannot tell how to use them, neyther how to encourage and help theyr hounds therewith, but rather doe hinder than further them, having neither skill nor delight to use true measur in blowing" (p. 109).

HUNTING CRIES, "I know also it is impossible for those who see a course to avoid hollowing, without any advice being given for it, since it would almost make a dumb person speak, as is related of the son of Crœsus.

"It is proper sometimes to speak to the dogs, for they rejoice to hear the voice of their master, and it is a kind of encouragement to them to know that he is present and a witness of the excellence of their

running" ("Blane," p. 57).

Thus writes Arrian, the old Greek hare-courser, who tells us how he has seen the ancient Gauls pursuing their hare-hunting. The descendants of these same Gauls were always more addicted to the chasse à cor et à cri, as hunting was called, than to any other form of the chase, and it is from them that the French probably inherited their love of the pleasant music of the chase, the winding of the horn, the holloas, and the melody of the hounds. In the fourteenth and fifteenth centuries one of the chief pleasures in hunting was to sonner et huer and and oyr les chiens biens chacier, and, as said the lady when pleading for the preference of venery over falconry,

"L'oyr fait plus quant au deduis Que ne fait l'ueil ce n'est advis."

Of blowing the horn we have spoken elsewhere, but not of the holloaing. In the early French works we read a great deal of huer and forthuer, a whoop and a loud whoop, but besides a par cy, par cy and an occasional thahaut to bring the hounds to the line, there are not many words given, for probably every one spoke as he chose. G. de F. tells us the huntsman should always speak to his hounds in "the most beautiful and gracious language that he can, which would be too long to write; but especially when the weather is bad, or the hounds are hunting over a difficult country, for they will be much comforted and encouraged" (de confort et de rebaudisse-He mentions two hunters who had a great reputation in his days for speaking to their hounds: "Huets de Vantes et le Sire de Montmorenci orent de trop biaus lengaiges et trop bonnes consonnances et bonnes vois et bonnes manières, et belles de parler a leurs chiens" (G. de F. p. 182).

And he says that care should be taken if there are several huntsmen that they should all speak to the hounds in the same manner and not each one differently (p. 193). But a man who talks too much or a babbling hound must have many failures: "Et qui trop parle, ou chien qui trop crie, ne peust estre qu'il ne faille trop de fois "; and "A good huntsman should never tell his hounds anything but the pure truth so that they place the greater faith in what he says. For I could make my hounds put their noses to the ground a thousand times where there is nothing, and also to challenge where there is nothing. And this I cannot explain so well in writing as if one were to see me do it. And verily it is a very bad thing in venery to holloa and speak too much to one's hounds, for the hounds do not place as much reliance in one if one speaks much as if one spoke seldom, and then always the truth. I do not say that if they are weary and questing one should not speak to them graciously and encourage them, but it ought to be done in reason and not too much. And, by my faith, I speak to my hounds as I would to a man, saying," 'Va arrière, ou viens la où je suis,' or anything I wish them to do, and they understand me, and do as I wish better than any man of my household, but I do not think that any other man can make them do as I do, nor peradventure will any one do it more, when I am dead."

I have quoted so much from G. de F. to show how all these details respecting hounds and the chase were studied and loved by these fourteenth-

century sportsmen.

A difference was made not only in the actual words used in speaking to the hounds in the different chases, but also in the tones of the voice and horn-high notes and lively, joyful cries were usual in staghunting, and low, rough and loud notes in hunting the boar and other "biting beasts." "Keep well with your hounds and make a great noise in hunting the boar, but with staghounds keep at least fifty paces behind them," is the advice given by Du Fouilloux.

The Master of Game does not interpolate such instructions as the above in his chapters on staghunting, which makes us somewhat regret that he did not follow the Seigneur de Foix's lead throughout his book, although in taking a line of his own when writing on this subject he is more likely to be showing us how they hunted in England than if he had simply Englished the charming chapters of the Frenchman. We can see that the hunting cries and the language used in speaking to the hounds when hunting in the days of the Master of Game were still those brought into Britain by the Normans, and in most instances the words can actually still be recognised as French. There are only a few examples given by him as to the manner a huntsman should speak to his hounds in the staghunting chapters, such as:

Ho moy, ho moy, hole, hole, hole: To encourage the limer when drawing for a stag (p. 94).

Cy va, cy va, cy va: To call the hounds when any signs of the stag were seen (p. 95).

Le douce mon amy, le douce: "Softly, my friend, HUNTING CRIES-continued

softly." To the hounds when they were uncoupled near to where the stag was supposed to be lying.

Sto arere, so howe, so howe: "Hark back," if

the hounds were on a wrong scent.

Hoo sto, ho sto, mon amy, ho sto: To harriers

drawing for a stag.

Oyez, à Beaumont, oyez, assemble à Beaumont: "Hark to Beaumont, hark, get to him." To the hound of that name who picks up the right line, and to bring the other hounds to him.

It is in the hare-hunting chapter that we have more of the "fayre wordis of venery," and here, if the Master of Game does not slavishly copy Twici, yet he employs the same cries, with a slight difference only in orthography. The Book of St. Albans has also most of the following:

Hoo arere: "Back there." When the hounds

come too hastily out of the kennel.

So moun amy atreyt: Until they come into the field; these two are not given by Twici, but the following are identical in both books:

de couple, avaunt sy avaunt, and thrice so howe: When the hounds are uncoupled.

Sa sa cy avaunt, cy sa avaunt, sa cy avaunt, (avaunt, sire, avaunt, in Twici): Forward, sir, forward.

Here how, amy, how amy, and Swef, mon amy, swef: "Gently, my friend, gently" (swef, from Latin swavis), when the hounds draw too fast from the huntsman.

Oyez, à Beaumont (in Twici: Oyez, a Beaumont le vaillaunt que il quide trover le coward od la courte cowe): "Hark to Beaumont the valiant, who thinks to find the coward with the short tail.'

La douce, la il ad este sohowe: "Softly, therehere he has been," if the place where the hare has pastured is seen.

Illoeques, illoeques: "Here, here," if the hounds hunt well on the line. (See Appendix : Illoeques.)

Ha sy toutz, cy est il venuz arere, so howe. Sa cy a este so howe. Sa cy avaunt: "Here, he has gone back. Here he has been. Forward there." When the hare has doubled.

La douce amy, il est venuz illoeques, sohowe: "Softly, friend, he is here." When the hounds hunt well in fields or arable land.

La douce, amy, la est il venuz (pur lue segere sohow): "Softly, friend, here he has come to seat himself" (Mid. Eng., sege—a seat. Latin, sedere).

La douce, amy, la il est venuz (pur meyndir): "Here he has been to feed" (meyndir, from Latin manducare, mandere).

The bracketed part of the last two cries are given in the MS. of Twety and Giffard, and the following are only in the Master of Game:

Le valliant oyez, oyez who bo bowe, and then, Avauni, asemble, assemble, war war, a ha war, for running riot. How assamy assamy so arere so howe bloues acoupler.

On seeing the pricking or footing of the hare: Le voye, le voye ("The view, the view").

Though these cries are not identical with those to be found in old French authors of venery, still we recognise the Arriere, arriere of G. de F. when his hounds were hunting the foil, the Voys le fuir

la voie voys le fuir la voie when he came on the line of the stag. The Savau, savau of the old French veneurs is not far removed from our "Sohow, sowhow," nor are such holloas as, Hou, hou, hou après l'ami; Hou l'ami hou l'au l'au. neither of our early English works do we come across our modern cry of "Tally ho," though we find its equivalent very early in the language of French The earliest date at which up to the venery. present time we have come across anything resembling this cry is in the Chace dou cerf, a poem of the thirteenth century (see Bibliography), but we have not found it in any of the fabliaux or older French romances.

In France, Tallyho, or a very similar sounding word, was employed in the early days when the huntsman was sure that the right stag had gone away, whether he only knew it by his slot, &c., or

whether he had viewed him.

It was also a call to bring up the hounds when the stag had gone away, and at the end of the curée, when the huntsman held part of the entrails of the deer on a large wooden fork, and the hounds bayed it (which was called the forhu), the huntsman called out Tallyho.

Ra Ra Ra Ra Taho Taho. In Chace dou Cerf is the first form of the word. Lau, lau (Roy Modus, xxiv. recto): "Et doit lever la brouaille hault entre ses mains, et crier à longue alaine ; lau, lau, et

doit on chacer les chiens de la cuirée."

Thialau, thialau, says Hardouin de Fontaines Guerin (1394), should be the holloa when any one has seen the stag go away, and when the forhu is given to the hounds, and when you call for the hounds, then cry: Tha, tha, Thahaut, Thahaut, Thahaut.

Sa sa Tahou, Tahou, is what G. de F. says the huntsman should shout when he wants to call the hounds off the change which they are hunting, and Tiel au, Tiel au, when the hounds are having the forhu after the curée (p. 157).

Ty hautlau ("See, the stag is roused again"), says the Sénéschal of Normandy, and Taillaut at the forhu.

Ty a hillaut, Du Fouilloux says, when the huntsman sees the stag take flight and knows for certain it is his stag, and when the huntsman sees that "La curée sera presque mangée, celuy qui a le forhu doit sonner: Ty a hillaud." It is curious that in Turbervile's translation of Du Fouilloux he does not translate the above by "Tally ho," but as, "How, how, how," and it would seem as if this was not a familiar hunting-cry in England till later. In more modern French literature we find it spelt Tayau, Tayoo, Tayaux, Tahaut, and it always indicated in later days that the stag had actually viewed. Another call that must have been similar in sound, La haut, la haut, la haut, to encourage the hounds when the stag had gone uphill, and also cries of Haut à haut, to call a companion in the chase, and Hault à hault, à moitie à hault, to call the hounds (Gaffet de la Briffadiere, Salnove, d'Yauville, Baudrillard, le Verrier de la Conterie).

There is nothing in the etymology and use of "Tally ho," as given above, to confirm the suggestion made by the writer of a letter which appeared recently in the Field (Nov. I, 1902), i.e., that "Tally HUNTING CRIES-continued

ho" is Taillez ho, or, in other words, to compare notes (as to the quarry viewed as it crosses the forest glades at different points). In answer to this, another correspondent (Nov. 8, 1902) says that "Tally ho" is a corruption of Taillis haut, meaning the quarry has quitted the covert or thicket (taillis) in which it has been harbouring. Haut employed as an adverb can be used in French to imply departure, as, for example, Haut le pied: "Be off with you." The following number of the Field brought another letter from the first correspondent, in which he says that "the weakness of the Taillis haut derivation lies, in my humble opinion, in the true meaning of Taillis; it does not mean woodland or the covert at large, but only that portion of the forest which is taillis-cut or polled. The more open glades where the large forest trees grow unencumbered by polled underwood are distinct from taillis bois. For this reason it would not follow that because the quarry had emerged from the shelter of a patch of underwood that it had quitted covert, and had reached the open country. Again, in old days the hail of 'Tally ho was used indiscriminately at the view of the chased wolf, fox, or marten cat. Now the latter animal practically never leaves covert when hunted; if so, then the warning of 'Tally ho' would be out of place when a marten cat was hunted, if the hail only meant to notify to the hunt that the time had come for leaving covert for the open."

We can scarcely agree with either of these meanings given to "Tally ho," if we are to take into consideration its original significance in France, the country which is supposed to have given us the word. In unharbouring the stag the huntsman with his limer is told "quand il verra que le cerf commencera a dresser par les fuytes, lorsqu'il en aura cognoissance certaine, pourra sonner pour chiens, en crian Tya hillaud, faisant suiure son Limier tousjours sur les erres et fuytes, criant et sonnant jusques à ce que les chiens de la meute soient arriuez à luy et qu'il verra qu'ils commenceront à dresser" (Fouill. 32).

Therefore it was simply a warning that the deer was roused from his bed, and when the huntsman had assured himself by view or by slot that the right deer was on foot he called "Tally ho," to bring up the hounds of the pack, till then kept coupled at a distance. There was no comparing of notes; it was to be a certainty; nor any suggestion that the stag had already left the taillis; but simply meant, perhaps, taillis haut, up in the cut-wood, where deer usually made their layer in preference to the clearer parts of the forest. However, there are other derivations that might be offered with as much plausibility, such as Tiorlish-hautl, or Tiorhautl: The game or deer is up (Gothic Tior, deer; Tiotlish, wild); or again, from the French: Il est hautl. the Tya or being obtained through liäson of the final "t" of haut and the il.

Another and unexpected suggestion was made by a correspondent of the *Field* on Nov. 15, 1902, signing himself *Than Kechil*, namely, that "The

term 'Tally ho' is derived from the Chinese words, 'Tal'-an animal, and 'lei'-is coming, the meaning of 'ho' being, as is well known to those who have studied Chinese, 'look out.'" The general consensus of opinion, however, is that the word, whatever be the derivation, was introduced into England by the Normans. If this is the case, how is it that we only find "Tally ho" in comparatively quite recent English hunting literature and songsnever, so far as I am aware, before the late seventeenth century, and it does not occur at all constantly until the eighteenth century. Neither Turbervile nor Blome nor Cox, in their books on the various chases, mention such a word, though we find instruction to the huntsman to say Hark to him, Hark forward, Hark back, and To him, to him; besides the inevitable So how sohow. Neither in Twici, Master of Game, B. of St. Albans, Chaucer, or Shakespeare can we find an invigorating "Tally It would almost appear as if it were a seventeenth-century importation from across the Channel, which is quite possible, for Henry IV. of France sent in that century three of his best huntsmen, Desprez, de Beaumont, and de Saint-Ravy, to the Court of King James 1. to teach the royal huntsmen how to hunt the stag in the French way, English Courthunting having degenerated into coursing of stags within the park palings. If we derive our Tahaut or Taïaut from these veneurs we may have to look for other roots than taillez or taillis for the first syllable; but this no French dictionary makers have so far succeeded in elucidating.

It remains to be said that taiaut in France was used solely in the chase of red, fallow, or roe deer. The proof that it was ever used for the wolf in England I have not yet come across, nor that it was used for the marten cat; it was certainly not employed in their chase by any of the old French or Norman huntsmen.

Another word, Chevy chase, or Chivey, has also puzzled our sporting etymologists, some suggesting the Franco-Latin Capo, cepi (to take, to seize), or cave (look out), others, chive, a Romany word for tongue, a shout, others, again, giving the Romany word chiv (a knife or any sharp pointed thing), the gipsy word having the meaning of pitching, throwing, or driving. Another suggestion is that it comes from a cheval. We would suggest that it may be derived from chevaucher (to ride), which, pronounced by an English tongue, is not far removed from Chevy chase. Tally ho! Chevauchez, chevauchez—
"The deer is up, ride, ride." We constantly read in old French books that as soon as the deer is on foot one must chevaucher près de ses chiens, or chevaucher le mieux que pourra. G. de F., for instance, says that, one must "se mettre après et chevauchier menée, c'est a dire par la ou les chiens vont " (p. 171). Or it may have been a call to the horseman-Chevaucheurs. chevaucheurs! We only give these suggestions for what they are worth, and not as in any way conclusive.

Before leaving the hunting-calls there is another sound familiar to our modern huntsman which may be written eleu, eleu, eleu, or elup, elupe. This

 $^{^{\}rm I}$ $\it Taillis-$ wood that is cut—does not mean only newly polled wood. $\it Haut$ $\it Taillis$ designated wood of some twenty-five years standing.

HUNTING CRIES—continued

is probably a relic of our Norman wolf-hunters, leu being a form of loup wolf, and e leu le leu are cries we find in the thirteenth century when a wolf was hunted, represented by the Harlou, harlou, harlou and the Vlaoo, vlaoo of the French wolf-hunters. (Roman du Renard, Goury de Champgrand, Du Fouilloux, and others.)

HUNTING MUSIC. In the "Master of Game," as in all the earliest hunting literature, much importance is placed on the huntsman's sounding his horn in the proper manner in order, as Twici says, that "Each man who is around you, who understands Hunting, can know in which point you are in your sport by your blowing." The author of "Master of Game" (p. 96) says he will give us "a chapter which is all of blowing," but he omitted to fulfil this promise, so that we have only such information as we can gather in his chapters on stag- and hare-hunting. The early hunting-horns in use in France and England were of too primi-tive a shape to have allowed of the playing of melodies with notes of varying tones. A low note and a high or shrill note would be about the limit of the variation, what the French called the gros ton and the grele.1 The differences in the signals were occasioned by the length of the sound or note, and the intervals between each. Twici expresses these notes in syllables, such as trout, trout, trourourout. The first of these would be single notes, with an interval between them, blown probably with a separate breath or wind for each, the latter would be three notes blown without interval and with a single breath or wind. The principal sounds on the hunting horn were named as follows:

A Moot 2 or Mote, a single note, which might be Twici says that for the sounded long or short. unharbouring of the deer two moots should be sounded, and to call the hounds and the company four moots, and according to our text three moots were blown for the uncoupling of the hounds3

(pp. 108-110).

A Recheat. To recheat, Twici says, "blow in this manner, trourourout, trourourout, trourourourout," therefore a four-syllabled sound succeeded by an interval, blown three times, which might be represented thus:

000-000-U U U ---

In the "Master of Game" we find the recheat preceded or followed by a moot the most constantly recurring melody. When the limer has moved the stag, and the huntsman sees him go away, he was to blow a moot and recheat. If the stag is moved, but not viewed and the huntsman knows only by the slot that it is his stag that has gone away, he is to recheat without the moot, for that was only to be blown when the stag was seen. When the hounds are at fault and any one finds the slot of the deer, he should recheat "in the rightes and blow a long moot for the lymerer," or if he thinks he sees the hunted stag, he should blow a moot and recheat, and after that blow two moots for the hounds. This might be represented

000- 000- 000recheat

The Forlonge, according to Twici, was to be sounded thus: _ 00- - - 000- 000- 000-

It was a signal that the stag had got away far ahead of the hounds or that these had distanced some or all of the huntsmen 4 (see Appendix : Forlogne).

The Perfect or Parfit. Twici says it began by "a moot and then trourourout, trout, trout, trourourout, trourourout, trourourout, trout, trout, trourourourout," "and then to commence by another moot again, and so you ought to blow three times. And to commence by a moot and to finish by a moot." This was only blown when the hounds were hunting the right line (see Appendix: Perfect).

The Prise. Twici says, blow four moots for the taking of the deer. According to "Master of Game," "the prise or coupling up" was to be blown by the chief personage of the hunt only, after the quarry. He was to blow four moots, wait a short interval (half an Ave Maria), and blow another four notes a little longer than the first four.

The Menée. Twici says the Menée should only be blown for the hart, the boar, the wolf, and the male wolf, but he does not give us any analysis of this melody. In "Master of Game" we are told that the Menée was blown at the hall-door on the return of the huntsmen. The Master first blew four moots alone, then at the end of the four moots the others joined him in blowing, and they all continued keeping time together (see Appendix : Menée).

¹ The French made a difference in the sound of the notes and cries used in stag-hunting and boar-hunting—in the former the tones were higher, and the deeper and louder notes were used in the latter. We find no such special distinction noted in old English works, and cannot draw any conclusions from the stray references we do find, such as, when "Sir Eglymoure of Artoys" has killed the deer that he "The pryce he blew full shrill." The shrill note may have been unintentional, or it may have been customary.

² A confusion is made in some of the later works on hunting between a Mote or Moot, signifying a note, and the Mort, or signal for the death of a stag.—Blome, p. 84.

³ "The mayster hunte anone fote hote With his horne blewe three mote At the necoulounce of his houndes."

At the uncouplynge of his houndes." -" Chaucer's Dream."

4 " The hart roused and staale away, Fro all the houndes a prevy way The houndes had overshot hym alle And were upon a defaulte yfalle, Therwyth the hunte wonder faste Blewe a forlogne at the laste." —" Chaucer's Dream." HUNTING MUSIC-continued

The Mort or Death was another sound of the horn, but we have no description of the notes. Perhaps it is synonymous with the Prise.

The Stroke must have been another grouping of short and long notes, but of this we have no record. When the King was hunting with bows and greyhounds in the forest, and stations of huntsmen and hounds were placed round the boundaries, as a signal to these stables that he would hunt no more that day the huntsman was to blow a moot and strake with the moot in the middle; if the King wished to hunt longer and these stables were to be renewed, blow a moot and strake without the moot in the middle. The moot in the middle was never to be blown unless they had taken the animal they had hunted. The Prise and the Straking and the Menée were only to be blown when the hart had been slain by strength and not when killed with a bow or pulled down by greyhounds, but if the King hunted in the park with bows and greyhounds and any deer happened to be killed by strength by the harthounds, then one could blow a moot and strake the assise that belongs to the hart hunting by strength

(p. 112).

In the thirteenth century in France there were six different hunting-signals for the horn: the "appel, bien aller, requete, vue, appel forcé;" and "prise" (Chace dou Cerf). G. de F. has seven in his chapter on "Comment on doit huer et corner" (p. 122). He divides the calls simply into long and short notes or mots. For the "laisser courre, or the harbouring of the stag, three long mots should be blown.¹ The "corner de Chasse" was one long moot followed by as many short notes as one pleased, which gradually diminished in sound, un lonc mot, et puis bien menuement motoyant courts motz, tant comme li pleira. For the forlonge two long moots and the "chasse" above described. According to Gaston the prise or death was sounded by all and sundry, and not by the Master alone. It consisted of one long mot and as many short notes as one chose. But as Gaston says, every country had its own language and manner of blowing the horn,2 and we find a contemporary of his, Hardouin de Fontaines Guerin, giving a much more com-plicated melody for the prise. Hardouin wrote a poem on the chase chiefly concerning the different manners of blowing such as obtained in his native country the provinces of Anjou and Maine. The poem was illustrated with fourteen miniatures showing the notes to be blown on as many different occasions during stag-hunting (see Bibliography: Hardouin).

The notes are written in little squares: denoting a long note; a a short note; note of two long syllables; an a note of two short syllables; and a note of one short and two long syllables; and short, two long, and two short syllables. Of these six notes combinations were made for all the signals to be blown.



From Hardouin de Fontaines Guerin's work, written in 1394

In the seventeenth century we still find words given to represent the notes of the horn. Salnove writes Don, don, don, don, doon, to be blown on the deep note (gros ton) to call the hounds, and for their hunting Donhon, donhon, on the deep note. And when the stag is viewed the same call should be blown as to call the hounds only on the high note (gresle). For the death three long moots, Donnon on the deep note, and again the retraite, to be blown on the deep note, Donhon, donhon, donhon, donhon, donnon-on-on.

In France in the end of the seventeenth century the hunting music was suited to the horns which were then used, which being capable of a wide range of tone, one could really play melodies on. There seems to have been an interval after the first introduction of these horns (which were really no longer horns but trumpets), in which the calls were in some confusion owing to the transition. It was the Marquis of Dampierre, in the reign of Louis XIV., who brought some order into the music of the chase and composed many "Tons de Chasses" and "Fanfares" written like ordinary music.

In England the plain short hunting-horn remained in fashion although in the seventeenth century we find a straight metal one had replaced the curved horns. It had no range of tones, and the music was primitive, and not far removed in quality from that which Twici describes. Blome gives six notes which he writes thus:

Tone Ton Tavon Tontavon tavon tavon

With these were composed the twenty-nine horn signals which he gives and which he calls "Antient Hunting-notes of England." In Dryden's notes

¹ Which as the hounds were uncoupled as soon as the stag was unharboured corresponded with the three moots to be sounded in our English hunting at the uncoupling of the hounds.

² Although Gaston employed the French language in writing, he would not have considered himself a

² Although Gaston employed the French language in writing, he would not have considered himself a Frenchman, but a Gascon, and at this time when a Gascon, a Burgundian, a Norman, and a Breton, spoke of travelling to the "realme of France" when they crossed the boundaries of their own principalities or provinces, one could not expect to find more unity in the details of venery in the various provinces than one did in their politics. Gaston, when describing some customs of venery, adds, "this is the manner of Gascogny and Languedoc, but in France I have seen," &c.

HUNTING MUSIC-continued

on the music for the hunting-horn (Twici) he says that probably "the tone was a long note or minim, the ton a quaver, tavon a quaver and a crotchet, tantavon two quavers and a crotchet, &c. A quaver-rest is supposed to succeed each group of notes, which groups are represented by the words tantavon, &c. When this method of writing the horn music came into use cannot be exactly ascertained."

Dryden also says that "These 'Antient Hunting-notes of England' were also published on separate sheets about the same time as 'The Gentleman's Recreation' appeared" (1686). A copy of one edition was engraved by Benjamin Cole and is among the Sloane MSS., No. 1044, Art. 112. Another edition is a folio sheet, headed by the Royal Arms, with 'G.R.' under them. The sides of the sheet are unoccupied by rude engravings of the beasts of venery and the top and bottom by representations of hart- and hare-hunting; in which the costume is of George 1., and the horns are straight." The centre contains the notes entitled, "The Antient hunting notes with Bedford's late first and second new additions, formerly servant to Titon and Marsh at Holborn Bridge. These notes are Sold Wholesale by P. Osman at ye Hand and Comb in Middle Row Holborn and no where else." A fourth edition, double-folio, is entitled, "Forest Harmony or the Musick of the English and French horns as it is now performed in Field Park Forest or Chase, with the proper notes Terms and Characters used in Field hunting, London, Printed for John Bowles at the Black horse Cornhill." It contains the same hunting notes, with additions, &c., as the last for the English horn, and a number of calls for the French horn on common treble staves of five lines. The "Antient notes" vary only in a slight degree; "The Gentleman's Recreation" and the Sloane copy have a few commas inserted, which supply the place of rests and mark the division of the winds. Dryden also describes an older work which he found in the library at Middle Hill, a thin 4°, entitled, "Hawking, Hunting, and Fishing with the true measures of blowing newly corrected and amended. London, 1586. It was probably written by Will Gryndall (see Dryden, p. 74). In this work the calls for the horn are given in words. For instance: "When the hounds hunt after a game unknown Blowe the Veline, one long and six shorte, the second wind blow thus, two short and one long. third wind one long and one short. Note this for it is the cheefest and principallest poynt to be noted. Every long conteineth in blowing seaven quavers one minome and one quaver. The Minome conteineth foure quavers. One short conteineth three quavers." This explanation would have been more intelligible if the words "The minome conteineth four quavers" had been omitted; for evidently this passage signifies that the minome equals four quavers according to common rules

of music and not the minome contained in "the long" which is made up of four distinct quavers. Wherever in blowing a long occurs, the player is to blow seven distinct quavers, and then one minim, equalling in duration four of the quavers, then one quaver, thus:

0000000-0

Wherever a short occurs, the player blows three distinct quavers, thus:

U U U •

A quaver-rest follows every long and short; and a crotchet or minim rest occurs at the expiration of every wind. Occasionally the writer adds the word note to the epithets long and short, in which cases he probably means single long, or short sounds, and not combinations or groups of several distinct notes, as "To uncouple they hounds in the feeld; three long notes": and in some cases note is used as Twici uses moot, for one long sound. In four instances he uses the term longer—"one short, one long, and one longer"—where, perhaps, the longer means seven crotchets, one semibreve, and one crotchet, each note of the long being lengthened. Shorter is once used, and by the same rule means three semiquavers (Twici, pp. 73, 74, 75).

HUNT OFFICIALS. The following is a brief summary of the officials most often mentioned in connection with hunting establishments prior to the end of the 15th century with the salaries they received.

Master of hounds or keepers of the king's dogs

and chief huntsmen, 12d. daily.

Master of Herthounds: 12d. daily. (See p. 112
and Exch. 2 R. 405/18; Harleian MS. No. 433,

pp. 49-139).

Master of Buckhounds: 12d. daily. (Close Rolls, Ed. 11., Mem. i., 13II; Mem. 23, 1312; 13
Edward 111.; Pipe Rolls, 36 Edward 111., Item
Sussex; Privy Seal, 23 Henry v1.; Burrows,

Master of Harriers: 12d. daily. (Pat. Rolls, 1388, Richard 11.; 1461, Edw. 1v., 1474, Edw. 1v.)
Keeper of King's dogs: 12d. daily. (Pat. Rolls.,

1341, Ed. 111.)

Huntsmen: we have found some receiving 4d., 7½d. to 9½d. daily. (Close Rolls, 1338, Mem. 6: 4d.; 1322, Mem. 32: 7½d.; 1316, Mem. 29: 9d.)
Otter-hunters: . . 2d. daily. (Ward. Acc., 34
Ed. 1.; Close Rolls, 1339, Mem. 2I. Pat. Rolls,
Ed. 1v., 1461.)

Foxhunter: . . 2d. daily. (Ward. Acc., 14, 15, and 34, Ed. 1.)

Yeoman at horse: . . 4d. daily. (Pat. Rolls, Ed. 17.)

Yeoman berners on foot (attendants on running hounds): from 1½d. to 2d. daily. (Close Rolls, 7 Ed. 11., 1313, Mem. 24 and 27; Pat. Rolls, Ed. 1v. 1461.)

¹ A similar double sheet in my collection bears the same head-lines (without the arms), but at foot is printed: "Printed and sold by H. Overton & I. Hoole at the White Horse without Newgate, London." This may be an earlier edition, if the warning on the other sheet as to its not being sold "no where else" is any indication.

HUNT OFFICIALS-continued

Fewterers, veutrers (or attendants on greyhounds): from 12d. to 2d. daily, same as above 2d. p. day. (Close Rolls, 4

Limerer: . . . Henry III. Close Rolls, 4 Ed. III.) Bercelettar (yeoman of the bow or archer):

2d. daily. (Pat. Rolls, 4 Ed. 1.)

Chacechiens (garcons, inferior attendants on hounds): 1½d. daily. (Close Rolls, Ed. 111., 1340, Mem. 32.)

Grooms and pages: 11d. daily. (Close Rolls, 10

Ed. II.) Foresters and Parkers: from 1d. to 3d. daily.

(Pat. Rolls, 1423, Henry vi.)

It is perhaps best if we deal with the various

officials seriatim, beginning with:

THE MASTER OF GAME.—The best and most detailed description of his duties and position is given in our text by the Duke of York himself, We find the Master of Game had the whole superintendence of the King's hunting establishment. He arranged with the huntsmen, foresters and other servants over night the plans for the hunting on the following day, he decided who should go with the relays and where these should be placed, who should unharbour the deer in the hunting by strength, or where the stands for the King and Queen and their suite should be, and on the placing of the stations of hounds and huntsmen and all the other manifold details, when a royal battue was to take place. He communicated the wishes of the king to his subordinates, and took the place of the king if he were absent. He superintended the division of the game at the end of the day's sport, and gave orders to the officers of the household about the suppers of the huntsmen. We find no mention of the emoluments he received from this office, nor can we decide whether there was one Master of Game appointed by the King for the whole country to whom those who held the office of Master of Game in various districts were subordinate.

In some of the earlier documents we come across the expression of "Surveyor and superior keeper of the king's game" (Pat. Rolls 8 and 9, Ed. II.), which we take to be synonymous with Master of Game, as the words Custodian and Master were interchangeable. The "keeper of the King's venison" was probably only another title for "Master of the King's Game," in the same way as keeper of the King's dogs and Master of hounds

seem to have been synonymous.

Such appointments were made for different districts, and some records of a somewhat later date, but still belonging to the 15th century, mention the Office of Master of Game, for instance, when Sir Giles Dawbeney was appointed to the Mastership of the herthounds (1485, Rolls of Parl., vii. 354) he was also made Master of Game of the Forest of Kyngwode and Fullwode and of the park of Petherton, Co. Somerset.

We also find in 1478, that John, Lord Dudley is made steward of the lordship of Walshall and Patyngham, during the minority of Edward, Duke of Clarence, and Master of Game within these Lordships "with the accustomed fees and an annuity of £20 from the lordships" (Pat. Rolls, 8. o. Ed. IV.).

The above extracts suffice to show that the exercise of the office of Master of Game was generally limited to certain districts, but whether the office held by the Duke of York as Master of Game to the King was also limited we do not know, but it is probable that he was able to exert his authority in this capacity wherever the King chose to send him, or he elected to go to enjoy his sport. In the next reign we find Humphry, Duke of Gloucester, the King's brother, made justice of the forests south of Trent, and Master of Game (Deductus) of the same forests and of that King's parks (3 Henry v.) which grant was confirmed by letters patent of Henry vi. (Pat. Rolls, Dec. 20, 1422).

In our text two MASTERS OF HOUNDS. Masters of Hounds are mentioned, masters of the hart-hounds, and of the harriers, and the Duke defines a master, " as he who receives 12d. a day for the office "(p. 112). If we take this definition and compare it with the early records of our kings we find many hunt officials generally alluded to as keepers of the King's dogs (Close Rolls, 1278, Ed. 1.; Pat. Rolls, 1341, Ed. 111.), venatores, and sometimes merely as King's yeomen, receiving this remuneration, but as this is the highest wage we find paid for any office of venery, we may be justified in writing all such down as "Master of the Hounds," though the word Magister (Master) is but seldom used in this relation, until the commencement of the 15th century, after which

we find it constantly occurring.

Hore in his History of the Buckhounds says that the evidence goes to prove that the first appointment of a "Master of Hounds" was in the beginning of Henry IV.'s reign when Sir Rustin Villenove was appointed Magister canum Regis (Pat. Rolls, I Henry IV.); but Professor Burrows in his introduction to Lord Ribblesdale's book "The Queen's Hounds," as well as in his history of the Brocas family, shows that custos and magister were interchangeable terms in the old documents belonging to the Brocas, who were hereditary masters of the buckhounds. We cannot here enter at length into the many interesting details and documents relating to this mastership which have been so ably dealt with by Burrows, but must remark how extremely difficult it is to arrange and sift evidence as to the position held in the early days (before 15th century) of the King's venatores, and keepers of his hounds. Whether they, like the Lovels, predecessors of the Brocas, held land by tenure of keeping hounds for the king or whether they simply were chief huntsmen, their position cannot be considered as equivalent with that held by the master of the Royal hounds which was in existence until within the last few years, nor indeed, are we able to draw any comparisons between the hunting arrangements and establishments of those days and the present. We are apt to conjure up to our minds a permanent kennel

of Royal buckhounds under a practically independent master, hunting within a limited radius in the vicinity of the kennel, in so far that the hounds returned to their quarters every night during the hunting season. Wherever the kennels of the Royal packs were situated in the 14th and 15th centuries, whether at Windsor, or with the Lovels at Benham (Plac. Coronæ, 12 Edw. 1.) and Little Weldon (Close Rolls, 14 Ed. 111.), it was of little consequence, for as soon as the hunting season began the kennels would be empty, the keepers of the hounds and their assistant berners, fewterers, and the hounds would be sent by Royal command to hunt in all the different Royal forests of the realm, not to provide sport for the neighbouring gentry, but to supply the larder of the royal household with fat venison. In our note on venery we have summarised some of these hunting orders issued to show how far the hounds travelled and in what businesslike manner the whole of these hunting expeditions were managed.

There seem always to have been herthounds and buckhounds, but the same hounds appear sometimes to have been used for both red and fallow deer, so that we have the further difficulty of deciding which packs we can write down hert-, and which buck-hounds, when we try and trace the successive masters and histories of these packs. For instance, in the first years of the 14th century, when John Lovel, the last of four (or five) generations who held land in Benham, Bucks, and Little Weldon, Northampton, by serjeantry of keeping buckhounds for the king, we find that he is sent with his 24 running hounds, his 9 greyhounds, 2 berners and 2 veuterers to various forests to hunt buck and hart far from his kennels and property, and that on the same day orders are issued to Robert Lesquier and David Fraunton to proceed with exactly the same number of hounds, greyhounds, and attendants to other forests, also to hunt buck and hart, both receiving the master's wages of 12d, a day.

William de Balliolo is another huntsman (at 12d. daily) who, we find, was actually sent with twentyfour running hounds, greyhounds, &c., in the "fat venison" season to hunt for both buck and hart in the very forests of Northampton, Whitlewode and Rockingham, which by all laws of modern hunting usage would have been directly in the hunting country of the Lovels of Weldon, their property being on the outskirts of the latter forest (Close Rolls, 4 and 7 Ed. 11.). Nevertheless we find the Lovels more often mentioned as hunting buck than hart, and their hounds alluded to as daimericii, but as we can see from contemporary records they were by no means the only keepers of buckhounds, nor was theirs the only royal pack. Their particular establishment of hounds survived the others, and was perpetuated down to comparatively modern days from being attached to a property (in Little Weldon, Co. Northampton) which passed down from one generation to another in the same family,

and was inherited through the females when direct heirs male were lacking. It is thus that through marriage with Margaret, daughter of John Lovel, Sir Thomas de Borhunte became master of buckhounds (and died, not in 1340, as Burrows (p. 255) has it, but between March 14th and Dec. 18th, 1339). Sir John de Borhunte received a salary as Master on October 4th, 1340, he dying in 1359. William Danvers, second husband of Margaret, filled the post until his death in 1361. (Burrows, p. 460; Close Rolls, 13 and 14 Ed. 111.)

Mary de Roche, widow of Sir John, marrying Sir Bernard Brocas brought the mastership into this well known family (1363). Not that side branches of the famous old sporting family of Lovels were wanting, for we find them as masters of falcons, huntsmen and keepers of the King's dogs and chases, &c., after the Manor of Little Weldon knew their name no more (Pat. Rolls, 10 Ed. 11.; 1 Richard 11.).

We quote from Burrows, who published many interesting Brocas papers relating to this office, the account from which it appears from an entry dated August 15, 1316, that "the escheator reported that Lovel had held one messuage and one caracute of land in Weldon Parva of the King in capite by service of keeping and feeding at his own charges fifteen of the King's 'canes currentes' for the forty days of Lent in each year," and to a later document wherein it is recited that:

"Thomas Borhunte holds of the King in capite a chain of land in Little Weldon of the inheritance of Margaret his wife, daughter and heir of John Lovel, by the service of being ' Venour le Roy des deymers' (Master of the King's Buckhounds); that he has charge of twenty-four hounds and six greyhounds of the King's, receiving for the keep of each an obol or $\frac{1}{2}d$. a day, and also of two under-huntsmen whose wages are $1\frac{1}{2}d$. a day, with a cloth coat or a mark of money (13s. 4d.) by the year and boots; that he also has charge of a 'veutrer' or huntsman at 2d. a day who is also to have a coat, or a mark of money and 4s. 8d. for boots by the year; that the Master is to keep at his own cost for the forty days of Lent, fifteen buckhounds and one 'berner or keeper of the hounds, while the second 'berner' the 'veutrer,' and the rest of the hounds are to be kept at the King's cost for the whole year; that the Master's salary is to be $7\frac{1}{2}d$. a day when at Court and 12d. a day when absent on the King's business with two robes a year or 40s.; that the seigne en malades is to have for daily livery id. worth of bread, a gallon of beer, a mess of 'groos,' and a mess of roast from the kitchen, and that the livery of the huntsmen is to be at the King's will." The power of transmission through females, a power which in the next century was abolished by restricting the succession to males, was revived again under the Tudors in such a manner as to defeat the original object of the Mastership, and to end in its being bought and sold in the 17th century as private property, with the final result of the formation

of the Privy Buckhounds, the Mastership of which was free from these hindrances (Queen's Hounds, pp. 14, 15; Burrows, Brocas, pp. 252-253). It was the son of the above Sir Bernard Brocas, who remaining loyal to Richard's cause, was one of theconspirators betrayed by Rutland (the Duke of York of our text) and was executed at Tyburn for treason in the first year of Henry IV.'s The King then granted the mastership of his buckhounds to Sir Rustyn Villenove for life (Pat. Rolls, I Henry IV.), but he disappears from the scenes in this capacity in the second year of Henry's reign, when we again find a Brocas, William, son of Sir Bernard, receiving £50 os. 7d. from the sheriff of Sussex by virtue of the office of master of buckhounds. Joan, the widow of Sir Bernard, was reinstated in the forfeited properties of her husband by letters patent Feb. 15th, 1400, but the attainder had not affected the Manor of Little Weldon called Hunter's manor, as the old Sir Bernard had granted it with other manors, lands and tenements to Arnald Brocas and others by Fine, 7 Richard II., and the trust was still existing (Burrows, 256).

There seems never to have been any special heritable property held by scrjeantry of keeping hert or staghounds; but this mastership seems to have been the most important office of all others after that of Master of Game, and we find that those who held this mastership were also sometimes Master of Game as well, which office we have never found united with that of the

buckhounds.

In Henry IV.'s reign we find the Duke of York was master of the herthounds, magister canum Regis pro cervis capiendis, during the years 1401 1402, 1403, 1405 and 1406, as he received during those years the emoluments of the office. For the years 1399 and 1400 there is no mention of the master himself, although wages were paid to others connected with the office. (Exch. 2 R. 405-418.) These two years correspond with the years of his first disgrace. It is doubtful if he was really master after the year 1406, as we find no payments made to him after that date. Also during an interval in 1405, Robert Waterton was appointed master of "our running hounds called herthounds," i.e., March 12, 1405, retaining it until Sept. 30, 1405, which period corresponds with the third disgrace of the Duke of York. There were two other masters of the herthounds before Henry's death in 1413, William Bourgchies for some time filled the post, and was succeeded on his death by Wautier Fitz Wautier who had the office granted him by Henry IV. and confirmed by Henry v. and Henry vi. (Pat. Rolls, Henry VI., 1425, Rolls of Parl. iv. p. 121).

The mastership of the harriers seems to have been of scarcely less importance than that of the hart or the buck hounds. In the 13th, 14th and 15th centuries our Kings had large kennels of harriers (see Appendix: Harriers), and during the last two centuries the master received the same emolument of 12d. daily. In Edward 1.'s

time however, the "keeper of the heyrettor dogs" only received 2d. per day (Ward. Acc. 34 Ed. 1.). As has been already mentioned elsewhere this was not a pack of hounds for hare hunting, for these hounds were used chiefly to hunt up deer in covert and to chase all the smaller deer called rascal or folly. The Duke of York tells us that the "owrers" (harriers) were "made to renne and enchase alle games liche lief, and that is the cause whi the maister of hem hath the fees of alle deere saaf hert and buk" (p. II2), and that "the fees of alle the folies ben the maisters of the eirers" (p. III). We find this very ancient custom, and the Duke's assertion is confirmed in the following grant made by Richard II.: "Grant for life with assent of the King's council to the king's esquire Adam Ramsay, whom the king lately appointed to the keepership of his dogs called heriers with the usual fees, and fees called folies, for the summer season of the chace, and who petitioned for 12d. a day which he asserts John Titchemessh and other holders of the office had heretofore, but which the king is credibly informed do not belong to the office, of the said counties of Bedford and Buckingham, for the good service to the King's father and the King, and not for the sake of the office, on condition however that he release the King the $7\frac{1}{2}d$. a day he receives for his stay in the household" (Pat. Rolls, Richard 11., 1388, p. 526).

This brings us to the question as to how or by what treasury all the expenses of the hunting establishments of the King were defrayed. Although by the above we see that King Richard denied that those of the harriers should be charged on the revenues of the two counties named, yet we find in all subsequent documents express mention is made that Bedford and Buckinghamshire are to bear the burden of paying the wages of 12d. a day to the Master of Harriers, but that the wages of his men and the keep of his hounds were charged "on the issues of the subsidy and ulnage of cloth and a moiety of the forfeitures of the same in the counties of Somerset and Dorset, with all other profits" (Pat. Rolls, Edw. 1v. 12 July, p. 22; Pat. Rolls, Edw. 1v. 25 June, 1474; Issue Rolls, 25 Henry v.1.).

In the time of Edward I., one John le Bay held two hides of land of the King in Bokhampton, Co. Bucks, by serjeantry of keeping a kennel of little harriers for the king, but we have not as yet come across any one of that name as master or keeper of the King's dogs, nor as huntsman, nor of any further connection between these lands and the royal harriers. (Plac. Coron., 12 Ed. I.)

Sir Hugh de Malgrave was Master of Harriers during the reigns of Henry IV., v. and VI.; he was preceded, as we have seen, by Adam Ramsay and was succeeded by Richard Strickland (Pat. Rolls, Edward IV., 1461; Henry VI., 1423). Sir Hugh de Malgrave also held the office of parker of the park of Freemantle, Co. Southampton, with "the usual wages out of the profits of the said county," by grant of Henry VI. until

1430 (Pat. Rolls, 8 Henry v1.). In the Wardrobe Accounts of 1409 we find he received cloth, probably for his livery: "Hugh de Malgrave servienti venatori' vocat' hayters p' cervo, coloured and rayed cloth" (Q. R. Ward. Acc., Wylie, vol. iv. p. 214).

Subordinate to the masters of hounds and huntsmen we find berners, fewterers or veuterers and Cachekens, or chacechiens. There were yeomen berners at horse and yeomen berners on foot, the former receiving 4d. daily and 3d. for the keep of their horse, and the latter from $1\frac{1}{2}d$. daily to 2d. daily. As a rule both berners and fewterers were on foot, and it seems only in the later days of the 14th century that yeomen fewterers and yeomen berners at horse were usually in attendance on the pack of hart hounds.

Berners were the special attendants on hounds, i.e., on running or scenting hounds, not greyhounds, the veutrer being in charge of the latter. A berner generally had 12 hounds in his charge, although he sometimes may have had a couple more or less. We usually find two berners in charge of 24 hounds (Close Rolls, 9 Ed. II.; 4 Ed. 11.; 7 Ed. 11., &c.). Occasionally we come across one berner to fourteen or sixteen hounds (6 Ed. 11.; 12 Ed. 111.).

It must be remembered that the hounds were all coupled and tied together or "hardeled" (see Appendix: Hardel), from three to four couples in each harde; each berner would hold two hardes, sixteen hounds seem to have been the most that could be thus held by one man, and twelve was a more convenient as well as a more usual number. Whether the berners were attached to packs of stag- or buck-hounds or harriers it did not alter their being called berners, but they sometimes had the prefix of the pack they belonged to appended, thus we find the King sending his huntsmen William de Balliolo, John Lovel and Robert Squier with two haericii berners and four haericii veutrers and two daemericii berners and two daemericii fewterers "with 24 haericii dogs and twenty-four running daemericii dogs and 30 greyhounds, to take the King's venison." This means that there were two berners for the harriers, and four fewterers for the greyhounds, belonging to the harrier kennel, two berners for the buckhounds and two fewterers for the greyhounds belonging to the kennel of the buckhounds. We see from this that each berner would have 6 couples of hounds in his charge, and each of the fewterers five greyhounds (Close Rolls, 5 Ed. 11., Mem. 31). The huntsmen mentioned each received 12d. and each of the berners and fewterers 2d. daily.

FEWTERERS generally had charge of three couples of greyhounds, but we occasionally find this number far exceeded, especially in the days of King John who had enormous kennels of these dogs. We find on one occasion 19 fewterers sent in charge of 240 greyhounds (Close Rolls, 15 John, 1213), for which the sheriff of the county

is told to provide. Another time there were 56 "veltrars" and 240 greyhounds, or little over two couples to each man.

Chacechiens or cacheken or cachekene as the word is spelt in the old documents, were an inferior kind of attendant, probably they did the duties of whipper-in and kennel-men. They were rarely paid more than $\mathbf{r}_{2}d$. daily. Whether the original spelling of this word was chacechien and cacheken the Anglo-Norman corruption, or vice versa, it is difficult to say, Chacechien seems to offer us an equivalent for one who chases with the dogs, whereas cacheken might be coucheken, Ken being the Norman for dog, one who attended to the dog's couch or litter, a kennel man.

YEOMEN OF THE KING'S Bow are mentioned in our text (p. 107), and their duties defined on the occasion of drives.

BERCELETTARS one meets often in one's searches among the personnel of hunting establishments. The name Bercelettar, derived from bercel, a butt, berser, to shoot, we know must have been a bowman or archer, and whenever we find a bercelettar going on hunting expeditions with the buckhounds or staghounds or harriers, we find he was accompanied by a bercelet or bertelet, i.e., his shooting dog (see Appendix: Berseret). (Close Rolls, 4 Ed. 11.; 7 Ed. 11.) His wages were 2d. daily, and for the dog's keep ½d. was allowed. The bercelettar's dog was probably trained to hunt in leash like the limer, to put up the game, or as a track dog to hunt wounded game. They may have been of the same breed as the running hound of that day, but taken from the pack at an early age, and trained for their special work, in the same way as we find was done with hounds intended for limers (see Appendix: Limer). These dogs were sometimes expeditated (mutilated to prevent them running fast) as we find that Richard II. appoints during pleasure, "John Lovel as master of the King's hounds called berceletz giving him licence to expeditate them" (Pat. Rolls, I Richard II., So that they were evidently intended for slow hunting or tracking. The Bercelettar or bercelatarius, as it is sometimes written, would probably give the coup de grace to the stag which the hounds had brought to bay, if he could not be killed with a sword or hunting knife (spayed) in the manner indicated in our text (p. 98). Possibly the bercelettar was sometimes posted at a likely pass to shoot the deer that were being coursed with greyhounds.

Accompanying the large hunting expeditions sent about the country by the King for fat venison one such archer was sent with the hounds. Thus with a pack of 24 hayericii dogs, 18 greyhounds, 2 berners and 3 fewterers, only one bercelettar and two bercelets are sent (Close R. I Edw. 11.).

Grooms and Pages occasionally mentioned, seem to receive also $1\frac{1}{2}d$. or 1d. per day wages.

The Lardener was another important personage in the fat venison season; he accompanied the hunters, for the purpose of taking charge of and salting the venison; he was paid 2d. a day.

YEOMAN was a title prefixed to many of the King's huntsmen and their subordinates; it indicated in the 14th and 15th centuries one who rendered personal service to a superior, an attendant. It was the equivalent for the Latin valectus or valettus or vadletus, and the French valet. There were King's yeomen "venatores," yeomen berners, yeomen fewterers, and as already mentioned, yeomen of the bow, &c. In the royal household there were yeomen of the chamber, and yeomen of the kitchen and many others Sir Thomas Smyth writing in the 16th century says: "I call him a yeoman whom our laws do call legalem hominem, a worde familiar in writs and enquestes, which is a freeman born English, and may dispend of his own free land in yerely reuenue to the summe of XLs sterling' Rep. Angl. p. 30, ed. 1584). An excellent account of the history and derivation of the name of yeoman, is given by Croft, in the glossary of his edition of "The Boke named the Gouenour." He says, after reading statutes 23 Hen. vi., and 10 Henry VI. one may conclude that a yeoman may be fairly described as a forty shilling freeholder. The word valecti was translated yeomen in 1567 and that these valecti owed their origin to the feudal system and were persons from whom service could be exacted by a superior appears from the way they are mentioned in the early Croft mentions that the earliest law books. statute in which he had found yeomen mentioned was in 1363, 37 Edward III., cap. 9, in a statute regulating and forbidding "gentz de meistere dartifice et doffice appele Yomen" of wearing cloth of more than a certain value. In the reign of Richard II. a statute was passed which enacted : "Que vadletz appellez Yomen ne null autre de meindre estat qesquier" shall use the livery of any lord. This shows that their status was less than that of an esquire.

Chaucer's well-known picture in the Canterbury Tales of a yeoman forester or hunter riding in attendance on the knight and his son, he being the only servant the knight has thought fit to take on the pilgrimage with him, is the best description we have of a yeoman hunter or forester of the days of Henry IV.:

"A Yemen he hadde and seruantz namo At that time for hym liste ride so. And he was clad in coote and hood of greene A sheef of pecok arwes bright and keene Under his belt he bar ful thriftily Wel koude he dresse his takel yemanly His arwes drowped not with fetheres lowe And in his hand he bar a myghty bowe A not heed hadde he with a broun visage Of wodecraft koude he wel al the vsage Vp on his arm he bar a grey bracer And by his syde a swerd and a Bokeler And on that oother syde a gay daggere Harneysed wel, and sharpe as poynt of spere A Cristofre on his breast of silver sheene An horne he bar the bawdryk was of greene A fforster was he soothly as I gesse."

(Ed. Furnival, vol. i. 101-117, Hengwrt MS.)

EXPENSES. The salaries of the royal officers and servants of the hunting establishments seem to have remained practically stationary from the beginning of the 13th to the end of the 15th century, the Pipe, Issue, Close and Patent Rolls of the Kings showing constant payments of the same sums to those who succeeded each other in the same posts. But the money paid represented by no means the whole of the benefits accruing from some of the posts connected with the royal venery. Allowance was made for clothes and boots, and when at court lodging and food was provided for all, and there were various fees belonging to the huntsman and his subordinates, the right of claiming the skin and parts of the venison killed being not the least. When the hunting establishments were moved about from one county to another, orders were sent to the sheriffs of the counties in question by the King commanding them to pay the wages of his huntsmen and also the money for the keep of their hounds, which sums would be reimbursed to them from the Royal Exchequer (Close Rolls, 14, 15 John; 4 Henry 111.). We find, however, besides these temporary outlays for the King's venery some of the counties were laid under a permanent contribution for the support of the huntsmen and hounds. In the latter half of the 15th century certain manors in Surrey and Sussex had to bear part of the expense of the staghounds (Jesse, ii. 133), and the Brocas at Little Weldon were also paid from the issues of Surrey and Sussex (Rolls of Parl. 27 Henry vi. 1449). We find the sheriffs of these counties objecting to paying these sums, and the Brocas petitioning for the same, and stating these fees and wages, they and their "auncestres have been paid of the issues and profitz of the Countees of Surre and Sussex, by the Sherif for tyme ther being by virtue of a Warante under your privy seal yerely to him made and direct, from the time of your noble progenitour Kyng Edward the thirde unto the yeres past." Sheriffs in question complained that they had so many other annuities, &c., to pay under letters patent from the King, that they had nothing left for the payment of those granted under the privy seal (Rolls of Parl. 27 Henry vi. 1449).

Burrows says (Queen's Hounds, p. 15): "To the value of the manor of Little Weldon or Hunter's manor there was added from the middle of the 14th to the end of the 17th century a supplementary salary for the master, amounting on the average to £50 a year." This sum represents the yearly wages of the master berners,

fewterers and money for the keep of some of the hounds, which the Borhuntes claimed as having by right of his wife inherited from the Lovels (1316), and seems to have been paid to John Lovel's predecessors and therefore this salary must have been paid before this, at any rate previous to the 14th century, although it is possible that it was first charged on the revenues of Surrey and Sussex in the time of Edward III.

We see Edward III. being mentioned in above as providing that the issues of these counties should pay the wages of these buckhounds, and this King seems to also have decreed that other parts of his hunting establishment should be paid for by other counties. We find at the close of the century that the sheriffs of Essex and Hertford were to pay the expenses of the King's otter-hounds in a like manner, with the statement that this had been allowed "in the Great Roll 48 Edward III." in the account of John Filliol, late sheriff of those counties, with other profits (Pat. Rolls, Edward IV., 18th July, 1461).

In the time of Henry II. some land near Ailesbury and the office of otter hunter were held by service of finding straw for the King's bed and straw or grass for decking his chamber; thrice a year straw should he come in winter, grass if he should come in summer, and of rendering two geese in the latter case, and three eels in the former case, that is six geese or nine eels a year if he comes thrice a year. And this tenure was confirmed in favour of Richard FitzRobert of Ailesbury in I Richard II. (1378). But this does not exclude the possibility of these otter-hunters by tenure receiving their salaries as indicated from the counties of Essex and Hertford. In respect to Foxhunters we find none specifically mentioned in Henry IV.'s reign, although we do in that of earlier Kings. Perhaps the many grants of licences which were given to squires, knights and the clergy, &c., to hunt the fox, badger and hare during the reigns of Edward I., II. and III., and later by Richard II. rendered it less necessary for the later Kings to have such a large kennel for the extermination of this "vermin," and at that time foxhounds, as we know, were not kept for royal sport.

Besides the salaries we have already shown that an allowance was made for clothes or livery, which seems to have varied from 40s, paid to the master of buckhounds to 13s. 4d. and 10s. per annum for huntsmen and berners, with a further allowance of 4s. 8d. per annum for the latter's shoes. There were also probably in England such poor varlets as we find attached to the French kennels in ancient days, who slept in the kennels with the hounds and who received no money, but had their food found. Sometimes cloth was given to the hunt servants for their clothes, whether in addition to their allowance for the same or not we do not know (Ward. Acc. 14-15 Ed. 1.; Q. R. Ward. Acc., Henry IV.; Noirmont, i. 395).

FEES. It is not easy to decide on the value of the fees or exact nature of all the fees received by those appointed to the various offices; one comes so often across the tantalising statement in grants to the Masters of Hounds, or huntsmen, foresters and parkers that they shall receive "the accustomed fees and profits" without any definition of the same (p. 102). But one of the principal fees of those in the hunting establishment was part of the game killed which they received according to their degree and according to the share they had taken in the hunting.

Numerous, and often contradictory, rules governed the distribution of the slain game among the officials, and it is evident that the Master of Game to whom fell the difficult task of deciding all contending claims (p. III) must have often had cause to consider it an unenviable one. Different rules obtained when the deer had been hunted by strength of hounds from those that were observed on the occasion of a drive such as is described in chapter 36 of our text. The game killed by the hand of the King, Queen or any princes of the blood, was not governed by the usual rules, and could not be disposed of according to the wishes of the Master of Game (p. 111).

The distribution of the various portions of the game, although left to the good pleasure of the Master of Game (p. 111), was conducted according to custom, certain fees being claimed by right by the huntsmen and others. The following is a short summary of these dues according to our text:

To the Master of the Hert Hounds: the skins of all deer killed by the herthounds.

To the Master of Harriers: all folly, i.e., any-

thing beneath hart and buck. To the hunters or huntsmen, the necks of all

deer.

He who undoes the deer (generally the Master or chief huntsman) received one shoulder and the

The Yeomen of office received the skin of the deer1 which had been used at the curée where the reward was put on it or used to cover it, as the case might be.

Every bow could claim the skin of any deer he had hit from his stand or post if the deer was obtained before sunset.

The fewterers could claim the skin of any beast their hounds pulled down (pp. 111, 112)

The Foresters and Parkers received a shoulder. In Turbervile we find some more details which, we may conclude, held good in England, as in his chapter on the English way of breaking up the deer he does not say there was any difference made in the distribution of the fees to what was customary in France.

The chief huntsman received the knots or nuts taken from under the numbles which were called cynque or quatre.

The huntsman who harboured the deer got the right shoulder.

¹ In Henry III.'s reign a deerskin was worth 6d. (Pub. Rec. 49 Henry III.).

The other huntsmen the left shoulder.

The varlet of the kennel, the neck. The varlet of the bloodhound, the chine (Turb.

In the above description of Turbervile we find that the chief personage is said to receive the numbles, with other dainty morsels, but in French as well as English venery it seems to have been more usual to let the huntsmen have the numbles (see Appendix: Curée and Numbles).

There were other fees probably given in money, such as the reward for the first buck or st of the season killed, and we find the hunters told to claim this fee according to the ancient laws and statues of the King's house (p. 102). In the Privy Purse expenses of Henry VIII. is the following entry: "Paid for the office of the Buckhounds for killing the first buck viis. vid., showing that this fee was still claimed and paid at that time.

Similar customs obtained in France in the 14th and 15th centuries. It was there customary at one time for the King to make a present of firewood to the huntsman who had successfully harboured a hart royal (see Appendix: Gace de Buigne). And the harbourer who brought the first fraying post of the season to the King received a horse as a gift, if he happened to be one of the gentlemen of the venery, and if it were a limerer or "varlet of the bloodhound" he received a coat. In the reign of Francis 1. a sum of money replaced the above gifts (de Noir. II. 451). our Kings also making gifts of firewood to their huntsmen, although it would have seemed but natural to expect that the huntsmen obtained their fuel free from the forests in which they were hunting. But as we find special gifts of oak trunks made by order of the Kings, at various times, to their huntsmen, we suppose this was a favour beyond what they could expect as a right. We find such gifts made as early as Edward I. when, "Henry de Candovre the kings huntsman keeping the buckhounds (canes damericios) has two oak trunks (robora) for fuel of the king's gift" (Close Rolls, Ed. 1. 1278,) and in 1280 there is a command to the sheriff to "order to cause Richard le Sauser and Thomas de Candovere the king's huntsmen, to have six oak trunks in the King's woods in his bailiwick for fuel for them and the king's dogs in their custody whilst staying with the dogs in those forests."

Having passed their life in the service of the King, the huntsmen were not forgotten in their old age, and we find frequent mention of superannuated huntsmen as well as other servants being sent to some monastery or priory to receive the necessaries of life in their old age (Close Rolls, 10 Ed. 11., membrane 31). We find "William de Husseborne by reason of his good services is set to the prior and convent of Hauillymnge to receive such maintenance in the house as Philip de Candevere deceased had there at the late king's request" (Close Rolls 10, Ed. 11. p. 456). Philipp de Candevere was also a huntsman of whom we find frequent mention with several others of the same name in the reigns of Henry III. and Edward I. (Close Rolls, 1229, 1275, 1278, 1280, &c.).

William Twici or Tweyt or Twiti, huntsman to Edward II. and writer of our earliest treatise on hunting, seems to have ended his days in the convent of "Redings" where, when he died, the King sent Alan de Leek, also a huntsman hunting his buck- and deer-hounds (Close Rolls, Ed. 111., Mem. 34, 1328; Also Ed. 11., Mem. 28, 1315).

There was still another way of providing pensions for the hunt servants, and that was by allowing them a sum of money to be paid out of

the revenues of the counties.

This is what in 1390 we find that one of the berners of the buckhounds received: "Grant for life to John Hunte for the good service to the late King for more than twenty years, and to the King, in the office of berner of his Buckhounds (berner canum suorum pro damis) and because he is too old and blind to serve, of 11d. a day payable by the sheriff of the county of Southampton.

It is interesting to note that a John Hunt or Hunte was still a berner or "veuterer" of the buckhounds in Henry IV.'s reign, in fact the repetition of names that occur in the same posts renders one's task of research somewhat confusing, and points to succession from father to son in the minor as well as in the superior posts of venery.

The following is a more amusing grant made in 8 Richard II., Mem. 21:

"Grant for life to Nicholas Wittell one of the king's huntsmen of $7\frac{1}{2}d$, a day out of the issues of the counties of Somerset and Dorset, to enable him to support the estate of a gentleman, to which the king has advanced him."

A scarcity of funds in the royal Exchequer occasioned by the expenses of the wars with France and the civil wars in England was no doubt the cause of not only the masters of the buckhounds being obliged, as we have seen, to petition for their unpaid salaries, but also that many of the minor personages remained at times long unpaid. We come across curious ways of paying such arrears, such as that we see in the grant to John Boys, veuterer to the King and Robert Compnore his ferreter, who have long served the King and the prince his father (the Black Prince), without receiving aught, whilst the said John has incurred great expense over the Royal greyhounds, and the said Robert spent a long time in the safe keeping of the King's ferrets and hounds, of such sums of money as belong to the King for the escape last year from Bedford prison of three prisoners, viz., Thomas Loryng, Andrew Fader and Richard Heseyre (Pat. Rolls, Richard 11., Sept. 8, 1390).

Although, as has already been remarked, the salaries remained almost stationary from the beginning of the 13th to the end of the 15th century, in the next hundred years a marked difference is to be noted, so that in James 1.'s reign we find a master of the hounds receiving 4s. per day, while a pricker, an office which corresponded with the former yeoman at horse, received

2s. per day instead of 4d. A Yeoman or pricker of the privy buckhounds 20d. per day, a groom 12d. per day.

The Master of the Harriers received £120 per annum for his own salary, the keep of one footman and four horses.

The "valect lez prickers de lez privie harriers" received £9 for a quarter's salary, &c. (Jesse, ii. 289, 291). In the same reign the groom of the otterhounds received 13d. a day wages, and 20s. a year for his livery.

In the appointment of foresters and parkers we find the public records mention that besides the wages they are to receive the usual fees and The wages varied, it seems, from 2d. day. For instance, in the reign of Henry profits. to 3d. a day. For instance, in the reign of Henry IV., John de Wodehaus held the office of constable of the prince's castle of Rysyng in Norfolk, and keeper of the chace and warren there, " with the usual fees, wages and profits." His wages as constable were 2d. a day and as a forester 3d. daily (Pat. Rolls, Henry vi., Jan. 27, 1423). grant is made to John Melton "of the office of forester of Bates Baillie, in the forest of Wyndesore with wages fees and profits to the said office." Later on in the same year was granted to the same John: "The said office with the pannage and keepership of Cranburne and the wages of 1d. a day" (Pat. Rolls, 3 Henry v1.) The pannage, i.e., the fruits of the forest trees such as acorns and beechmast, &c., and the profits to be derived therefrom would be no mean addition to the wages, as those who wished to turn their swine into the forest would have to pay the keeper who had claim on the pannage for such permission.

Sometimes other benefits, such as houses and land were attached to such offices, thus John Brounwynd received as parker of Schorwyke, the wages of id. a day together with 8 acres of land called Wodebank adjoining the said park, and the house built thereon, with the windfall of wood and other profits, except trees torn up by the roots. This office was given him in Henry IV.'s reign and confirmed by letter patent by Henry vi. Jan. 27, 1423.

Letters patent dated Feb. 28, 1416, granted to Richard Elton the office of Launder of the park of Claryndon, and keeper of the deer and conies there at the wages of 31d. a day. (Pat. Rolls, Henry VI.).

The office of parker seems frequently to have been given as a reward or as a pension to servants of the royal household. Thus we find that John del Chambre, servant of Henry v. when Prince of Wales, had a grant for life made to him of parker of the parks of Lanteglos and Hellesbury, Co. Cornwall (7 May, 1423, Pat. Rolls). A similar grant was made by Henry v. to Richard Parker, yeoman of the prince's kitchen for good service, of the office of parker for his park of Byfleet (Feb. 22, 1423, Pat. R.).

To what dimensions the fees of the parkers

grew by the middle of the following century we

can gather from Harrison when in his chronicles he complains of the amount of ground wasted in large parks "which brings no manner of gain to the owner, sith they commonly give away flesh never taking a penny for the same (except the ordinary fee, and part of the deer given unto the keeper by custome who besides three shillings and four pence or five shillings in money, hath the skin, head, numbles, chine and shoulders; whereby he that hath a warrant for a whole buck hath in the end little more than half, which in my judgement is scarcely equall dealing, for venison in England is neither bought nor sold (as in other countries), but maintained onlie for the pleasure of the owner and his friends" (Harrison, ed. Furnival i. p. 307).

Much more might be said about the duties and offices of Parkers and Foresters were it not beyond the scope of this note, for although they bore close relation to the King's hunting establishment they could not be called hunting officials.

An interesting list of the names of Justices of the forest south of Trent from the year 1217 to 1821, when this office was abolished, is given the January number, 1903, of the English Historical Review. The learned author of the article clears up the confusion that existed concerning the terms citra Trentam and ultra Trentam, which he shows were terms applied according to the geographical whereabouts of the King. Thus when the latter was north of the Trent when speaking of a Justice of the forest south of the Trent, he called him ultra Trentam and vice versa.

The following are some of the names of those who filled the various posts of the royal hunting establishments in the reign of Henry IV. :

Edward Duke of York.
Edward Duke of York.
Edward Duke of York.
William Bourgehier.
Walliam Bourgehier.
Wautier Fitz Wautier.
Fitz Rollia, Henry VI.
St. Rollia, Parl, VI.
Fat. Rollia, Riemy VI.
Warry VI. Master of Buckhounds Sir Rustyn Villenove. Master of Harriers . Sir Hugh Malgrave. Master of Otterhounds William Melbourne. Pat. Rolls, I Henry V Privy Seal 674/6456

For Harthounds

Robert Hurlebat and Edward Benet Roger Cheneston and John Hayne William Melbourne and Henry Diegge Edmond Rokesbury and John Bowier Q.R. Thomas Benchesham and Rbt. Bailly William Cawet and John Cawet Yeoman at horse Yeoman or berners on foot . . . Fewterer . . . Fewterer . Chacechiens

For Bullanes...

Berners . John Napper, John Backhous.

Fewtere . John Hunte. 1495-4496. Hore, p. 17.

Privy Scal., 3 Henry VI. Burrows, 464.

We append a modernised rendering of a hitherto unpublished document to which we have repeatedly referred as source for some of our information relating to the Duke of York's position in Henry IV.'s hunting establishments.

"Accounts, etc., Exchequer, Q. R. 405/18. "This indenture made at Dorchester the third October the year of our Lord the King Henry

Fourth since the Conquest Ninth. Witness by Waut Rodeney sheriff of the counties of Somerset and Dorset by virtue of a writ under privy seal of our said lord the king has paid for the wages of the huntsmen and the puture of the dogs of our said lord the king, one hundred and thirty one pounds eleven pence and one maille (halfpenny) in the manner be shewn below thus:

"To Edward Duke of York, Count of Canterbury, Rutland and Cork and lord of Tyndale, Master of herthounds of our said lord the king twelve pence

daily.

"To Robert Hurlebat and Edward Benet Yeoman berners at horse for the said office to each

of them four pence daily.
"To Roger Chenestonn, John Hayne, William Milbourne and Henry Digge yeoman berners on foot,

of the same office, to each of them two pence daily.
"To Edmond Rokesbury and John Bowier
yeoman veautrers of the said office to each of

them two pence daily.

"To Thomas Benchesham, Robert Bailly, William Cawet and John Cawet grooms of the same office to each of them one penny halfpenny daily for their wages, and to the aforesaid Robert Hurlebat and Edward Benet for the expenses of two horses in their charge, for each horse 3 pence one farthing daily, and for the puture of forty dogs of our lord the king and twelve greyhounds for each of them three farthings daily, and for three limers for each of them one penny daily, commencing the above said wages, expenses and puture of the aforesaid dogs from the thirtieth day of September, the year of the reign of our lord the king the eighth, on the twenty ninth day of the same month in the following year for a whole year counting both days. In witness of which to this indenture the said sheriff and the aforesaid Duke has put the seal of his office, etc."

In conclusion, we may remark that the references we have given by no means include all the documents and records examined by us, but they probably suffice to show that no assertion has been made recklessly. From the great number we have looked into we have selected the most representative and interesting instances.

IDLENESS. Two sporting authors at least had preceded Gaston and the M. of the G. in stating that idleness was the cause of the seven deadly sins. For in Roy Modus (fol. v.) we read: "Car je vous dy que les puissans en eschèvent ung vice mauvais que on appelle oysineté, de quoy tous maulx viennent." And Gace de la Buigne also recommends the chase as saving those who pursue it from all idleness and sin:

"Et si ay prouve ce me semble Quunt iay mis mes raisons ensemble Que deduit de chiens fait sauver Ceukz qui bien le veullent aymer Car qui doyseuse est enteche Ou de quelque autre peche De pecher ne luy souviendra Tant comme bien le servira."

Werth, p. 76.

La Buigne, the worthy sporting chaplain of King John (see Bibliography) is at great pains in his poem to show the good accruing to the morals of the hunter from the pursuit of the chase, for being a priest he had to justify his love of sport in the eyes of the Church, which usually looked unkindly at any of its members who were addicted to this pleasure. La Buigne himself was by birth a Norman gentilhomme qui comptait quatre quartiers de noblesse, tells us he had carried hobbies to the field at the age of nine, and had been made to train a falcon when twelve years old, and when ordained priest he still continued to hunt once or twice a week, but always said mass first, and did not consider he had done wrong as he had no profit from the chase and only sought an honest recreation, the excess of which only is condemned by the laws (L'Eglise et la chasse, by G. de Genouillac). With many ingenious arguments he pleads the benefits accruing to mankind from the chase as well as to its immediate votaries, but he does not state so boldly as G. de F. that hunters are sure to go to heaven. G. de F. thinks that even a bad veneur will be granted a little corner in the outskirts or lower courts of Paradise: Je vueil enseigner à tout homme d'estre veneur ou en une manière ou en autre; mès je dis bien que s'il n'est bon veneur il n'entrera ja en paradis; mes en queuques manières qu'ils soient veneurs, croy je bien qu'ilz entreront en paradis, non pas au milieu mes en aucun bout ou au moins seront ilz logiez ès fors bours ou basses cours de paradis seulement pour oster cause d'ocieuseté qui est fondement de tous maulx (G. de F. p. 237).

ILLOEQUES, "here in this place," from the Latin illo loco. Sometimes it is spelt illecques, iluec, illuec, ileuc, yleuc, illosques, &c. Although this word has been a puzzle to several commentators of our MS., one meets with it constantly in Anglo-Norman and the Provence dialect. Illecques ataint perchevals le cerf sant point de compagnie (Borman, pp. 90, 242); Iluec grant piece sunt ensemble (T. M. pp. 31, 93, 142, &c.); illecques lui donneras a mengier (Roy Modus, lxix.); and in the will, written in French, of the Duke of York, when providing for a legacy, he says: lour successours illocques a l'onneure de Dieu. (Nicholson, Royal Wills.) In Phoebus: Illec il faut rester tout coy (here one must remain quite quiet). Whether, as one writer has suggested, it is the origin of the familiar yoichs we are unable to determine. In our MS, and in the MS. of Twety and Gyfford, the huntsman is told to cry Illeosque when he finds the place where the hare had been to feed (see Appendix: Hunting Cries). In the MS. of Twici we find no such word and the only subsequent work we find it in is the Boke of St. Albans where in the verses on hare-hunting we read, "Then iii motis shall ye blaw booth lowde and shill. There oon and there an other there he pasturyde has: Then say Illoques Illoques in the same place." JOPEYE, synonymous with jupper, which, according to Cotgrave, is an old word signifying "to whoot, showt, crie out alowd." The French word juper, jupper, also spelt joppeir, had the same meaning, and we find it employed in the "Chace dou cerf" for a holloa in hunting in a similar way to joppeye in our text:

"Et puis juppe ou corne i. lonc mot Chaucuns en a joie qui l'ot."

The word could be probably traced back to such an exclamation as per Jupiter, and I have seen this suggested somewhere, but have not been able to trace it.

In the sense it is used in our M. of G. (p. 105) it means to holloa to the hounds, to encourage them with the voice.

KENEL, Mid. Eng. for kennel, answering to the O. F. chenil, from chen, and N. F. kenil, from ken, a dog. The termination is from the L. ile, occurring in ouile, a house or place for sheep, from ouis, a sheep. Hence chenil or kenil or the Italian canile, a place for dogs (canicularium).

Had we not the description of the kennel given us by our M. of G., we could scarcely have believed that such modern and sanitary housing arrangements could have obtained in the fourteenth and early fifteenth century. Here we have directions that the kennel should open on a sunny meadow, a "fair grene," that the hounds should have constant access to it by a "hinder dore." That the kennel should be cleaned out daily and well littered with fresh straw "righte thikke." That the hounds should have a bench to lie on raised a foot from the floor, that there should be gutters to drain the kennel, a chimney at which to warm the hounds when they come home wet from hunting. We are told that the hounds must be housed on the ground floor, but there must be a "soler" or floor above, so that the kennel may be warm, and last of all, "I would that some child lie or be in the kennel with the hounds for to keep them from fighting."

Even one hundred and fifty years later Du Fouilloux could not much improve on these arrangements, and amplifies this chapter but little. "A Kennell ought to be placed in some oriental part of the house," is the way Turbervile somewhat clumsily begins translating Du Fouilloux's: Le Chenin doit estre située en quelque lieu bien orienté. And even Somerville, who

tells us that the kennel should be

"Upon some little eminence erect And fronting to the ruddy dawn, its Courts On either hand wide opening to receive The sun's all cheering Beams,"

"The Chase," p. 23,

has not much to add, although he lived more than three hundred years later.

The insistence upon plenty of fresh water, if possible "feyre running water," and upon cleaniness and sun although rudimentary sanitary measures, is surprising when we consider how

miserable human habitations usually were at that period.

KENETTES, small hounds, kenet, is a diminutive form of the Norman-French kenet, and the O. F. chen, cienetes, chenet, a dog: i veneour a si cienetes, Ne mie grans mais petitetes, Et plus blans que n'est flors d'espine (Percival 22895). Derived from the Latin canis). See Appendix: Harriers.

LEGENDS OF HOUNDS. There are two legends relating to greyhounds which we give here, as they belong to the period of our MS., and one to that of Henry IV. They bear a suspicious similarity to each other, and except for the names of the personages concerned and of the places named might be the same. One is told of a large greyhound belonging to Charles of Blois. This hound was accustomed to accompany his master everywhere, and was with him when he was fighting the Duke of Montfort in Brittany. the Count of Blois was advancing to the siege of the Chateau of Auray, on September 29, 1364, the hound abandoned his master, going over to the enemies' camp and caressing Montford. His knights looked upon this desertion as an evil omen, which was indeed fulfilled by the death of Charles of Blois at the battle of Auray, leaving Montford the sovereignty of the country (Lav. p. 36). The other well-known story, told by Froissart, is of Richard II.'s greyhound, who used to come up to the King and put his two forefeet on his shoulders and caress him. One day when Henry of Lancaster was present the greyhound went up to the latter in this manner and neglected the King, who said to the Duke of Lancaster: Le levrier vous festoye et receult aujourd'hui comme Roi d'Angleterre que vous serez et ien seray deposé, et le levrier en a connaissance naturelle. Soon after Richard was deposed and Lancaster ascended the throne as Henry IV.

The two legends given by G. de F. showing the fidelity of greyhounds to their masters were not new tales. The first is told in a very similar form by Pliny (viii. 40), and is again to be found in Vincentius Bellovacensis (233d, 20–25), in Brunnetto Latini (237, 3–6), and again in Bartholomeus Anglicus (1035, 4, v. and 1036, 2). It is afterwards told by Gace, who tells how King Appollo's faithful dog is found watching his dead master by the King as he journeys through the land. G. de F. seems to have added on to this foundation the story of the love-affair of the French King's som.

The Chanson de Macaire, from which the second story is taken, is supposed to have originated in the twelfth century. Gace gives the part relating to the greyhound, and G. de F. gives it again with a few slight alterations (Werth, 78 and 65). We must do him the justice of saying that he claims no originality for his stories, but says he has found them in vrayes escriptures (G. de F. p. 82).

In connection with these ancient legends of

LEGENDS OF HOUNDS-continued

hounds watching by their masters' graves, which were doubtlessly founded on truth, we cannot refrain from recording a late instance reported by the papers last autumn (1903):

"Another remarkable instance of the faithfulness of the dog to his master—the latest in the long line of recorded acts of fidelity on the part of 'man's best friend'—has occurred at Scar-

"Five years ago Mr. Henry Collinson, a local resident, was drowned, and his dog, an Irish terrier, was found guarding his clothes on Scar-

borough sands.

borough.

"When the police came to take possession of the clothing the terrier endeavoured to keep them off, and was only driven away from his post by force.

"At the funeral there was no more sincere mourner than the dog, and frequently, since then, he has been found lying on the grave of his dead master in Scarborough Cemetery.

"For a week past the faithful creature had been missing. A cemetery workman found him yesterday in a dying condition on his master's grave. It is believed that the dog ate something poisonous, and that in his dying hours he turned again to the resting-place of the master whom he loved in life and grieved to leave in death."

LIAM, lyome, or lyame, a rope made of silk or leather by which hounds were led, from O. F. liamen, a strap or line, Latin ligamen. This strap was fastened to the collar by a swivel, and both collar and liams were often very gorgeous. We read of "A lyame of white silk with collar of white vellat embrawdered with perles, the swivell of silver." "Dog collors of crymson vellat with v1 lyhams of white leather." "A lieme of grene and white silke." "Three lyames and colors with tirrett of silver and quilt." (Madden, Expenses of Princess Mary.)

LIGGING, a bed, a resting-place, a lair. From O. Eng. liegan, liegan, Goth. ligan, lie, lie down. The ligging of the hart was what we now call his lair, spelt also layer. In our MS. it is used for the dwelling of a wild cat (p. 39).

This old expression is not entirely obsolete, but can be heard still among the country people of the northern counties of England.

LIMER, lymer; the name given to a scentinghound which was held in a liam or leash whilst tracking the game. Limers never were any distinct breed of hounds, but, of course, some breeds produced better limers than others (De Noirmont. vol. ii. p. 350).

A dog used as a limer had to be keen on the scent, staunch on the line, not too fast, and was taught to run mute, for if the exact whereabouts of any game had to be discovered, it would have been impossible, if the hound gave tongue or challenged while on the scent. A likely hound was chosen from the kennel

at an early age, G. de F. says at a year old (p. 157), and from that time accompanied his master, sleeping in his room, and being taught to obey him. He was continually taken out by his master with collar and liam and encouraged to follow the scent of hinds and of stags and other beasts, and punished should he venture to acknowledge the scent of any animal he was not being entered to, or should he open on finding or following the line.

Roy Modus instructs the apprentice to venery that Sont bons les limiers qui point me crient au matin (fol. XIII. v.), and G. de F. says they should be taught to run mute early (p. 193, Roy

Modus, f. xv.).

In England as well as on the Continent the huntsman went out in the early morning to track the game to be hunted to its lair, or den, before the pack and huntsmen came into the field. Deer, wild boar, bear and wolves were thus harboured by means of a limer. Twici makes the apprentice huntsman ask: "Now I wish to know how many of the beasts are moved by the lymer, and how many of the beasts are found by braches? Sir, all those which are chased are moved by a lymer, and all those which are hunted up (enquilles) are found by the braches" (Twici, p. 12; see Appendix: Acquilles).

Limers were not only employed when a warrantable stag was to be hunted by hounds, but a huntsman going out with his bow or cross-bow would have his brachet on a liam and let him hunt up the quarry he wished to shoot (see Appendix: Bercelet). Also, the day before one of the large battues for big game, the limers would be taken out to ascertain what game there was in the district to be driven.

A hound was said to carry his liam well when he just kept it at proper tension, not straining it, for that would show that he was of too eager temperament, and likely to overshoot the line; if he trailed his liam on the ground, it showed that he was slack or unwilling (D'Yauville).

The track-dog or Sluit-hound used as a limer was probably much like the modern bloodhound. A favourite hound employed for this purpose in France seems to have been a black and tan hound, something of the type we imagine the old Southern hounds to have been. The hounds of the Abbey of St. Hubert were of this type, and these were noted for supplying good limers to the royal kennels of France. Some of them were white, but the most usual colour was black and tan, and it is probable hounds of this breed were depicted in our reproductions of G. d. F.'s illuminations. They were noted for being capital scenting-hounds, staunch but not very fast. Charles IX. in his book on hunting speaks of double-nosed dogs which, he says were chiens courans sans course, for dogs of this malformation were invariably used as limers, et y sont fort bons et excellent. He goes on to explain that although called double-nosed, these dogs have, of course, only two nostrils, but a deep slit between the LIMER—continued

two, which deformity is not confined to dogs of any breed (La Chasse Royale, p. 39).

It was supposed to produce a wonderful sense of smell, but later experience taught that this exterior sign had no influence on the scenting powers of the dog (Lav. Chasse à tir, p. 138. Ark.

Pointer, p. 114, 115).

The huntsman who held the limer was called the limerer, or limere, and in modern English the harbourer. Several of them would be sent out early in the morning on the day the hunt was to take place. Each of them had their own appointed district in which he was to hunt carefully for the signs of the stag and track him to his bed or lair. They were not supposed to go outside the boundaries of their "quest" into that of another huntsman, and were forbidden to cause each other any annoyance, a necessary precaution, as we read that a jealous huntsman would do all he could to prevent another from harbouring a stag, by going into his beat after he had gone with his report to the meeting, drive the harboured deer out of covert, and deface the tracks, and alter the boughs that had been broken as marks, and commit many another base trick. The stag harboured, the huntsmen with their limers repair to the place appointed for the meeting, and there make their report to the master of the hunt or to the chief personage present. A pretty picture is given us by G. de la Buigne, of King John of France sitting under a leafy oak looking at his hounds whilst he awaits the report of the harbourers; these arrive with descriptions of the slot they have seen, of the entries, of the fraying stock, the rack, and lastly present the fewmets or droppings of the stag, which they have carefully preserved in a leaf in their hunting horn. Now, says the chaplain, it is time for those who know most about such things to judge which is likely to be the biggest stag harboured, but adds he, before Kings and Princes it often happens:

> " Que ceux qui le moins si cognoissent Plus en parle et plus en noisent."

It having been decided which stag should be hunted, the limerer with his hound precedes the company to the covert, where he had broken branches or otherwise left his marks as a sign to show where he had seen the slot or other traces of the stag, then putting his limer before him, but still holding him by the line, the limer hunting the scent, up to the stag's lair, roused him, the berners following with the other hounds, held in couples or hardes at a convenient distance, so as not to interfere with the work of the limer should he hesitate or hunt heel (Noirmont, vol. ii., 454; Roy Modus, xix.; Du Fouilloux, p. 32; and Turbervile, rofr, p. roó).

As soon as the stag was "moved" the limer's work was over, but only for the time being; his master led him away, the other hounds were

uncoupled and the harbourer, mounting his horse and keeping his limer with him, rode as close to the chase as he could, skirting below the wind and being careful not to cross the line, but managing to be at hand in case the stag should run in company or give the hounds the change. In this case the huntsman had to check the hounds, and wait for the harbourer and limer to come up and unravel the change, and put the pack on the right scent once more. Charles IX. is the first author, as far as I can find out, who mentions a change in this custom in France; he calls it a time robbing proceeding, and says that a pricker should be a connoisseur as well as the harbourer, that is, that the huntsman should be as well versed in woodcraft as the harbourers had to be, so as to be able to know by all the signs of a stag whether their hounds were on the right or not, and thus avoid having to wait for the help of the harbourer or limerer.

The method of starting the stag with a limer was not done away with in France until the eighteenth century, although in Normandy a change had been made previously, and probably in England also. For our author says that some sportsmen even in his time, when impatient, would uncouple a few of the hounds in the covert, before the stag had been properly started by the limer, which practice he, however, was not in favour of except under the conditions

he mentions (p. 95).

This uncoupling of a few older hounds in covert to start the deer, coupling them again as soon as the deer was on foot, was later called tutting, and is still customary in Devon and Somerset.

The limer was not rewarded with the other hounds; he received his reward from the hands

of his master before or after the other hounds, and after he had bayed the head of the stag. Levalet qui maine le limier doit garder de la curée pour donner à son limier, car il ne doit point menger

en la cuirée avec autres chiens (Modus, XXIV. V.)

"Car à mon chien doit estre faics
Le premier devoir par honneur,
Cela doit savoir tout veneur?

says Jacques de Brézé when writing of the limer with which that morning he had found his stag. According to M. of G. they were served after the other hounds, but separately (p. 99).

No pack of hounds was considered complete without its limer, Roy Modus tells the apprentice: that less than twelve running hounds and a limer should not be called a pack. Et s'il y a douze chiens couvans et ung limier, et sy moins en y a, elle n'est pas dicte mute (Roy Modus, fol. VI.).

According to the Wardrobe Accounts of Edward I., 5 Limers or Lumar dogs were attached to a kennel of 66 hounds (14, 15 Ed. I.), and at the close of the 15th century three limers were in the staghound kennel which was composed of forty hounds and twelve greyhounds (Harl. MS. No. 433,

LIMER—continued

pp. 49 and 139). The cost of the keep of a limer was, as we have heard, usually 1d., but sometimes 11d. daily (Pat. and Close Rolls, 12 and 16 Ed. III.). It would almost seem that the dogs that went by the name of bercelets (see Appendix: Bercelet) did the work of a limer on occasions, as we so frequently find one or two bercelets accompanying a pack of hounds, and on these occasions we find no mention of limers as well. (See Pl. x. to xi.).

When not quoting or translating the old text the more modern spelling of limer has been used.

LOVE OF NATURE. Although in the translation by M. of G. the description of the huntsman's enjoyment of the beauties of nature (p. 6 and 7) is charming, we still think it worth while to give here the original French of G. de F. Quant le veneur se liève au matin, il voit la très douce et belle matinée et le temps cler et serain et le chant de ses oiseletz que chantent doulcement mélodieusement et amoureusement chascun en son langage, du mieulx qu'il puent, selon ce que nature leur aprent. Et quant le soleill sera levé, il verra celle doulce rosée sur raincelles et herbetes, et le soleill par sa vertu les fera reluysir. C'est grant plaisance et joye au cuer du veneur (G. de F., p. 6).

G. de F.'s predecessor, the author of Roy Modus, uses very similar words: "En ceste doulce saison, que toute nature se resjouist, et que les oisillons chantent mélodieusement en la verde forest, et la rosée gette ses doulces larmes qui reluisent sur les feuilles pour la clarté du soleil."

Modus, fol. xiv. v.)

Although there is every internal evidence that G. de F. had Roy Modus before him when he wrote, yet the very fact that he should not have discarded all such sentimental allusions to nature as superfluous in a hunting book, shows that he was thoroughly alive to such charms.

The beauties of the forest in the spring and early summer are repeatedly described in the French and Arthurian romances, in very similar words. We have, for instance, a passage when Tristan and Isolde are in the forest where they have fled from the Court of King Mark:

"At morning in the dew they went Down to the meadows wide extent Whereon the grass and coloured flowers Stood new refreshed by dewy showers They greeted not unholdly Tristan and Isolde The wild birdlets of the wood Bid them welcome too renewed In their sweet toned latin."

"Tristan and Isolde," Kroeger, p. 226.

In another romance we find:

"Ce fut May par une matinée Li soleil liève, qui abat la rousée Li oisel chantent par ta seve ramée" (Aubery de Bourgoing.)

We close with a somewhat later description of the dew and birds and flowers, but still belonging to the fifteenth century. It occurs in John Gower's Confessio Amantis, where Acceon goes hunting in the forest:

"So hym befell up on a tyde On his huntyng as he came ryde In a forest alone he was He sawe upon the grene gras The fayre fresh floures spring He heard among the leaves synge The throstle and the nightingale.

We might go on multiplying such similarities, but nowhere have we a more direct confession from any hunter than the one that G. de F. makes that these things are a great pleasure and joy to the heart of the hunter.

MADNESS. O. E. and Mid. Eng. Woodness, wodnesse, and wodnyss; mad, wode. The seven different orts of madnesses spoken of by M, of G. are also mentioned in nearly all subsequent works on old hunting dealing with "sicknesses of hounds." They are the Hot burning madness, Running madness, Dumb madness, Lank madness, Rheumatic madness or slavering madness, Falling madness, Sleeping madness.

These are mentioned in Roy Modus, and the cure for rabies, of taking the afflicted dog to the sea and letting nine waves wash over him, as well as the cock cure mentioned in our English MS., were both taken by Gaston from Roy Modus, or both derived them from some common source. Aucnus en vont à la mer, qui est un bien petit remedè. (R. Modus, fol. xlv. r.) "Some goeth to the sea and that is but a little help " (p. 49).

The water cure is mentioned also by Albertus Magnus: Canis rabidus in aqua calida per longitudinem corporis immergatur per novem dies.

(Alb. Mag., 215. a 27).

It seems likely to have been to try the efficacy of this cure that King Edward I. sent some of his hounds to Dover to bathe in the sea, the following account for which is entered in his Wardrobe Accounts:

"To John le Berner, going to Dover to bathe six braches by the King's order and for staying there for 21 days for his expense 3. 6d " (6 Edward

Quoted from MS. Philipps, 8676).

The means of recognising rabies by a cock is also mentioned in a recipe of the eleventh century given by Avicenna (957-1037), and it appears again in Vincentius Bellovacensis and is also to be found in Alexander Neckham. Although the manner of using the cock for this purpose varies, we see by the fact of its being mentioned in different works preceding our MS, that the cock enjoyed some legendary renown for at least a couple of centuries before Gaston. (Werth, p. 55.)

Of all the many remedies prescribed by various writers before and after the time of M. of G. none seem to be given with much faith in their power, and probably most of the writers who transmitted them would have shared Markham's opinion that: "The best and only cure is to knock them on the head for it." Certainly a happier fate for the hounds than to be subjected to some of the

fanciful experiments suggested.

Nowadays only two varieties of rabies are recognised: furious and dumb rabies. The

MADNESS-continued

numerous divisions of the old authors were based on different stages of the disease and slight variations in the symptoms. These on the whole are fairly correctly stated, for the hoarse howl of the rabid dog is very characteristic, and they also exhibit considerable ingenuity in effecting their escape, often travelling for long distances at night, biting everything that comes in their way, and returning exhausted to the place from which they started.

Our author remarks that at the beginning of their woodness they wag their tails and smell and lick other dogs, and this friendliness has been noted as an early symptom of rabies in a

pack of hounds.

When a dog is attacked with rabies its owner often supposes that the dog has a bone in its throat, so that a report of this condition is regarded by veterinary surgeons with suspicion. This corresponds with the description in our text (p. 47) of dogs, with their mouths "somewhat gaping, as if they were enosed in their throat."

Our MS. says that their madness "may not last but nine days," but Du Fouilloux, who borrowed much from Gaston Phoebus, says that this madness may last nine months, a ridiculous mistake made probably by his printers, which once more has been copied by Turbervile, who says a hound "may continue thus nyne months, but not past:"! (Turb. p. 222). Thus does an impossible mistake or misprint perpetuate itself at the hands of the ignorant.

Hounds suspected of incipient madness were sent on pilgrimages and offerings made at the shrines of saints and masses said for their recovery. In the accounts of the chief huntsman of Charles VI. of France is the following entry (1388): "Robin Raffon varlet des chiens du Roy N. S. pour argent à lui baillé pour mener les dis chiens à Saint Mesmer pour doubte de Mal de rage et pour faire yllec chanter une messe devant les dis chiens et pour faire offrendes de cire et dargent devant ledit saint pour ce 24ej. de fevrier, 20s.'

Louis of Orleans' accounts also show money paid for his hounds, sent on a like pilgrimage to St. Mesmer "pour doubte de Mal de rage" as well as for ointments and needles for stitching their wounds, etc. (Champillion Figeac, 93).

MASTIFF, from F. metif., O. F. mestif, M. E. mastyf, mestiv, mixed breed, a mongrel dog. (Cent. Dict., Murray.) Some etymologists have suggested that the word mastiff was derived from masethieves, as these dogs protected their master's houses and cattle from thieves (Manwood, p. 113). Others again give mastinus, i.e., maison tenant, house-dog, as the origin, but the first derivation given of mestif, mongrel, is the one now generally recognised.

Although it will be quite evident to any one comparing the dogs depicted in our illustration, with any picture of the British Mastiff that the two are very different types, we must not therefore conclude that the artist was at fault,

but that the French matin, which is what our MS. describes and depicts, was by no means identical with our present English breed of mastiffs, nor even with the old British mastiff or bandog. The French matins were generally big hardy dogs somewhat light in the body with long heads, pointed muzzles, flattened forehead and semi-pendant ears; some were rough and others smooth coated. Baron de Noirmont remarks in his valuable historical work on La chasse, that it is exceedingly difficult to determine the physical characteristics of this very mixed breed. Lavallée says that the name matin was applied to all dogs of an indeterminate breed, therefore there were matins of all shapes and sizes (Lav. p. 39). Placed in juxtaposition are some of the distinguishing points of the British Mastiff, taken from Wynn's History of that dog, and the points of a French matin as given in Baudrillard's Dictionnaire des Chasses :

MATTN MASTIFF

Head

Massive and short, with Elongated, with flat great depth and squareforehead. ness of skull.

Ears

Erect and semi-pendant. Small, roundish, erect or pendant.

Body

cylindrical, Long and somewhat large, Massive, or without being thick. thick-set and muscular.

Tail

Short, thick at the root . . . Curved upwards. carried straight down.

Long and muscular.

Comparatively short, a long, low-standing animal.

Coat

Rather short on the body, Hard, short, and fine. but longer on the lower part, and on the tail; some are smooth and others rough coated.

The history of the British Mastiff has been written by Wynn, Dalziel, Rawdon Lee, Vero Shaw, and others far more amply than can be possibly done in such a note as this, and in all these treatises there is much that is interesting, but in the research after description and pictures of the early English dog many mistakes have been made. For instance Wynn asserts that "Berjeau also gives figures of a mastiff dog and bitch with puppies. The latter from George Tubberville's Noble Art of Hunting plate 28, also a mastiff dog from the 1611 edition of Tubberville." (Wynn, p. 124.) As it happens these woodcuts that adorn the pages of Turbervile (not Tubberville) were taken from Jacques du Fouilloux's French work, as was also nearly all of the text, and the hounds described therein are all "running hounds," and it is these French hounds of the 16th century that the woodcuts represent, and which have been given to the MASTIFF-continued

British public as early pictures of the English Wynn also says that Twici and John mastiff! Gyfford in their hunting tract state that the mastiff was a good hound for the wild boar. They never mention such a dog nor make such a statement. Their treatise has probably been confused with some MS. of the "Master of Game," and even in this it is really the French matin and not his English confrère that is written of. Dalziel, who is very indignant about several inaccuracies of Wynn, has himself stated that our "Master of Game" gives a good description of the British bulldog (Dal. vol. xi. p. 205) which is entirely wrong, for there is no mention of it and the description we have of the various kinds of hounds and dogs, is what Gaston de Foix wrote of those breeds he was familiar with in the South of France!

Matins were often used for tackling the wild boar when run by other hounds, so as to save the more valuable ones when the boar turned to bay.

In this chase, as well as when they were used to protect their master's flocks against wolves, huge iron spiked collars were fastened round the dog's neck. In our illumination we see five of them thus depicted. These spiked collars were very formidable affairs, one of very ancient make which I have, measures inside nearly 8 inches in diameter and the 48 spikes are inch long, the whole weighing without the padlock that fastened it together about two pounds.

Charles vi. of France (1380) used matins for hunting the wild boar (Noir. vol. ii. 300) and the kennels of the Kings of France known as the vautrait consisted of heavy dogs, between a matin and an alan called vautres or veutriers (Tresor de recherches, Borel), and as our MS. asserts that a cross between the two breeds made excellent boarhounds, it is likely that there were many of these in the Royal boarhound kennels. In the reign of Henry IV. of France (1589-1610) the name of alan disappears from Matin and Dogues. These latter were imported from England; our bulldog was known under the name dogue and our mastiff as le grand dogue Anglais or the dogue de forte race. In England the name Mastiff was not in general use till a much later date, even as late as the end of the 18th century, Osbaldiston in his Dictionary ignoring the term mastiff, and using, like a true Saxon, the old term bandog (Wynn, p. 72). In the 17th and 18th centuries the terms were generally synonymous, and it seems quite possible that the mastiff of the ancient forest laws was not our bandog, but denoted as in France any large housedog capable of defending his master and his master's goods, watching his cattle, and, as frequently necessary, powerful enough to attack the depredatory wolf or the wild boar. would in all likelihood be a very mixed breed, and thoroughly justify the name mestif or mongrel.

Cotgrave in his French-English dictionary gives

the following:

" Mastin, a mastiue or bandog; a great country curre; also a rude, filthie, currish or cruell fellow.

We find the word Matin in France used as a term of opprobrium, or a name of contempt for any ugly or distorted body or a coarse person, "c'es un matin, un vilain matin." Many interesting facts about the Mastiff have been collected by Jesse in his History of the British Dog, but he also makes the mistake of considering that the Master of Game and Turbervile give us the description of the dogs then existing in England, whereas these descriptions really relate only to French breeds, although the characteristics may in many cases have tallied sufficiently, but in others a dire confusion has resulted from blindly copying from one another.

MENÉE, from Latin minare, something which is led, a following. This word frequently occurs in the mediæval romances, and usually denoted pursuit, either in battle or in the hunting field. Quant la bataille est ordeneie Cornent li duc forte

menie (Borman, p. 37).

There are various meanings attached to menée: I. The line of flight the stag or other game has taken, and Chacier la menée seems to have meant hunting with horn and hound by scent on the line of flight, in contradiction to the chase with the bow or crossbow, which was called Si vont chacher les cers a la menée (Le Roman des Loherains 106 c. 30). In G. de F. (p. 157) it is used in the same sense: Chassier menée et crier et corner. The meaning in which Gaston de Foix uses the word menée is explained by him: Et puis se metre après, et chevauchier menée: c'est à dire par où les chiens et le cerf vont (G. d. F. 171). In one passage (p. 179) he says the huntsman should: chevauchier menée cueue et cueue de ses chiens (pp. 43 and 44. See also Chace dou cerf and Hard. de Font. Guer. Edit. Pichon)

2. The challenge of the hound when on the line, Page 97, we read that a hunter should know whether the hounds have retrieved their stag by the doubling of their menée, i.e., the hounds would make more noise as soon as they found the scent or line of flight of the stag they were chasing. It is in this sense that Roy Modus uses it: Si le limier double sa menée, c'est a dire qu'il s'efforce de crier (fol. xvi. v.) and G. de F. uses it in this sense when he says a huntsman should know les gueules et menées de ses chiens. Menée evidently meant the sound made by the hound when actually following the scent, not when baying the game. Later the sense seems to have been widened, and a musical hound was said to have la menée belle (Salnove, p. 246).

3. A note sounded on a horn (see Appendix : Hunting Music). It was the signal that the deer was in full flight. It appears to be used in Twici to signify the horn-signal blown when the hounds are on the scent of hart, boar or wolf, to press the hounds onwards (Twici p. 23). says one cannot blow the menée for the hare, because it is at one time female and another

MENÉE-continued

male, and to this Dryden in his notes remarks that Twici is perfectly right in saying a man ought not to blow the menée for a hare; for as every one knows it is but a rare occurrence for a hare to go straight on end like a fox, for they commonly double and run rings, in which case if the hounds were pressed, they would overrun the scent and probably lose the hare. But he does not explain why Twici says if it were always male the menée could be blown at it as at other beasts such as the hart, the boar and the wolf. Is it that a male hare will occasionally run a long straight course of several miles, but that the female runs smaller rings and more constantly retraces her steps, and therefore the menée could never be blown at her?

4. Menée was also used in the sense of a signal on a horn in the Chace dou cerf: et tes iii menées feras Tres tout au mieus que tu porras.

In this poem we find the menée was blown at three points in the chase; when the hounds got on the line of the stag three menées were blown, and two for the questing of the stag, and finally two menées on arriving at the Seigneur's castle after taking the stag, the latter corresponding to the menées the M. of G. says should be sounded on the return of the huntsman at the hall or cellar door (p. 101). There was a curious old custom which occasioned the blowing of the horn in Westminster Abbey. Two menées were blown at the high altar of the Abbey on the delivery there of eight fallow deer which Henry III. had by charter granted as a yearly gift to the Abbot of Westminster and his successors. eight fallow deer were to be taken from the Royal forest of Windsor at the King's expense to Westminster. The huntsmen who brought this gift to St. Peter were to sound their horns in the same manner in the sacred edifice as Twici says they were to do at the King's hall door, when they brought him his "rights" of the stag. (Prynne Antiquae Constit. Lond. 1672, p. 571, 672.)

The menée according to Mons. Pichon (see his interesting note to Hard. de Font. Guerin) was a very long note blown with one breath, and this meaning has also been adopted by the new French dictionary of Godefroy.

Neither Roy Modus, nor Gace, nor G. de F. use the word mense to denote a sound upon the hunting-horn, therefore it was probably already in the 14th century in France no longer much used in this sense.

METYNGE, here evidently means meating or feeding. As the M. of G. says: "or pasturing" as if the two words were synonymous, as metinge also was mid. Eng. for measure it might have been a deer of "high measure and pasturing." But anyhow the two were practically identical, for as Twici says: "Harts which are of good pasture. For the head grows according to the pasture; good or otherwise." See below MEUTE.

MEUTE had several meanings in old French Venery.

I. The M. of G. translated G. de. F.'s "grant cert" as a hart of high feeding or pasture. But he omitted to render the following passage "Et s'il est de bonne meute, alons le laisser courre." The "bonne meute" is not translated by "high meating." It was an expression in use to indicate whether the stag was in good company or not. If a warrantable stag was accompanied by one or two large stags he was termed: "Un cert de bonne mute" (or meute), but if hinds and young stags (rascal) were with him he was designated as a "cert de mauvaise mute." In Roy Modus we read "La première est de savoir s'il est de bonne mute."

Perhaps meute when used in this sense was derived from the old Norman word moeta, maēta, from möt, meet, come together. There was also an old Eng. word metta or gemetta, companion.

2. Meute was also used in another sense which is translated by M. of G. as haunts, probably the place the deer usually moves in. G. says "Il prendra congé de sa meute," and M. of G. has "he leaves his haunts." If a deer was harboured in a good country for hunting he was also called "En belle meute." (D'Yauville voc. Meute.)

It was in this sense that the Sénéchal de Normandie answers the question of his Royal mistress about the stag he himself had harboured that morning; he tells her the stag was En belle meute et pays fort.

3. MEUTE, MUTE, a number of hounds now called a pack or kennel of hounds or a cry of hounds.

Perhaps from motus to move; Dryden says, (p. 41), "from moot, in the sense of assembly." At all events it cannot be from muto to change. Nevertheless this may be the root word, as a mute of hounds probably did not mean in the first place the whole kennel, but a shift or change of hounds.

"Mute of hounds" (B. of St. Albans).

The word mute was derived immediately from the old French word mute, meute, of which we are given the exact meaning in Roy Modus (fol. VI.). The inquiring apprentice is told what constitutes a pack of hounds; he learns that unless there be at least "twelve hounds and a lymer" it is not to be called a mute of hounds. But the passage is so quaint it is worth giving in full. "L'aprentis demande combien de chiens il fault pour prendre le cerf à force. Modus respond: Deux chiens ou troy, s'ils sont servans et bons, prennent bien un cerf à force; mais le déduit n'est si bon comme de le prendre de mute de chiens. L'aprentis demande ce qu'on appelle mute de chiens. Modus respond : Mute de chiens est, quand il y a douze chiens courans et ung limier, et si moins en y a, elle n'est pas dicte mute; et si plus en y a, mieux vault, car tant plus de chiens y a, et meillure est la chace et la noise qu'ilz font, et plus tost est prins le cerf si les chiens sont bons."

Mota and muta canem is an expression which occurs in the accounts of our early Kings. Canem de Mota appear in Close Rolls of 1216, also of 1212, 1213, and 4 Henry III. (Jesse ii. p. 25–33).

MEUTE-continued

Certain writers in the last century advanced the theory that the term mota was derived from "moat," standing water, and that canes de mota signified water spaniels or those kept for the purpose of hunting water-fowl, but of course this theory does not bear critical examination.

In a hunt of King John of France which G. de la Buigne describes, the chief huntsman advises him to have only thirty-eight or forty hounds uncoupled, but the King insists on throwing off fifty

at once:

" Adonques se va mettre a la suite Avec cinquante chiens de meute."

(Phil. Soc. Misc., vol. ii. p. 17).

Besides these hounds ten or twelve had been reserved for the relays. Chiens de meute was the name given to those hounds that were laid on after the stag (or other beast of the chase) had been started or dislodged by the lymer. The relays of hounds were not included in the Meule. As the word primarily meant those hounds which moved or pushed on the stag when roused from his lair, it was called the meute d'atlaque.

To take a stag with the first hounds laid on without relaying was called taking it "de meute à mort" (see Appendix: Relays).

MEW, Mue, to shed, cast, or change. "The hart mews his horns," the deer casts his head, or sheds his antlers. From the French muer, and the Latin mutare, to change, of hawks to moult.

MOVE, Meu, Meue, mewe, meeve, old forms of move. To start a hart signified to unharbour him, to start him from his lair.

G. d. F. says: Allons le laisser courre, but the word meu or meve was also used in old French in

the same way as in English.

Twici says: Ore vodroi ioe savoir quantez des betes sunt meuz de lymer, e quanz des bestes sunt trouez des brachez. . Sire, touz ceaus qe sunt enchaces; sunt meuz de lymer. E tous ceaus enquillez sunt trouez de brachez. (Now I would wish to know many beasts are moved by a lymer and how many beasts are found by the braches. Sir, all those which are chased are moved by a lymer. And all those which are hunted up are found by braches.) (Line 18.)

Ses chiens ont envoié mover. En I espoise I

fier sengler (Tristan. i. 4337).

Par l'esfrois d'els (the hounds) qui sont venu Ont un grant saingler esmeu (Partonopeus de Blois, 607).

In these instances the word is used in the same sense as in our M. of G.

MUSE, Meuse. An opening in a fence through which a hare or other animal is accustomed to pass. An old proverb says: "Tis as hard to find a hare without a muse, as a woman without scuse."

"A hare will pass by the same muses until her death or escape" (Blome, p. 92).

NUMBLES. M. E. nombles, noumbles; O. F. nombles. The parts of a deer between the thighs, that is to say the liver and kidneys and entrails. Part, and sometimes the whole of the numbles were considered the right of the huntsman, sometimes the huntsman only got the kidneys and the rest was put aside with the tit bits reserved for the King or chief personage (Turb. p. 128-129). Numbles by loss of the initial letter became umbles (Harrison vol. i. p. 309), and was sometimes written humbles whence came 'humble pie' now only associated with the word humble. Humble pie was a pie made of the umbles or numbles of the deer and formerly at hunting feasts was set before the huntsman and his followers.

OTTER. The Duke of York does not tell us anything of the chase of the Otter, but merely refers one at the end of the chapter on "The Nature of the Otter" to Milbourne, the King's Otter hunter for more information and says, "as of all other vermin I speak not" (p. 40). The Otter was evidently beneath his notice as being neither regarded as a beast of venery nor of the chase.

"And three other bestis ben of gret disport,
That ben neyther of venery ne chace;
In huntyng ofte thei do gret comfort,
As aftir ye shal here in other place,
The grey is one therof with hyse slepy pace,
The cat an other, the otre one also."

(Twety and Gyfford), Brit. Mus. MS. Vesp. B XII.

But the very fact that the King had an Otter hunter shows that it was a beast not altogether despised, although probably hunted more for the value of its skin and for the protection of the fish than for the sport.

The Milbourne referred to by Duke of York, can scarcely be any other than the William Melbourne we find mentioned in Henry IV.'s reign as "Valet of our Otter hounds" (Privy

Seal, 674/6456, Feb. 18th, 1410).

We do not know for how long he held this office, but we find him succeeded by his brother John under Henry vi., from a grant made at Westminster Dec. 12th, 1422: "During pleasure by assent of the council, to John brother of William Melbourne deceased, the office of keeping the Kings dogs for otter hunting which the said Melbourne held" (Pat. Rolls, Henry vi.). But long before this reign, the English Kings had their otter-hounds. By charter of Henry II. (about 1175) a grant was made to the King's otter-hunter Roger Follo, and Ralph and Godfrey or Geoffrey were declared to be the King's otter-hunters by Letters Patent dated Dunstapbel, June 7, 18 John. These were the two whom the King previously sent to the Sheriff of Somersetshire "with two men and two horses, and twelve otterhounds, as long as they find employment in capturing Otters in your shire. And as soon as they

OTTER-continued

cannot capture any, you are forthwith to send them back to us, and any cost you may incur through them shall be accounted to you at the Exchequer."

"As witness my hand, at Bristol 26th day of July in fourteenth year of our reign." (Close

Rolls, 14 John.)

Between this date and the reign of Henry IV. we find mention of other keepers of the King's otter-hounds (Pat. Rolls, 6 Henry III. Mem. 6; Ward. Accs., 34 Ed. I.; Close Rolls, 13 Ed. III.; Pat. Rolls, I Richard II. Mem. 27). After William and John Melbourne, who appear to have been the royal otter-hunters for the first half of the 15th century, Thomas Hardegrove had the grant of the office in 1461 (Pat. Rolls, Ed. IV.), in 1484 he shared the duties with Thomas Dormer (Pat. Rolls, 2 Richard III. Mem. 18), and on the accession of Henry VII., Edward Bensted and Philip Botireley squiers, had the grant of the office of otter-hunter (Rolls of Parl. vol. ii. p. 354). It is interesting to note that the strength of the otter-hound kennel seems neither to have decreased nor increased for over two and a half centuries, there were not more than twelve otter-hounds and a brace of greyhounds in this establishment in 1485, the same number as · is mentioned in 1212.

An annual payment was made in Wales called Kilgh Dourgon for the King's or Prince's water dogs, with which they hunted Otters,1 and in a plea relating to the custody of Harlech Castle and the Shrievalty of Merioneth in 44 Edward III., among the payments we read: "And for the chace of fynbryns (otters) claims a certain provision of different tenants, who hold their lands repaying that provision for a certain office which is called the training of otterhounds" (Rec. Carnarvon, H. Ellis 1838). There is, as has already been remarked, nothing in our MS. respecting the hunting of the Otter, and the first at all detailed description we get of this sport in English is the account given in Turbervile's "Arte of Venery." This, although it was published some 150 years later than our MS., is really contemporary with it, for Turbervile's is nothing more than a translation of the chapter on Otterhunting given by G. de F. (p. 234-236). him, it was taken by Du Fouilloux's publishers (see Bibliography) and printed at the end of La Venerie with other chapters of Gaston's; from here it was again copied by Turbervile into English. Parts of Gaston's chapter on the Otter owed their origin to Roy Modus (fol. xlii.).

According to G. de F. three or four varlets with a limer went out a couple of hours before daylight to look on the banks of the streams or rivers for traces of the otter. His marches or marks, as the footprints of the otter were then called, were easily recognised by the want of a heel and the impression left by the round ball of the foot, and the webbed toes, such signs as well as the spraintes (O. F. espreintes = excrements) were sought for, his hough or couch, as

his dwelling was called, was located, and then the hunters returned to the "solemn assembly" to make their report as was done in stag-hunting (Turb. p. 200).

In Roy Modus the varlets seem to have gone out without any limers. In both Roy Modus and G. de F. the men are told to divide, and a couple to go on one side of the river and a couple on the other, two of them to hunt up stream, and two down stream. On starting from the meet particular care seems to have been taken that the hounds were to be uncoupled at some distance from the place where the Otter had been located:

Puis quant vous venrez ainsi comme traict de trois arbalastres du giste ou vous l'avez destourné, laissez aler vos chienes, pource que leur roideur sera passée quant ils venront au giste (Roy Modus, fol. xlii. v.).

Turbervile's Englishing of this passage written some two hundred and fifty years before by the

Frenchman is as follows:

"He shall cause his hounds to be uncoupled a bowshot or twaine before he came at the place where he thinketh that the otter lyeth because they may . . . cast about a while untill they have cooled their bawling and brainesicke toyes which all hounds doe lightly use at the first un-

coupling (Turb. p. 200.)

The chief difference between the hunting then and now would seem to be that every otter-hunter of old, carried a spear with which he was to prod at the poor beast every time he came to the surface to get air, or vent as it was and is technically called. Roy Modus says every hunter should have a fork to put on to the haft of his spear in this chase, this accounts for the trident we see in our PI. XIII. Probably after the hunt the fork would be removed, and the hunting spear resumed its normal appearance. In the 17th century and until well on in the 19th century a two pronged fork was used in England which we see depicted in the illustrations to Blome. But in all the earlier pictures of G. de F., Stradanus, etc., a trident is shown.

There is however an illustration in a 15th-century MS. of Roy Modus (in the Bibliothèque de l'Arsenal Paris, 3079 or 3080) which has a picture showing men and dogs otter-hunting; short sticks are held in the men's hands, instead of the usual fork, the small stream has a net stretched across it.

When the Otter's holt has been found, the hunters were told to look well up and down stream to see if the hounds find him, but chiefly up stream, as the otter usually goes up stream to feed, the water bringing the smell of the fish down to him.

Gesner says an otter can wind a fish forty furlongs off, but Isaak Walton who probably knew more from his constant observation of his natural enemy the fish poacher, says it can smell a fish a hundred yards from him.

In spite of the spear so much railed at by modern sportsmen there seems to have been

¹ According to the old Welsh laws the skin of an otter was worth 8d. (Venedolian Code).

OTTER—continued

plenty of sport, for it was by no means every stroke that killed, and they are told if the hunters "misse then shall they runne up or down the streame as they see the Otter bend, until they may at last give him a blow; for if the hounds be good ofter hounds and perfectly entred, they will come chaunting and trayling alongst by the rivers side and will beat every tree roote, every Helme, every Osier bedde, and tuft of bulrushes: yea sometimes also they will take the river and beat it like a water spaniell" (Turb. chap. 76; G. de F. p. 235). The end of the chapter states that if the rivers are large a net should be placed at one end held by two men on either bank and leaded at the bottom so as to catch the otter as the hounds drive him up or down stream. This also originated in Roy Modus and has been recopied down to Turbervile G. de F. ends his chapter with the statement that a good otter-hound will make a good hound for the stag if not entered when too old, especially when the stag takes to water (p. 236).

That the fur of the otter is good and that his grease will make a medicine that will "make fish turn up on their bellies as if they were dead" are the only additions that Turbervile has made besides the mention of a water spaniell quoted

above

We have not been able to ascertain the price otter skins fetched in the early 15th century; that they were much sought after there is no doubt. We find them mentioned among the imports from the Continent in 1401 (Wylie, vol. iv. p. 266, quoting Rogers, i. 415) which would show that there was more demand for them than our streams could supply. In the Pipe Rolls of 10 Henry IV., we find rents being paid in Ireland in Otterskins. At a much later date, i.e., end of 17th century, a full-grown otter was worth "twelve to fifteen shillings, and sometimes more if it be shining black, and of these skins are made excellent muffs" (Blome, p. 100). In the next century the worth seems to have decreased, for Isaak Walton says that the skin was worth ten shillings to make gloves of, and that "the gloves of an otter are the best fortification for your hands that can be thought against wet weather" (Compleat Angler, ed. 1815, p. 130).

There is no mention of what hounds were used for hunting the otter in either Roy Modus, G. de F. or M. of G., or Turbervile, the only hound spoken of being the lime hound which the hunters were to take to find the otter's holt according to

Gaston's directions.

In a miniature in one of the MSS. of Roy Modus, attributed to the 14th century, a small nondescript smooth coated dog is on the far side of the stream and a curly coated dog with rounded flap ears on the near side; this latter may be meant as a primitive picture of a water spaniel or basset. The picture reproduced in our Plate XIII. from G. de F. seems to show the ordinary running hound being used by the otter hunters. Gace de la Buigne says that one should not use valuable

dogs, for the water hunting spoils them, but spaniels and dogs of the mastiff or house dog type: Espaignolz pour rogne tondus, Et si y a de mastineaulx. Greyhounds seem to have been kept ready to kill the otter if he ventured on land: Mais le lévrier vint, qui la mort, Luy donna et l'a estranglée.

Lavallée in his "Chasse à courre" tells us that Barbets, bassets and griffons were the dogs chiefly used in this chase in France, the barbet was a poodle-like dog used in the chase of water fowl, bassets were a low standing, rough coated terrier, and griffons were somewhat larger than the other two with rough straight coats, that were used as pointers; they were excellent scenting dogs hunting with the nose low. This combined with their being good water-dogs will have been the reason why they were used for otter. Buffon thinks these dogs to have originated from a cross breed between a water spaniel and a barbet (De Noirmont, vol. ii. p. 386; L. de la Conterie, p. 399; Lavallée, pp. 31 and 172). The same dogs that were used in hunting the fox can be used in this chase, says Leverier de la Conterie (p. 399). Foxhounds as well as Otterhounds and Terriers are employed in England. The beginnings of the ancient race of Otterhounds is lost in the dark ages of history, and we shall never be able to establish if their ancestors were the southern hound, and the rough terrier, or the rough deerhound, or whether the French griffon was at any time related to them, for all old documents merely allude to them as otter dogs or hounds and fail to say what "manner of dog" they were.

In consequence of the M. of G. having nothing on the chase of the otter, we have few terms of

venery to record.

Whelps, we find was the term for the young of the otter.

Marches or Marks, for her footprints called now the Seal.

Spraintes or tredeles for the excrements; modern, spraints or wedging.

According to Tun bervile the above terms were the same in his time and we find him speaking of the

Vent for the spot where the otter comes to the surface for air;

Couch, Hough, or lodging, is the name for the dwelling of the otter in the 17th cent., modern, holt, couch, kennel, or hover, the latter probably a corruption of hough;

Grease, fat of the Otter ;

The otter is cased, viz., the skin is drawn off him; The otter lodges, goes to his lair (Dryden, p. 21 etc.).

The season for Otter-hunting was Shrove Tide (about Feb. 22) to midsummer.

PARFET, the perfect. Twici says: Une autre chasce il y ad qe homme appele le parfet. Dunkes covient il qe vous corneez en autre maneree. . . . E isse chescun homme gest en tour vous, que siet de venerie puet conustre en quel point vous estes en vostre dedut par vostre corneer. (Line III.)

From comparing the various places where the

PARFET-continued

word parfait is employed in connection with hunting, it may be concluded that to hunt the "Parfet" was when the hounds were on the line of the right stag, to sound the "Parfet" was to blow the notes that indicated the hounds were hunting the right line. Dryden in his notes to Twici suggests that the chase of the Parfet was "in opposition to the chase of the Forloyng," that is, when the pack run well together "jostling in close array." (Twici, p. 43.) But Perfect in the O. F. works seems to us to invariably be used as already said to indicate that the hounds have not taken the change, but are staunch to the right scent. Jacques de Brézé says the stag he is hunting, joins two great stags, but although some of the hounds ran silent for awhile, they still continued staunch to their line, and here he uses the word "parfait":

"Le cerf qui devant nous fuyoit
A ses futaies de hault boys,
Deux grans cerf sur piedz apperçoit:
Si se mectoient ensemble eulx troys;
Aucuns chiens se taisoient parfois,
Mais tousjours chassoient le parfaict."
Sen. de Nor. p. 13.

Modus also uses it in this sense: Les chiens qui viennent chaçant après le parjait (fol. xix. v.) And what is most conclusive is the sense given to it in our text: "Should blow to him again the parfyt so that he were in his rightes and ellys nought," i.e., the parfyt should only be blown if the hound was on the right line (p. 98).

PARFYTIERES the name given in M. of G. to the last relay of hounds uncoupled during the chase of the stag. First came the "vaunt chase," and then the "midel," and then the parfytieres." They may have been so called from being the last hounds to be uncoupled, being those that completed or perfected the -i.e., perfecters, or this relay may have packderived its name from being composed of some of the staunchest hounds from the kennel, those not likely to follow any but the right line or the partyt. It was customary in the old days to keep some of the slower and staunchest hounds in the last relay, and to cast them only when a stag nearing its end rused and foiled, and sought by every means to shake off his persecutors (see Appendix: Relays). G. de F. gives the names of the three relays simply as La premiere bataille, la seconde and la tierce (p. 175).

POMELED; spotted, from O. F. pomelé, spotted like an apple. The young of the roedeer are born with a reddish brown coat with white spots, which M. of G. calls pomeled. This term was also frequently used in Ang. N., O. F., and

in the dog latin of our ancient records to describe a fleabitten or dappled horse. "His hakenei that was all pomeli gris" (Strat.). "Pommeli liardus, gris pommele, Uno equo liardo pomele" (Obs. Ward. Acc. 28. Ed. 1.). G. de F. does not use this word in describing the young of the roedeer, but says they are born "eschaquettes" (p. 40).

PRISE; a signal on a hunting-horn, blown at the death of a stag, sometimes called the mort or death. It was also blown after the quarry according to M. of G. by the chief personage present. It was only blown when the deer had been slain by strength, or hunted, and not when shot or coursed (see Appendix: Hunting Music). According to G. de F. it was also to be blown at the death of a wild boar (p. 220).

RACHES; ratches or racches, a dog that hunts by scent. A. S. raece, a hound, and O. F. and Ang. N. brache, brachet, bracon, braquet; Ger. brachew. Ang. Lat., brachetus, bracketus.

Raches were scenting hounds hunting in a pack, later called "running hounds," and then simply hounds. Although raches or brachets are frequently mentioned in the O. F. and Ang. N. metrical romances, and in various early documents we have never found any description of them, but can only gather what they were from the uses they were put to. Mr. Arkwright in his book on the pointer, says that he has come to the same conclusion as Buffon who declared that 'braques,' pointing dogs, and 'chiens courants' or hounds have descended from one and the same stock, and that the title braque (spelt in a dozen different ways in French, bracco in Italian, braco in Spanish, and brach in Eng.) is a word of high antiquity used in olden times for hounds, then for hounds and pointing dogs, and finally in those countries, where it has survived, for pointing dogs alone (pp. 12, 13). De Noirmont considers that the word bracon is of German origin (vol. ii. p. 353), breac signifying in Gallic spotted or fleabitten. Braccos are mentioned in the Lex Frisiorum which belong to the period of Charlemagne, they are written in Latin with only a few Frisian terms of which Braco is thought to be one. We find that the bracco was used by these early German tribes to track criminals, therefore they were scenting hounds. There is plenty of evidence that they were used for stag, wild boar and buck hunting during the Middle Ages. They were coupled together and led by a berner or bracennier or braconnier. Fais encoblar los veltres els bracos (Daurel, p. 337, Bangert, p. 173); "Ses braches et ses loimiers, acouplait pour aler chacier" (Dol. 9188).

We gather that these brachets of the early

¹ Braconnier now means poacher, but this is only the later meaning; originally braconnier was the leader of the bracos or huntsman, and is still used in this sense by Hardouin de F. G. in his Tresor de Venerie:

"Mais là le sage braconnier Doit savoir, com bon costumier, S'il a chien qui se pregne garde Du change et celuy ayme et garde." RACHES-continued

Middle Ages were small hounds, sometimes entirely white, but generally white with black markings. Sometimes they were mottled (bracet mautré). One description of a braces corant says this hound was as white as a nut, with black ears, a black mark on the right flank and flecked with black (Blancadin, 1271; Perc. 17555, and 22585; Tristan M. 1475, 2261; Tyolet, 332).

Braches were used in numbers for stag and boar hunting (Bangert, p. 173), and also singly, to accompany their master when he went with long- or cross-bow in to the forest to shoot, to find and put up the game for him (see bercelet). Tristan's name in the old legends is always associated with that of his white brachet Husdent or Hudan, and there is a description of this brachet being trained by Tristan to hunt silently, well given by the old Minnesänger, Gottfried von Strassburg. It describes how Tristan and Isolde having fled from King Mark's court to the forest they go in search of game

"Mit Heudan ihrem Hunde,
Der sonst mit stummen Munde
Nicht war gewohnt zu jagen,
Num aber in Kurzen Tagen
Von Tristan hatte gelernt die Birsch
So auf das Thier als auf den Hirsch,
Nach jeder art von Wilde,
Durch Wald und durch Gefilde
So dass er auf der Fährte lief,
Und doch nicht anschlug oder rief."
"T. und Is.," Kurz., p. 433.

The brachet was also used for tracking wounded game. Roy Modus says that if an archer wounded a deer he was to call for his bracquet: Il doit huer un long mot, pour avoir le braquet qui sieut

le sang (fol. liv. v.)

In the early days in England we find that braches were used to hunt up such smaller game as was not unharboured or dislodged by the limer. Twici says: "Sire, touz ceaus qe sunt enchaces, sunt meuz de lymer. E tous ceaus enquillez sunt trovez de brachez" (see Appendix: Acquillez) i.e., All beasts that are enchased are moved by a limer, and all those that are hunted up are found by braches (Twici, p. 2 and 12). Raches are mentioned in the "Boke of St. Albans" among the "Dyvers manere of houndes," and the apprentice to venery is told he should speak of "A mute of houndes, a kenell of rachys." He is also informed that the hart, the buck and the boar should be started by a limer, and that all "other bestes that huntyd shall be sought for and found by Ratches so free." John Hardyng in his Chronicle, speaking of an inroad into Scotland by Edward Iv., in whose reign he was yet living, said, "And take Kennetes and Ratches with you and seeke oute all the forest with houndes and hornes as Kynge Edwarde with the long shanks dide." In the "Squyer of Low degree" we read that the huntsman came with his bugles "and seven score raches at his rechase.

Wace in his "Roman dou Rou," in which he writes of Henry II. or Stag's Foot as he calls this

master of venery and woodcraft, says that when this King wished to shoot he took braches with him;

> "Et s'il voleit aler berser Brachez faiseit asez mener." "Rom. du Rou," vol. ii. p. 366.

In ancient land tenures of this King's reign we find vassals keeping braches as a service to their feudal lord. Henry II. enfeoffed one Boscher, his servant, with the manor of Bericote in the county of Warwick by the service of keeping a white young brache (brachetam) with red ears to be delivered to the King at the year's end, and then to receive another to breed up, and have half a quarter of bran.—Hugh Pantulf, in the same reign held Stanforde, in Hereford by gift of the King, by service of one brachet We also find foxhounds called sometimes "brachettis wulpericits."

King John granted a licence to Richard Godsfeld and his heirs to have eight brachetos et unum leporarium, in the royal forest of Essex to take hares, foxes, and wild cats. In Henry III.'s reign (1216-1272) Peter de Mundevil held three oxgangs at Angortby, Lancaster, by service of a brachet of one colour (unius berachat unius coloris); Humfrey de Monte held Whitfield. Derbyshire, by bringing unum bracketum for the King to hunt ad cervum et bissam et damum at damam, that is at stag, hind, buck, and doe (Jesse, pp. 22, 38, 39). Edward I. sent his yeoman Henry le Hart to Ireland to purchase brachets for stag hunting (brachettis cervericiis) in 1275 (Close Rolls, 3 Ed. I.). In more modern times the word brach was used to denote bitch, in O. F. brachet was the dog, braichete bitch (Dolopathus 9381). Shakespeare uses the word sometimes for a dog and at others for a bitch, coupling it in the latter case with "lady."

"I had rather hear Lady, my brach, howl in Irish."
(Henry W., Part i., Act iii. sc. r.)

"Huntsman I charge thee, tender well my hounds, Brach Merriman—the poor cur is embossed."

(Shrew, Introduction, Sc. i.)

In this latter case it is evidently used for a dog as well as in the following lines:

"Mastiff, greyhound, mongrel grim, Hound or spaniel, brach or lym."

(King Lear., Act iii. sc. 6.)

Dr. Caius speaking of "The dogge called a Bloudhounde" says that some of this sort in England be called brache, in Scottish, rache: "The cause hereof resteth in the shee sex and not in the generall kinde, for we Englishmen call bytches belonging to the hunting kinde of dogges by the tearme above mencioned" (Englishe Dogges, p. 7). But it was not until the ryth century that Brach was in use solely as "a mannerly name for all bitch Hounds." In Cox's Gentleman's Recreation published 1674, we get the information that in England and in Scotland there were two kinds of hunting dogs: "The first kind is called ane Rache and is a scenting

RACHES-continued

creature both of wild Beasts, and Birds, and Fishes also which lie hid among the rocks, the female hereof in England is called a brache. (Ed. 1686, p. 28.) This latter employment of the word has misled many into the error of thinking that raches and braches always denoted bitch hounds, and caused some confusion even to the learned commentators of Shakespeare.

RESEEYUOUR; the word the most approaching this to be found in any dictionary is under the head of receiver, M. E. receyvour, one who, or that which receives. The resseywours were most likely those greyhounds who received the game, i.e., pulled it down after it had been chased. We see in our text that teasers and resequences are mentioned together (p. 112). The former were light, swift greyhounds, these were probably slipped first and the latter (Shirley MS. spells resteynours) were the heavy greyhounds slipped last and capable of pulling down a big stag. De Noirmont tells us: On découple d'abord les levriers les plus vites pour le pousser el le mettre hors d'haleine, puis les plus grands et les plus pesants qui le portaient bas. Ces derniers étaient surnommés receveours ou receveurs (ii. p. 462, and G. de F. p. 177).

RELAYS. In the early days of venery the whole pack was not allowed to hunt at the commencement of the chase. After the stag had been started from his lair by a limer, some hounds were uncoupled and laid on, the rest being divided off into relays which were posted in charge of one or more berners along the probable line of the stag and were uncoupled when the hunted stag and the hounds already chasing him had passed. There were usually three relays, and two to four couples the usual number in each relay, though the number of couples depended, of course, on the size of the hunting establishment and the number of hounds in the kennel. G. de F. calls these relays simply, premiere, seconde and tierce. M. of G. calls the first lot of hounds uncoupled the "finders" (p. 94), though this seems rather a misnomer as the harbourer with his limer (see limer) found and started the deer. The vauntchase for the first relay, and the "midel" speak for themselves, but we have little clue to the origin of parfitieres for the third relay. Were they so called because they perfected or completed the chase, or because they were some of the staunchest hounds who could be depended upon to follow the parfit, i.e., the right line of the stag or animal hunted? (see Appendix: Parfet). Old authorities seem to have differed in opinion as to whether the staunchest and slowest hounds should have been put in the first cry or in the last. Roy Modus instructs the huntsman to uncouple the oldest and wisest hounds first, for, he says, if one lets the younger

and swiftest hounds go first they are more likely to overshoot the line and take the change. But G. de F. and all the later authorities in France were for putting the swiftest and youngest hounds in the first lot, and keeping the older and slower hounds back as being surer to follow and hunt a tired stag well, or a stained and cold scent, and also better able to hold a stag at bay. (Roy M. fol. xvi.; G. de F. p. 178; Lav. Chasse à Courre, pp. 297–8.)

There must have been some exceptions to this rule as Noirmont tells us that when the brother of the King went to hunt at St. Germain (March 1685) with the hounds of M. de Fürstemberg he was astonished to see that the relays were given "a Panners," i.e., the older hounds first and the faster ones in the last relay. This procedure was very successful and M. de Fürstemberg took the seven stags he ran that season.

To return to more ancient history, in the Book of St. Albans we read of the *Vauntlay*, relay, and allay. The first was the name given to hounds if they were uncoupled and thrown off between the pack and the beast pursued, the relay were the hounds uncoupled after the hounds already hunting had passed by; the allay is held:

"Till all the houndes that be behynd be cum therto Than let thyn houndes all to geder goo That is called an *allay*."

Instructions concerning when relays should be given, always warn the berner not to let slip the couples till some of the surest hounds have passed on the scent, and till he be sure that the stag they are hunting is the right one and not a substitute, i.e., one frightened and put up by the hunted stag. M. of G. is careful also to say: "Take care that thou vauntlay not" (p. 96).

The first time the actual number of relays is mentioned with the names given to each in old French sporting literature is in Salnove's book (1655). The first hounds uucoupled when the stag was afoot were called the "Meute d'attaque," the first relay the "vieille meutte," and the second the seconde vicille or merely the second. The third was called the relay "des six chiens" sometimes. Salnove says there would be still another called the "relais volant"—the flying The valet de chien or berner in charge of the latter had to be on the look-out in case the stag did not go in the direction the others were posted. He had to keep his hounds near the chase and be ready to give the relay when wanted. In the older French works we read of two and three relays but never more. The relay of "six hounds" did not, as its name would lead one to suppose, consist of six hounds but of two, four or as many as sixteen couples according to the strength of the pack. Lavallée in his "Chasse a Courre" suggests an explanation of the name.

¹ Relays were customary, we know, as early as the beginning of the fourteenth century, and although one cannot say how long it had been so, we are inclined to believe that from the beginning of all "hunting at force" some of the hounds were kept in reserve. In the romance of G. de Loherain we read of fifteen variets for holding relays (quinze vallés pour relais tenir).

RELAYS-continued

The Abbots of St. Hubert possessed a famous breed of staunch hounds, six of which they sent yearly to the Royal kennels. From some of these hounds, they being staunch and slow, good limers were made and the last relay was also composed of them, hence the name, which would probably be continued even when the particular breed of hounds became extinct or no longer used for this purpose (De Noirmont, vol. ii. 453; Salnove, p. 75; Lav. xliii).

It happened of course sometimes that the stag was taken by the first hounds without the relays, this was called taking the stag " de meute à mort."

This was considered almost impossible by French veneurs unless it were at high Grease time, when the stags are heaviest. Royal staghunt described by Gace de la Buigne are told that the King would not have a single relay slipped although the hart had got well away from his hounds, but ordered: Que sans relais soit pris à force.

The discontinuing of relays seemed to have been begun first in Normandy and probably about the same time in England. A French veneur of the 17th century, D'Yauville, when he heard of a pack taking their stags in this way at all seasons of the year, says sarcastically: je me contentai de le croire parce-que ces chiens merveilleux chassaient fort loin de Versailles. . . Quelle ressource d'ailleurs reste il pour la réussite d'une chasse lors que tous les chiens decouplés tournent au change? ("Venerie," p. III.)
In the 17th and 18th centuries a large

number of horses and berners were with the different relays. In Ridinger's drawings we see huge cavalcades proceeding to their various stations or Stable stands. In the 14th century sport was conducted on a much simpler scale, especially in England where perchance the huntsman had on occasions to "foote it" as our MS. has it. Gaston, however, says the huntsman should have a second horse waiting for him at the relay.

In France the three relays of greyhounds which were used were called Levriers d'estrici.e., those which were first let slip; levriers de flanc, those that attacked from the side; and levriers de tête, those that bar the passage in front of the game or head it, terms that correspond with our vauntlay, allay, and relay. In the "Master of Game's" chapter on the wolf these relays of greyhounds are indicated (p. 33).

RIOT. The M. of G.'s statement on p. 41 that no other wild beast in England is called ryott save the coney only has called forth many suggestions as to the origin of this name being applied to the rabbit, and the connection between riot, a noise or brawl, and the rabbit. The word riot is represented in M.E. and O.F. by riote, in Prov. riota, Ital. riotta, and in all these languages it had the same signification, i.e., a brawl, a dispute, an uproar, a quarrel. (Skeat.)

Diez conjectures the F. riote to stand for rivote

and refers to O.H.G. riben, G. reiben, to grate, to rub (orig. perhaps to rive, to rend). From German, sich an einem reiben, to mock, to attack, to provoke one: lit. to rub oneself against one Rabbit, which is in O. Dutch robbe, has probably

the same origin from reiben.

The etymology and connection, if any, between the two words rabbit and riot is difficult to de-Some correspondence appearing in the termine. Field, 6th March 1897, discusses this subject at length. The writer's contention was that the word riot is nothing more or less than an old word for rabbit, and that in applying it to tumult and brawling we are simply making use of an easy and ready metaphor afforded us by the hunting field.

Afterquoting the assertion of M. of. G. given above that the coney only is called ryote, he continues :

"This is sufficiently explicit. But how are we to establish the identity of the ryote which is a synonym for cony with the riot which is a synonym for dissipation? Where is the mother term which shall bear witness to the etymological affinity between things so heterogeneous

as the rabbit and debauchery?

"It seems to me that it is to be found in the current foxhunting phrase, 'run riot,' applied to hounds running off the true scent, often after a rabbit. The rabbit is pre-eminently the scooping or burrowing animal; indeed its older name of cony is derived by Prof. Skeat from that habit; and most of our terms of the chase we owe to the Normans, who were great hunters. There appears therefore good reason to suppose that ribote or rivote, as specifying a burrower or scraper, was old French for rabbit, and that whenever a young hound ran wild after a rabbit, we learnt from our Norman conquerors to speak of it as running rivote, or riot, absorbing the phrase subsequently just as we have absorbed many other of the ideas and idioms of our favourite sports into our every-day conversation, and applying it by analogy to young men pursuing a wild course of life, and hence naturally to wildness and uproar itself. Otherwise, why do we talk of running riot; and why do we never run drunkenness or dissipation or revolt or any other of its equivalents?

"The explanation of the existence of the French word ribote (meaning debauch, drunkenness), the origin of which M. Brachet states is unknown, may perhaps be that the Normans had begun to employ their hunting term in its simple but graphic metaphorical sense before they came over and settled in England."

Nevertheless, although the above seems at first a plausible suggestion, the idea that riot was the primitive name for coney and that hence came the word riot, a brawl or a dispute, will scarcely bear closer scrutiny. The old F. word riote, like the English riot, seems to have more connection with those words from which rout was derived, they all having the same meaning; compare Ang. Sax. Hritan, hrebtan, rebtan, Icelandic rjōta, hrjōta, Swed. Ryta, a noise, a roar.

RIOT-continue d

Then the words riotta or riote of the Latin tongues (French, Prov., and Italian) had a similar meaning, and we can scarcely suppose that from Iceland to Italy the word riot for brawling was derived from a term of Norman venery, or from the fact of hounds running after rabbits. It is far more probable that the rabbit was called riot from producing a brawling when the hounds came across one. The term running in connection with riot may well be derived from a hunting phrase. Until now also we have been unable to find that such a word as rabote, ravote, was used in any O. F. or Ang. Norman Lit. for cony. It is only in the English language, in fact only in our M. of G. so far as we are aware, that we find the word riot applied to the cony. In French about this period we find it applied only in its signification of noise and dispute,

> "Se ton père te fait ryotte, Si lui metz sus qu'il rassotte." Roy Modus, fol. lxiv.

G. de F. says that if one takes spaniels out when one wishes to hunt with other hounds they will at once begin to bark and hunt after geese or oxen or goats and: il fera toute la riote, noise et tout le mal.

In conclusion, the French word riboter, above alluded to, signified debauch, drunkenness, and does not seem to have the same etymology as riot (see Littré), but to have been derived from an old Breton word which signified to beat milk, to make butter. On peut penser que, figurément, ce mot a été pris pour exprimer agitation, vie de cabaret, debauche de table. Riboter paraît l'équivalent de rebouter, bouter de nouveau, bouter sans cesse.

The error regarding the October rut into which G. de F. and the Duke of York fell was one to which the naturalists of much later times subscribed, for it was left to Dr. Ziegler and to Dr. Bischoff, the Professor of Physiology at Heidelberg, to demonstrate to the scientists assembled at the Congress of Naturalists and Physiologists at Bremen in 1843 the true history of the gestation of the roe, which for more than a century had been a hotly disputed problem. On that occasion it was shown with scientific positiveness that the true rut of the roe takes place about the end of July or first week in August, and that the ovum does not reach the uterus for several months, so that the first development of the embryo does not commence before the middle of December. What the false rut in the beginning of November (in G. de F.'s country in Southern France it is somewhat earlier, i.e., about the latter part of October) has to do with this highly singular physiological puzzle was not and has not since been shown with any degree of positiveness. Possibly it may have a quickening influence.

The buck sheds his horns in October or beginning of November, though according to some English writers he sheds them in September.

The roebuck was called in his first year, a

pricket; second year, a gyrle; third year, Hemuse; fourth year, roebuck of the first head; fifth year, a roebuck and no more. Stuart in his glossary gives Brocard as the term to be used for a roebuck of the third year and upwards (ii. p. 547).

The roe does not put on fat, as Gaston and our text sav. It begins to cast its coat in May and by autumn it recovers its thick winter pile of dark Turbervile and Blome have used this chapter with but few changes (Turb. p. 142;

Blome, p. 87).

For hunting on horseback with hounds the roedeer presented few attractions to our ancestors. Their habit of "ringing" and breaking back deprived their chase of all those features prized by the Veneurs. For this reason none of the old authors devote much space to this beast. In my "Sport in the Alps" will be found a description of its chase on the Continent.

There are very few ancient records relating to the roebuck; one of the earliest we have found is in 15 Ed. I. (1286-7), when seven roebuck from the hay at Hereford were to be given to

Edmund Earl of Cornwall.

"1282. 10 Ed. I. Feb. 4, m. 7. To the stices in eyre for places of the Forest justices in eyre in Co. Hereford. Order to cause Blanche consort of Edmund the king's brother, to be acquitted for the taking of fifty roe buckes in the King's Hay of Hereford, when they have ascertained the number taken by the tallies made between her and William Butler, the King's bailiff there, as she took the roebuckes by the King's grant,'

RUNNING HOUNDS AND RACHES. (F. chiens courants.) Under this heading we include all such dogs as hunted by scent in packs, whatever the game they pursued might be. They appear in the early records of our Kings as Canes de Mota, Canes currentes, and as Sousos (scenting hounds) (Close Rolls 7 John; Mag. Rot. 4, John Rot. 10; 4 Henry III.), and are mentioned specifically: as cervericiis, deimericiis, as Heyrectorum (harriers) or canes heirettes, and foxhounds as gupillerettis or wulpericiis (Close Rolls, 15 John).

The A.S. word Hundas, hound, was a general name for any dog; the dog for the chase in Anglo-Saxon times being distinguished by the

prefix Ren, making ren hund.

Gradually the word dog supersonal hound, and the latter was only retained to designate a "scenting" dog. Dr. Caius, writing the book: "Thus Gradually the word dog superseded the word to Dr. Gesner, remarks in his book: much also understand, that as in your language Hunde is the common word, so in our naturall tounge dogge is the universall, but Hunde is perticular and a speciall, for it signifieth such a dogge onely as serveth to hunt" (Caius, p. 40). (See Appendix: Raches.) Running hounds was a very literal translation of the French chiens courants, and as the descriptive chapter given in our text is as literal a rendering from G. de F. there is no information that helps us to piece together the

RUNNING HOUNDS AND RACHES-continued

ancestry of the modern English hound. We do not know what breed were in the royal kennels in the reign of Henry IV., but probably some descendants of those brought to this country by the Normans, about the origin of which breed nothing seems known.

According to M. le Verrier de la Conterie, in his time (1778) there were only two pure breeds of Norman hounds, one black and tan, the other white, and it is said that they descended from the black and white hounds of St. Hubert crossed with the grey and fallow hounds of France and Brittany (Venerie Normande).

Our ancient race of Talbots is said to have also descended from the St. Hubert breed, crossed with the fallow hounds of Brittany, and from various crosses with Talbots we owe our ancient breeds of Southern or slow, and Northern or fleet hounds. But the M. of G. unfortunately does not help to throw any light on the history of our hounds, and his chapter on the points and characteristics a hound should possess are simply a translation of G. de F.'s opinions, which he has somewhat abridged by leaving out a passage. On page 59 our text breaks off, and omitting all the first part of the description of a perfectly good hound, begins again at the end of the description of a bold hound. We give in English the part of Gaston's chapter (G. de F. p. 107) omitted by the Duke of York

(p. 59):
"Other hounds there are which are smaller, which go quickly enough, and chase and rechase fairly well, and these are worth more than the above mentioned. Some hounds hunt with their noses in the air, others with their noses on the ground. The former are worth more in the wood and the covert, there where the beast touches with all the body, and these are to be had everywhere. Also they are better for water, for they always hunt in The hound that hunts with his muzzle on the ground keeps better in the fues than the one who hunts in the air and is a better recoverer (of a lost scent). And when a beast flies the champagne or the paths, the one who puts his nose to the ground will hunt, and will keep on the line and will scent there where the one who hunts in the air will never have any news. Also there are hounds that are so fond of their fues, that they will never circle, but will hunt straight there where the beast has been. And when they are at the end of a ruse that the beast has made, they know not how to take another turn or other advantage, except going backwards and forwards on the same line. These hounds are good recoverers, although they know

no other skill; but they like to examine their fues well so as not to lose their beast. For at least the huntsman will know up to where the beast has run, and where the hounds have missed it, and then he can help them to recover their beast, as I shall say when I speak of the huntsman.

"Also with men and with dogs of all kinds, some are wiser and better than others. And of hounds we have three manners that are good and wise, the first we call a bold hound (chien baud), and this one is perfectly good. And of these I have never seen but three. For a bold hound should be courageous and lively (or joyful) questing and retrieving well, always ready to go forward and ardent and willing in his hunting; and he should be swift and strong in his hunting and busy all the day, enchasing and rechasing, questeying 1 well (criant) all the day with the with a well toned mouth. He should sorrow greatly and with great regret leave what he hunts. A bold dog should kill the beast he is uncoupled to whatever change there may be. And if the beast he hunts puts itself with the change of other beasts, whether they are stags or other beasts, whatever they be he should hunt only his beast, always he should open (give tongue) and should not stop his questeying on account of the change, but when he has severed his beast, and it has gone from the change then he should double his music. And when the beast has foiled and made a ruse, and he scents that it has not gone more forward, then he should go back without opening (crier) there where he came hunting, scenting first one side and then the other until he finds where the beast has turned out of her rusing, and then should he questey again and follow after.

"Other dogs there are which are good which when they are at the end of a ruse of a beast make a turn either forwards or backwards till they have found their beast, and this is a good thing but not such a sure manner as that of the bold hound, for in circling or ranging they may find the change.

"A bold hound, if a beast that he hunts flies up or down the water, will when he comes to the water cross over and hunt up and down on the banks of the water for a long time, until he has found where the beast has come out. And if he cannot find him he will recross the water and try the place where he went into the water, and will go back in the water and wind all the branches and reeds which are on the water, and hold to the banks up and down the water, without wearying until he has found the fues."

And here the M. of G. takes up the thread again with "A bold hound should never complain nor howl." Chiens baud we see is rendered

¹ As M. of Game uses the term to open and to questey when rendering G. de F.'s term crier, we have done the same instead of employing the modern term to challenge, or speak on the scent. For routes also M. of G. always translates fuses, i.e., line; so we have also kept to the old word.

² Bien Criant ance le pit, meaning that the noise the hound makes when hunting should vary according to whether he is on the line of foot of his beast, or whether he is merely hunting for the line, so that the huntsman could know by listoning to the more of the hound if he were hunting a hot or a coal scent or if he were nursied by

could know by listening to the music of the hound if he were hunting a hot or a cool scent, or if he were puzzled by the change, or by a foil.

RUNNING HOUNDS AND RACHES-continued

by him as a bold hound, not a baux hound (see Du Fouilloux and Turbervile). The French word baud meaning hardi, was derived from the Italian baldo, courageous, superb, and was a word constantly in use in O. F. in this sense. Roy Modus says: Il est trois manières de chiens saiges, les uns qui sont appelés baulz, les autres ferbaulz, et les autres baulz retijz. The first he says would hunt any beast started for them by the limer, and were staunch, i.e., not subject to run the change. The second ferbaulz hunt nothing but the stag, and if his beast goes with the change they hunt silently until the beast is severed from the change. The third (baulz retijz) will also hunt no beast but the stag, and where there are other deer they remain quiet without hunting at all, keeping behind the horses and huntsmen (Roy Modus, xxvii. v.).

G. de F. has also a description of the bauds muss (ferbaulz of Modus) and baus restif, translated by M. of G. as "bolde and orped" and "restreyed." Though a better rendering of muss would have been mute, for those that are silent

when the stag is with the change.

The word baulz or baus seems not to have indicated any particular breed of hounds, but the characteristics of different running hounds in the chase. Lavallée considers that it was so employed by both Modus and G. de F., and that these chiens bauds did not denote distinct breeds of hounds. Du Fouilloux makes baux the name of a breed (see Bibliography: Du Fouilloux), but probably makes a mistake in thus naming the Greffiers. He says the Baux hounds originated in the reign of Louis XI. or Louis XII., which is true of the Greffiers, but both Modus and Gaston, as we see, wrote of chiens baulz a century or two before Louis XI.'s time.

Keep of Hounds. The usual cost of the keep of a hound at the time of our MS. was a halfpenny a day, of a greyhound three farthings, and of a limer or bloodhound one penny a day.¹

However for the Royal harthounds an allowance of $\frac{3}{4}d$. a day was made for each hound \mathbb{Q} . R. Acc. 1407, see Appendix: Hunt Officials), and we also find occasionally that only $\frac{1}{2}d$. a day was made for the keep of a greyhound. In Edward I.'s reign $\frac{1}{2}d$. a day was the allowance made for fox- and ofter-hounds (14, 15, 31, 32, 34, Edward I. Ward. Acc.), and sometimes $\frac{3}{4}d$. and sometimes $\frac{3}{2}d$. a day for a greyhound. The Master of Buckhounds was allowed $\frac{1}{2}d$. a day each for his hounds and greyhounds.

In the reign of Richard III, the master of Harthounds was allowed 3s. 3d. a day "for the mete of forty dogs and twelve greyhounds and 3d. a day for three limers" (Rolls of Parl. vol. v.

р. 16).

The Boke of Curtasye (14th century, Percy Society, iv. p. 26), gives us information which quite agrees with the payments entered in the Wardrobe and other accounts of the King's

hunting establishment. Under the heading of De Venatore et suis Canibus we find:

"A halpeny tho hunte takes on the day ffor every hounde, tho sothe to say, Tho vewter two cast of brede he tase, Two lesshe of grehoundes, yf that he hase, To ychech a bone that is to telle, If I to you the sothe shalle spelle."

And under the head of De Pistore we find the baker is told to make loaves for the hounds:

'Of tho baker now speke y wylle,
And wat longes his office untylle;
Of a Lunden buschelle he shalle bake
XX lovys, I undurtake;
Manchet and chet to make brom bred hard
ffor chaundeler and grehoundes and huntes reward."

Chet, a word not in use since the 17th century, meant wheaten bread of the second quality made of flour more coarsely sifted than that used for manchet which was the finest quality.

Brom bread was oaten bread. The chet loaf of the 14th and 15th centuries in all likelihood bore small resemblance to the present day English loaf, but probably resembled the coarse brown or black bread of the Continent, and the Brom bread may possibly have been very much the same as a modern dog biscuit. In some remote Alpine valleys on asking for bread one is presented with a brown hard flat biscuit, almost impossible to masticate, which does duty among the peasants there as bread. It would be much more suitable for a hungry hound, and makes one think one is back in the Middle Ages, and that this was a specimen of brow bread for the running hounds.

As has been mentioned elsewhere (see Appendix : Berner) one of the ancient feudal rights was that of obtaining bran from the vassals for the hounds' bread, known as the right of brennage, from bren, bran. In the time of Edward the Confessor three thousand cakes of dogbread were one of the dues of Chitenham in Gloucester which at the time of the Domesday Survey, had been commuted for the sum of sixteen shillings to be paid in money (Ellis's Introduction to Domesday

Book, i. 262).

Although bread was the staple food given to hounds, yet they were also provided with meat. At the end of a day's hunting they received a portion of the game killed (see Curée), and if this was not sufficient or it was not the hunting season game was expressly killed for them. In a decree from King John to William Pratell and the Bailiffs of Falke de Breaut of the Isle of Ely, the latter are commanded to find bread and paste for the hounds as they may require "and to let them hunt sometimes in the Bishops chase for the flesh upon which they are fed" (Close Rolls, 17 John). In an extract from the Wardrobe Accounts of 6 Edward I. we find a payment was made of 40s, by the King to one Bernard King for his quarry for two years past on which the King's dogs had been fed (MS. Phillipps 8676).

¹ According to the ancient Welsh laws it was one of the three dues appertaining to a lord from his man that the latter should feed his dogs.

RUNNING HOUNDS AND RACHES—continued

We find also that "Pantryes, Chippinges and broken bread" were given to the hounds, Chippings being frequently mentioned in the Royal accounts as well as meat for the hounds (Liber Niger Domus Ed. Iv. Collection of Ordinances of the Royal Households. Jesse, ii. 125. Privy Purse Expenses Henry VIII. 1529—7532).

The cost of the keep of some of the King's hounds were paid for out of the exchequer, others were paid from the revenues and outgoings of various counties, and an immense number were kept by subjects who held land from the crown by serjeantry or in capite of keeping a stated number of running hounds, greyhounds and brachets, &c., for the King's use (Blount's Ancient Tenures, Plac. Coron. 12, 13 Ed. I. Issue Roll 25 Henry VI.

Domesday, tom. i. fol. 57 v.)

The care taken of hounds in the Middle Ages was great, a varlet or chacechien slept in the kennel with them, they were rubbed down daily with wisps of straw and combed with wooden combs, instructions were given for keeping them clean (see Appendix : Kennel) which are really surprising when we remember that cleanliness was not one of the most noticeable virtues of those days. Medicines were prescribed with the same care as for human beings, needles were kept for sewing up any wounds they might get at a stag- or boar-hunt. On non-hunting days they were exercised, their feet were bathed, and in Plate xv. we see how medicine is administered and they are carefully attended. If they were off their feed, a variety of fare was provided. In the very ample accounts kept by the Maitre Veneur or master huntsman of Charles vi. of France (1388) these show that he bought the pluck of fifteen sheep to give to some hounds that seemed poorly and refused to eat their bread. 16 freissures de mouton dont on a donné à menger à plusieurs chiens descouragés et qui ne vouloient menger de pain. A few days later, the same hounds get some bean broth with 6 pinttes de saing de porc, the latter costing 12 sous, the beans 10s. 8d., and the salt for the broth 6 sous. Notwithstanding this pampering the hounds seem not to have recovered as quickly as Sire Phillippe de Courguilleroy, the maitre veneur, had expected, and as it was feared the hounds were going mad they were sent on a pilgrimage to Sainte Mesmer (mod. St. Mamer) to hear a mass and to have offerings of wax candles and silver made for them at that Saint's shrine. (Pour faire yllec chanter une messe devant les dis chiens et pour faire offrendes de cire et d'argent devant ledit Saint pour ce 24 j. de fevrier. 20s.) St. Mesmer seems to have had a reputation as a protecting Saint for hounds, for Louis of Orleans also sent his hounds on a similar pilgrimage thither and paid for masses for them (Champollion Figeac 93, quoted by Wylie, iv. 283; Noir. i. 403).

Hounds were also sent to the seaside to be bathed as a cure for madness (see Appendix: Madness). In the French veneur's accounts just alluded to there appear sums paid for wooden

combs for the hounds, for shoes and boots and clothing for the poor varlets "who sleep with the hounds and received no pay" (pour 2 pours varles qui gisent de nuiz avec les d.chiens et qui n'ont nuls gages). Olive oil, sulphur, quick-silver and other ungents to make ointments of for the said hounds, and salt and vinegar to bathe their feet with, also appear repeatedly as being bought for the hounds.

We see by the early records of our Kings that a pack of hounds did not always remain stationary and hunt within easy reach of their kennels, but were sent from one part of the Kingdom to another to hunt where game was most plentiful or where there was most vermin to be destroyed. As early as Edward 1.'s reign we find conveyances were sometimes provided for hounds when they went on long journeys. Thomas de Candore or Candovere and Robert le Sanser (also called Salsar), huntsmen of the stag and buckhounds (Close Rolls 49 Henry III.; 6, 8 Ed. I.) were paid for a horselitter for fifty-nine days for the use of their sixtysix hounds and five limers (Ward. Acc. 14, 15 Ed. 1.) And as late as Henry VIII.'s time the hounds seemed to travel about considerable distances, as in the Privy Purse expenses of that King the cart covered with canvas for the use of his hounds is a frequently recurring item. Pl. xLVIII. and XLIX. depict at the top of each picture what are probably intended to be running hounds.

SCANTILON, O. F. eschantillon, Mid. Eng. Scantilon, mod. Eng. scantling, mason's rule, a measure; the huntsman is continually told to take a scantilon, that is a measure of the slot or foot print of the deer, so as to be able to show it at the meet, that with this measure and the examination of the droppings which the huntsman was also to bring with him the Master of the Game could judge if the man had harboured a warrantable deer. (See Appendix: Slot and Trace.)

SEASONS OF HUNTING. In mediæval times the consideration for the larder played a more important part in fixing the seasons for hunting wild beasts than it did in later times, the object being to kill the game when in the primest condition. Beginning with the

Red deer stag: according to Dryden's Twici, p. 24 (source not given), the season began at the Nativity of Saint John the Baptist (24 June), and ended Holyrood Day (14. September). Our text of the M. of G. nowhere expressly states when the stag-hunting begins or terminates, but as he speaks of how to judge a hart from its fumes in the month of April and May (p. 18) and further says that harts run best from the "entry of May into St. John's tide" (p. 21), we might infer that they were hunted from May on. He also says that the season for hind-hunting begins when the season of the hart ends and lasteth till Lent. But as this part of the book was a mere translation from G. de F. it is no certain guide to the hunting seasons in England. The Stag-hunting season in

SEASONS OF HUNTING—continued

France, the cervaison, as it was called, began at the Sainte Croix de Mai (3rd May) and lasted to la Sainte Croix de Septembre (Holyrood day, Sept. 14), the old French saying being "Mi Mai, mi teste, mi Juin, mi graisse; à la Magdeleine venaison pleine (July 22) (Menagier de Paris, ii.). And although the stag was probably chiefly hunted in England between Midsummer and the middle of September, when they are in the best condition, it was considered the best time to kill them, but they were probably hunted from May on in the early days in England as they were in France. Had this not been customary we imagine the Duke of York would have inserted one of his little interpolations in the text he was translating, and stated that although the season began in May beyond the sea, it only began later in England

In the old romances we continually find the knights going to hunt or shoot in spring time; it was: Un jor de pasque au tens nouvel, that King Arthur went hunting the white stag, and Un poi après la pentecoste that Tristan went to the forest to shoot (Erec et Eneide 27; T. M. i. 1739). In Twety and Gyfford we read that the "tyme of grece, begynnyth alle way atte the fest of the Nativyte of Saynt Johan baptist. Later on, according to Dryden, the season of the stag began two weeks after midsummer (July 8).

Red deer hind, Holyrood day (Sept. 14) to Candlemas (Feb. 2) (Twici, p. 24; Man. p. 181). According to others the hind and the doe season ends on Twelfthday or Epiphany (Jan. 6).

Fallow deer buck. According to the Forest Laws the season began at the Nativity of St. John (June 24) and ended on Holyrood day (Sept. 14). Dryden adds a second date, i.e., two weeks after Midsummer to the former, but does not quote the source.

Fallow doe was hunted from Holyrood day (Sept. 14) to Candlemas (Feb. 2).

Roe deer buck was hunted from Easter to Michaelmas (Sept. 29).

Roe doe, Michaelmas to Candlemas. Hare. According to the Forest Laws (Man. 176) the season commenced Michaelmas (Sept. 29) and ended at Midsummer (June 24); Dryden in his notes in Twici states that it commenced at Michaelmas and ended at Candlemas (Feb. 2), while the Boke of St. A. gives the same date as the first-named in Manwood. According to the M, of G, the hare seems to have enjoyed no close season, as G. de F.'s assertion that the hunting of the hare "lasteth all the year" is also translated without comment (p. 10) Et le peut chassier toute l'année, en quelque temps que ce soit quar touzjours sa sayson dure (G. de F. p. 204).

In Twety and Gyfford we also find that "The

hare is alway in season to be chasyd.'

Roy Modus gives the best time for hunting the hare by strength of hound as the months of March and April, for the unsportsmanlike reason that hares are more feeble then than at any other time of the year! (fol. xxx.) For snaring them he gives May and June (fol. lxxij.)

In the 16th century in France the hare-hunting season was from the middle of September till the middle of April (Du Fouilloux, p. 51; De Noir. ii. p. 476). In England the same season seems

to have been observed (Blome, p. 91).

Wildboar. According to the Forest Laws (Manwood and Twici), the boar was hunted from Christmas Day to Candlemas (Feb. 2), but we have evidence that boar-hunting usually began earlier. The boar was in his prime condition when acorns, beechmast, and chestnuts were plentiful, and was considered in season from Michaelmas to St. Martin's Day (Roy Modus, xxxi.). And by some even from Holyrood day (Borman, p. 100). King Clovis goes hunting in the Ardennes for boar, Apres la feste Sainte Crois, Que saingler encraissent de nois, De nois de glans et de favine, Le brost desdaigne et le racine (Part. de Blois,

The huntsmen of King John of England were sent to hunt in the forest of Cnappe in order to take two or three boars a day in November. King John's letter giving instructions on this point to one Rowland Bloet is dated 8th November 1215 (Jesse, ii. 32).

The Welsh Laws of Howel Dha, A.D. 940, provided that the wild boar should be hunted between the 9th of Nov. and Dec. 1.

Wolf. According to the Forest Laws, in the book already quoted, the season during which the wolf was hunted began at Christmas and ended at the Annunciation (March 25), but considering the destruction wrought by this beast it is far more likely that it was hunted throughout the year.

Fox. According to the Forest Laws the season opened on Christmas Day and ended on March 25, but nevertheless the fox was hunted early in the autumn, for we have it on Twety and G.'s authority that "the sesoun of the fox begynneth at the natyvite of owre Lady, and durryth til the Annunciacion (Sept 8th to March 25th)."

The Boke of St. Albans gives the season of the fox and wolf from the Nativity to the Annunciation of Our Lady and that of the boar from the Nativity to the Purification of Our Lady. wood and other accepted authorities quote the above as alluding to the Nativity of Christ, whereas the Nativity of Our Lady, Sept. 8, was intended, thereby creating some confusion.

According to the Wardrobe Accounts of Edward I, the foxhunting season began on 1st September, for we find that William de Blatherwyke the King's Foxhunter was paid for: "the expense of the horse from September I, on which day the (fox) hunt season began (seisona ad venand ad vulpes) after the dead season (seisonam mortuam) to the 19th Nov. 80 days, 3d. by day." Ward. Acc. Ed. I. 1299– 1300.

No doubt one of the reasons why the fox was not hunted earlier in the year was on account of the fur which was of course of less use or value if obtained in summer.

SEASONS OF HUNTING-continued

Otter. The Forest Laws give the season as from Shrove Tide (Feb. 22) to Midsummer (June 24), but we find that in King John's reign the otter was hunted in July (Close Rolls 14 John i.).

Martin, badger and rabbit were hunted at all seasons of the year.

SKINNING AND SKINS of beasts of Venery and of the chace:

	Act of Skinning.	The Skin itself.
Red deer	Flay or fleace	Leather or hide
Hare .	Strip or case	Skin
Fallow deer	Skin	Skin, leather, hide
Boar .	Strip	Pyles, leather, hide,
	_	skin
Wolf .	,,	Pyles, leather, hide
Fox .	Case	Pyles, skin
Marten .	**	11 21
Otter .	12	27 22
Badger .	72	72 11
Coney .	72	11 11
Roe deer	Skin	Leather, hide

SLOT, or footprint of deer on earth or soft ground, is one of the chief signs by which those versed in woodcraft can distinguish an old stag from a young stag, or a stag from a hind. The old stag leaves a blunter print with a wider heel than a hind, but it is difficult to distinguish the slot of a hind from that of a young stag, although the latter has invariably a bigger heel and makes deeper marks with his dewclaws, yet his toes are narrow and pointed, their edges are sharp and the distance between his steps is somewhat unequal, all of which may lead his slotting to be mistaken for the tracks of a hind. "He has found what he wanted," says Dr. Collyns, when speaking of the harbourer, "the rounded speaking of the harbourer, track, the blunted toe point, the widespread mark, the fresh slot in short of a stag" (Chase of the Red Deer).

The old huntsman used to consider that any slot into which four fingers could be placed with ease belonged to a warrantable stag (some declared a stag of ten). That would mean that the slot would be about three inches wide, if not more, I believe two and a half inches is considered a fair measurement for mark of the heel by Devonshire stag-hunters, who alone in England concern themselves with the differences in the slot, as they only chase the wild deer. such woodcraft is necessary for the chase of the carted deer, and as long as the master and huntsman can distinguish the footprint of a deer from that of any other animal, that is all that is required of them in this matter. The stepping or gait of a stag is also a sign that was taken into The old stag walks more equally consideration. and generally places the point of his hind feet in the heel of his fore feet. The gait of a hind is more uncertain, it is said she misprints, that is sometimes the hind foot will be placed beside the fore foot, sometimes inside or in front of it. She is not even so regular in her gait as a young stag, unless she is with fawn, when she will place her hind feet constantly outside her fore feet. A hind walks with wide spreading claws, so does a young stag with his fore feet, but those of his hind feet will be closed. The larger the print of the fore feet are in comparison to the hind feet the older the stag.

The M. of G. is not very clear (p. 90) when he speaks of the gait of the stag, but as this whole chapter is copied from G. de Foix we give the original. "Cerf qui s'outre marche, c'est à dire que le pié derrière passe le pié devant, ce n'est mie bon signe; et s'il surmarche, c'est à dire qu'il mete le pié derrière sus celuy devant sans outre passer encore, n'est ce pas bon signe; mes s'il met le pié de derrière loingh de celuy devant, c'est bon signe, ou s'il marche plus large derrière que devant encore est ce bon signe" (p. 145). Therefore G. de F. considered it a good sign if the stag put his hind feet ouside the print of his fore feet, for he adds that a stag who walks like this must have large flanks (i.e., be a heavy and fat deer); the one that puts his hind feet on the print of the fore feet he says would be a light galloping deer, or as our MS. says "a light der and wel rennying."

G. de F. also says that if a stag is going a good pace his claws will be closed, but if he is tired and going slower, the toes will be widely spread. Roy Modus says that the print of the two bones (dewclaws) in hard earth is a sign that the stag is in full flight (Modus. xiii.; G. de. F. p. 155).

"Lisez mon nom, vous le pouvez, Messieurs Mon Cordonnier l'a mis autour de ma semelle,"

Lav. p. 237.

says the stag, like the horse, in the fable, and to learn how to read this book of venery G. de F. says one should take a stag's and a hind's foot and press them into hard and also soft ground so that he may learn the ABC of his craft, but this method was ridiculed a couple of centuries later by the great staghunter Charles IX. who declares that little could be learnt from a dried foot of an animal, but everything from practice and experience to be derived only by going to the wood and seeking for the deer.

By the foot shall ye know which stag to run, says the author of the Chace dou Cerf in the 13th century: "Grosse esponde et large talon, Ce ne doit refuser n'uns hom. S'il a gros et larges les os, Se tu t'en pars tu seras fos" (Jub. p. 157). The underneath edge of the claws round the hollow of the sole was called the esponde (sponde edge or border). In older stags they were blunter and more worn, and in hinds and younger deer sharper, unless indeed the stag inhabited a damp and mossy country where the esponde would not be so much worn down as if he lived on a rocky or stony ground. (G. de F. 155, 129-145; Lav. p. 246; Stuart, p. 58; Fortescue, p. 133.) And thus did the woodmen of old study the book of nature which told them all they wished to know, and found for them better illustrations than any art could give. Nothing was too minute for them to notice. Here the SLOT-continued

stag has foiled the grass, the tender blades are trodden down, but a spider has spun a delicate web across the depression, it is therefore no recent track, it is de hautes erres as the Frenchman calls a stale slot; here the soft earth has been sharply cut and the brown fresh earth shows that this is a fresh mark or "de bonnes erres," but it is not that of a stag, but the marks that the pointed toes of my lady the hind made, as she left the corn field early this morning to go to her layer in the thicket. Further on in the field see how the turnips are pulled up by their roots and thrown about; this is where the big stag came to pasture. A jay flies up with a shriek, a rook caws and takes flight over there by the upstanding oak in the covert; what has disturbed them, but the movement of the stag returning to his 'ligging'? The huntsman holding his limer eagerly straining on his leash, as he noted all these things and made sure of having found the large chaseable stag, must have had almost the most enjoyable part of the day's sport and it is no wonder that Princes and Lords in the old days used often to go to the wood themselves and learn all the science of the craft. (See Appendix: Trace.)

SNARES. No work dealing with the chase of wild animals in mediæval times would be complete were it to omit all reference to snares, traps, gins, pitfalls and other devices to take game other than by hunting. The "Master of Game" mentions the subject but briefly, saying, "Truly, I trow no good hunter would slay them so for no good," but Gaston Phoebus contains seventeen short chapters in which the author as well as the miniaturist describe the various contrivances then in use, although the same disdain of these unsportsmanlike methods is expressed by G. de F. that marks the Duke of York's pages. That the former took no pleasure in snaring animals can be seen from the beginning of his 60th chapter where the following passage occurs:

"After I have spoken of how to hunt wild beasts with strength, I will devise how one can take them by mastery (skill) and with what engines one can do it. For it seemeth to me no one is a perfect good hunter if he knows not both to take beasts by strength and with gins—But I shall speak of this unwillingly, for I should not teach to take beasts, unless it be by nobleness and gentleness, and to have good disport, so that there be more beasts, and that they be not killed falsely, but that one should always find some to hunt."

Roy Modus evinced a similar spirit, and although he describes all kinds of traps and nets for the taking of wild beasts, he expressly says (fol. lxxii) that these are for poor men and not for the rich who can afford plenty of hounds.

The use of these traps, pitfalls and nets by the former was a very necessary measure of self protection against the depredations of game and beasts of prey. In one passage in Roy Modus (lxix)

a poor man comes to him and says: "Sire, I dwell near a forest and great damage is done to me by a wild boar who comes into my garden and eats my plants; deign to counsel me how to take him." Eight chapters of this ancient hunting book are devoted to the manner of taking animals by the poor man.

Traps and snares therefore played an important role as a protection from wild beasts and as a means of replenishing the larder, so that in the earliest times, man's ingenuity in the invention of devices to destroy the wild beasts that shared with him the vast primæval forests, was practi-

cally a matter of life and death.

Scientific researches in this direction, it is said, show that the mastodon and other prehistoric monsters seem to have fallen victim to similar devices, for their remains have been found together with spear- and arrow-heads. Of course this does not prove that these gigantic pachyderms were bagged while in a state of untrammelled freedom; it would appear far more probable that they had first been rendered helpless by being entrapped in pitfalls or in enclosures before they succumbed to the stone arrows of their pigmy pursuers.

The pitfall is the most ancient and simple kind of trap. It had but to be dug in the right place in the path used by the animal on his way from his lair to his food or to water, and then, disguised by a covering of earth and grass or green boughs, to make it a deadly trap even for the most wary beast; and, indeed, it must have often been a case of the trapper trapped. Does not the Psalmist sing of his enemies being put to confusion: "He made a pit and digged it and is fallen into the ditch which he made." "They have prepared a net for my steps, they have digged a pit before me into the midst whereof they are fallen themselves"?

The pit originally scooped out with rude implements and covered with rough branches became later on more scientific in shape, wider at the bottom than at the top; the branches which covered it were laced together and formed a permanent lid, made in the manner of a hurdle, which was so hung and nicely balanced on swivels that when the beast stepped on it it tilted up, precipitating the victim into the pit and closing on him. Used in combination with fences of hurdles placed in the shape of a "V" or an "X" (at the base of the "V" and in the waist of the "X") they made a deadly trap. Gaston Phoebus shows a device of this kind, with a wild boar going headlong into it. The pit in this picture seems to have had no shifting lid, but its mouth was merely covered with grasses and branches. These pits for wild boar were three fathoms deep. The fences led the driven animal to the pit much in the same manner that partridges were driven into a tunnel-net. Gaston favours the "X"shaped fence, for, he says, if the animal sees a wider space again beyond the neck or waist he will run into it more readily, thinking he can get away when once beyond the narrow part.

These hurdle fences were also one of the oldest hunting appurtenances of our Saxon forefathers; SNARES-continued

they were called hayes or haia. They were made of cut trees, much in the same manner that our stake-and-binder fences are constructed to-day, and formed permanent hedges. We read that they were to be made between the "dry and the green season," so that when the Spring comes they will be covered with leaves.

"Thise holtis and thise hayis
That han in wynter dede ben and drye,
Revesten hem in greene, when that Mayis."
Chaucer, "Troilus," iii.

Thus they would not scare the game, and being made across or along some part of the forest, and high enough to prevent the escape of the beasts, they formed ever-ready permanent traps.

When hunting took place beaters noisily drove towards these hayes, blowing horns, shouting, and even sometimes beating drums and clashing cymbals as they pushed their way through the woods. Dogs of all kinds were used to chivy or harry the game, and men with spears and bows and arrows, or whatever represented the Mannlicher in those days, hid themselves in the neighbourhood of the hayes, which prevented the escape of the game. There were many of these hayes in England; more than seventy are mentioned in Doomsday Book; they were chiefly in Worcestershire, Herefordshire, Shropshire and Cheshire. They occurred generally in groups of two, three, four and five, and even of seven, and were held by persons of all classes both in Church and State ("Shirley's Deer Parks," p. 12; Domesday, i. fols. 176, 185b, 189, 254b, 255b, 256b, 260, 263b, 269b, 240, 270, 165b; Ellis, i. 115; Delacourt, p. 7). As numerous quotations show, they were quite distinct from parks or chases.

Permission had to be obtained to make such hedges. The only one, the size of which is mentioned, is that of Donnelie, the modern Beldesert, in Warwickshire, which was half a mile long, and the same broad, and was appraised

at thirty shillings per annum.

Deforestation and the diminution of game, as well as the more sporting instincts of the Normans, united to hasten the disuse and the disappearance of the Saxon haia in England, and after the Norman conquest one can find but little mention of the old permanent haia, although the fenced in or parked places in the forest were alluded to as hayés. In Edward II.'s reign the people of the county of Lancaster petitioned for the continuance of certain rights they had of the chase of smaller beasts in "tutes partes dedeinz as Forest en le dit Counte, dehors ses demeynes hayes" (Rolls of Parliament. 18 Ed. II. 1324-1325).

Long nets were used in these reigns to make enclosures probably for occasional drives, and in the Wardrobe Accounts of Edward I. (6 Edward I.) there are entries showing that six carts were used to convey such nets belonging to the King from London to Oldham at the cost of 7 shillings and a sum of 7s. 6d. was paid for

cordage to mend the said nets (see also Appendix: Fox). But the large battues within these nets or fences of stretched canvas were more frequent and usual in Germany and the other parts of the continent. If game was to be driven to the bows, or coursed in England, this took place within the many parks which had been enclosed with oak palings or stone walls; and it was this park hunting which was greatly in fashion in the late Tudor and Stuart days, for we had not those immense forests peopled with wild boar and wolves in our little island to render periodical wholesale slaughters an absolute necessity as they were abroad, and for which enormous lengths of nets and canvas and ropes were required.

In England in modern times the long nets used for capturing hares when their number was excessive or it was required to move them from one place to another, still retained the name of hays. They were about forty yards long and not more than six feet deep (Daniels, p. 467). But since the Ground Game Act of 1880 there is little chance of requiring these nets again, so much has the number of hares in the country

diminished.

On the Continent the ancient hayes were not only used as impediments to the flight of game, but in such a manner as to trap the game; openings were made at short intervals, and in these openings were placed purse-nets and snares of all kinds, so that when the animals, scared at the noise behind them, came to the hedge they naturally made for the opening, and were there caught in the toils of a net or in a running noose. In order that the ropes of these snares might be less visible they were dyed green "with the juice of herbs, or brown with tannin from the tanners."

In a Gaston Phoebus picture we see a big boar taken in a purse-net and about to be despatched by his captor. As soon as the beast became entangled in it the man drew the cord which ran through the outer meshes of the net, and thus pulled it together like a purse-string.

It was this way of capturing animals that the prophet Isaiah had probably in his mind when he said: "Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit, and he that cometh up out of the midst of the pit shall be taken in the snare."

In "the noise of the fear" we have the beaters shouting in the wood driving the doomed beasts towards the snare.

Gesner relates an instance of an amusingly mixed bag being captured in a pitfall, i.e., a woman, a fox, and a wolf. The three remained in the pit together all night, the wolf hurting neither of the other two.

Plate XXIII. shows the manufacture of these nets as it was carried on in the first half of the

fifteenth century.

Gaston de Foix only speaks of the use of hayes in conjunction with these nets and with pitfalls, as does also his predecessor the author of Le Roi

SNARES—continued

Modus. Their use without these snares, as introduced by the Saxons into England, was specifically a German custom, and survived in Germany in all its essentials, but with many baroque additions, to the end of the eighteenth century; indeed the use of cloth or canvas panels to direct the flight of the animals towards the stands of the sportsmen is to this day customary at some of the large battues at Continental courts.

It would be difficult to say at what period exactly permanent hayes gave way to movable ones made of netting or canvas. Gaston, though he gives instructions how to make the former, says that those of rope are preferable, as they could be shifted according to the country where the hunting was to take place. The openings in these hayes, he says, should be two cubits wide and four cubits high, at least for stags, less of course for boar. The net hung in the opening or in the path of the beast should trail on the ground two feet if it be for a boar, otherwise he would make his escape underneath it. For stags a foot off the ground was considered the right way of hanging the net.

Near the hayes, about a stone's-throw off, the huntsmen were directed to hide themselves as best they could and holloa and clap their hands as soon as the game had passed them, so as to scare them into the toils. Or the sportsman, armed with bow and arrows or with a cross-bow, would stand well hidden near the hayes and shoot

the driven animals.

In G. de F. there is no mention or picture of another kind of ancient contrivance for stocking parks, i.e., the Saltatorium or deer-leap. For although these traps by which it was intended to beguile stags, especially during the rutting time to enter enclosures by means of a leap down a steep bank of sufficient height to prevent them returning, were according to the ancient British forest laws in constant use, no pictures of these contrivances older than two centuries or so have survived either in England or abroad. One of the best is that of the Hirsch Einsprung engraved by Ridinger, the German artist, about one hundred and fifty years ago.

In mediæval times land was often held, as every

In mediæval times land was often held, as every one knows, by the performance of various services connected with the chase, such as keeping horses, hounds, hawks, the making of nets, and the rendering of the tenants' services in any capacity which might be required when the lord came to hunt in the neighbourhood. Besides the above, we find frequently mentioned that "ropes" had to be

kept, without, however, any reference to their particular use, except that they were to be brought to the chase. They were probably utilised for stretching nets "in that part where, danger is," as the "Master of Game" puts it, viz., where deer were likely to get away across undesirable country or to water. Possibly some of these "ropes" were sewels, which were cords many hundred yards in length, to which bunches of feathers were tied at intervals of a couple of feet. The Germans called them "Federlappen"; they were drawn along the sides of the coverts to be driven. In parts of Germany the manufacture of these sewels was imposed solely upon the Jews.\footnote{1}

In the Boldon book, compiled in the year 1183, we hear of tenants having to keep greyhounds and ropes wherewith to attend the great hunt (Caza Magna). The juxtaposition of greyhounds and ropes suggests that in England the game was coursed within a complete or partial enclosure made by sewels.

In Britain they do not seem to have ever been popular, and most sportsmen appear to have held the opinion that

"It were not meet to send a huntsman out Into the woods with net or gin or haye."

To come to the subject of gins and traps and other deadly devices for the destruction of larger beasts of prey, one must not forget that on the Continent bears and wolves committed incredible havoc even in late periods. Against these formidable foes the inhabitants had still to defend themselves at periods when in Britain the marten and the weasel and the fox were the only foes against which an Englishman had to use gins and snares.

The spear-trap or Dardier was a cruel looking device, depicted in Gaston Phoebus. The place, be it orchard or vineyard or cattle-yard, which Bruin was in the habit of visiting, was enclosedprobably with hurdles or hayes-with the exception of one small entrance. Here the harpoon-shaped "Dardier" was laid: "well stretched, and the iron of the spear very sharp and pointed and well tied to one of the cords of the pole, an elbow long, and half a foot wide, and a small cord which should be over the opening where the beast will enter and a clapper (weight) fastened to it just like a rat-trap. And when the beast would enter, he will touch it and unhinge it and the pole will come with its stiffness and go through his side." Gaston concludes his description thus : "I will say no more of this, for it is a villainous chase." This sentiment he repeats at the close of other chapters, in which he gives details of the

1 Sewell, shewel, savel, also schaile; in Mid. Eng. schawle, a scarecrow. Anything hung up is called a sewel; "And those are used most commonly to amaze a Dear, and to make him refuse to passe wher they are hanged up" (Turbervile, p. 98). From Turbervile's day to the present one can trace the word "sewell" or "sewell." Why sevin is used in its stead in the "Encyclopædia of Sport" I do not know, unless spelt according to some local or provincial manner of pronouncing it. Sewin is certainly an uncount corruption of a good old English word which has at least four centuries of use to support it. Sewels were much used by the ancients. They were made either of feathers or pieces of linen (pinnatum, pormido)—see Gratius and Nemesius. The statement made in the "Encyclopædia of Sport" that "the original form has been much modified and improved in recent years" is without foundation. Reels very similar to those described in the above handbook were in use in Duke Casimir of Coburg's time three centuries ago.

SNARES-continued

various manners of taking beasts "by falseness." One can almost hear the sigh of disgust as he writes: "I will speak no more of this chase, for it is one pertaining to villains, to the common

people, and to the peasants!"

Our own laws show that the taking of deer and other beasts by traps and gins was not unknown in Britain, and that such poaching had to be legislated against, but our literature on the subject gives few details about the devices favoured by the poacher. Most authors seem to agree with Blome, the compiler of the well-known "Gentleman's Recreation" (1686), who says:

" I should now proceed to show you several ways to take deer, both with the toils or nets and without, as also the manner of making them, but I forbear lest I should be thought to teach the art to steal venison; custom and the laws having so prevailed amongst us as to discountenance all ways of taking them, but by hunting them with

dogs.

Although Blome wrote in the seventeenth century, illegal deer-hunting or rather deerstealing seems to have been pursued vigorously until the latter half of the eighteenth century and was often followed by men of good standing. Of this Chafin's "Cranbourn Chase" gives several amusing anecdotes. The fine for poaching a deer was then £30, and this sum the respectable poacher kept in his pocket for instant use, so that he could repeat his sport the following night if he chose to venture, until an Act of Parliament made the second offence a felony. One of these gentlemen who was addicted to poetry and music besides being a strict churchman, one fine Sunday, on his way home from divine service, marked some deer going into a small coppice. Laying his nooses, which appear to have been constantly in his pockets, he proceeded to move the deer towards the snares by gently throwing pebbles into the wood and soon had three of the primest deer hanging by their necks. Having despatched them he climbed into an oak tree from which he had a good view of the neighbour-hood, and taking his "Hudibras" out of his pocket passed a long afternoon with it till the shades of night enabled him to call his friends and remove their booty.

In Henry vii.'s time the "common folk," i.e. persons not having a certain amount of land and money, were not allowed to have in their possession guns, bows, greyhounds or other dogs, ferrets, tramels, lowbells (see Plate xxxxi.) or harepipes, or keep any deer-hayes or buck-stalls or other snares and engines to take game.

The same Statute (cap. 10, s. 19), enacting that "none shall stalk with any bush or beast to any deer except in his own park on pain to forfeit £10," brings us to the subject of the stalking-horse. In the Gaston Phoebus picture here reproduced (Plate xxxxiv.) it consisted of a cloth cut and painted in imitation of a horse

in the act of grazing. It was thrown over two attendants, and under cover of this contrivance, which was gradually moved nearer and nearer to the unsuspicious deer, the stalker got to within shooting distance. Stalking-cows made in the same manner, or painted on canvas screens that were stretched on laths, were also much used, as we see in several of Stradanus' prints. Oldest of all these stalking contrivances were the trained deer used by the Franks. According to their ancient laws, the killing of such a trained stag was punished by very heavy fines, doubly so if the owner could prove that he had actually killed wild deer with its aid. According to Blome and other writers of the seventeenth century, trained live stalking-horses must have been constantly used in England, particularly by the wild-fowler. The latter made use of other artificial contrivances under the shelter of which he could approach his quarry, such as stalking-hedges and stalking-trees or bushes, but, as Blome remarks, "These dead Engines which carry not the shape of a living creature are not so useful to stalk with, for seeing a dead thing move will cause apprehension."

Plate xxxxv. represents a way of approaching game as well known to-day in some parts of Europe as it was in the days of Gaston, who devotes a short chapter to the description of the "charrette" or stalking-cart. These carts are particularly effective in districts where game is accustomed to the sight of similar conveyances, and where the rumbling and creaking of their wheels are sounds frequently heard. Gaston is very particular in telling his readers that not only the horse, the cart and the driver, but also the sportsman inside the vehicle, must be decked out with branches and green twigs, and that both men should be dressed in clothes of green colour, while the cart-wheels should be tightened up in such a manner that they will creak more loudly, for this noise will attract the attention of the deer so that they will pay less heed to the real danger. The cart was driven slowly in circles, gradually narrowing round the herd, till it finally got close enough for the sportsman to let off his cross-bow. It would be interesting to know why Gaston advised the men to bedeck themselves with green boughs, for inasmuch as the wood-fellers and charcoal burners, to whose sight the deer had become familiar, were not so disguised, it would appear on the face of it that a bough-covered cart or man would sooner arouse the suspicion of game than the sight of individuals and vehicles such as they were accustomed to see. Emperor William and many other sportsmen annually kill hundreds of roebucks, fallow deer, and also red deer by using stalking-carts. Shirley, in his "Deer Parks," mentions that Lord Winchilsea used to shoot his fallow bucks in Eastwell Park by approaching them in a pony carriage with due attention to the wind, but adds that this device will not succeed more than once or twice.

Another trap described in Gaston Phoebus

 1 I was shooting but a few weeks ago in a forest where most of the stags were killed from low carts that can be driven in every direction through the woods.

STALKING HARTS BY MEANS OF THE STALKING HORSE

(17.6)



Cyaps deute concert on puer poeter la totte pountre aux bettes.



STALKING HARTS BY MEANS OF THE STALKING CART





Cy apres dende comment on puctuance la chance pour traire aux lett



SNARES-continued

was the "hausse-piez," an engine that caught the wolf or other beast in a running noose and hoisted it into the air where it dangled helplessly. Another and quite as cruel device were the " aiguilles" or needles (not unknown in England), which consisted of two or more needle-shaped pieces of wood, sharpened at both ends and two inches long, doubled up or twisted and fastened by a horsehair in such a manner that when the wolf swallowed the piece of meat in which the needles were secreted the horsehair fastening would give way and the needles spring apart and pierce the intestines, and cause the beast's death. A similar cruel contrivance was to substitute pieces of broken glass for the needles in the bait.

SPANIEL. It is difficult to say at what date these dogs were first introduced into our country we only know that by the second half of the 16th century spaniels were a common dog in England. In Dr. Caius's time the breed was "in full being." He mentions land spaniels, setters, and water spaniels, besides the small spaniels which were kept as pet and lap dogs. That the breed was not then a recent importation we may infer from the fact that when speaking of the water spaniel and giving the derivation of the name, Dr. Caius says: "Not that England wanted suche kinde of dogges (for they are naturally bred and ingendered in this country). But because they beare the general and common name of these dogs synce the time when they were first brought over out of Spaine."

It has been asserted that the spaniel was mentioned in the ancient Welsh Laws, and certainly in the English translation of these the word Colwyn has been rendered spaniel (Venedotian Code, p. 137; Gwentian Code, p. 357; Welsh Laws, p. 691), and building on this foundation a theory has been propounded that the spaniel reached us through Wales, that the Gaels, who conquered Wales and Cornwall had peopled Ireland about B.C. 900, that this branch of the Celtic race came from Spain and probably brought their sporting dogs, i.e., spaniels, with them. (Dalziel i. pp. 383–385.) But unfortunately for this theory it is very uncertain that spaniel is exact equivalent of Colwyn. A Welsh scholar informs us that Colwyn is a more general term than is implied by spaniel, and in his opinion means a kind of deer-hound. In Silvan Evan's Dictionary of the Welsh Language we find: "In the Welsh laws Colwyn probably denotes a species of dog of superior breed being classed with tracker and greyhound, and is rendered spaniel by the translator." Following this a reference is given in which Colwyn is used in reference to a mastiff, or for a dog in general. From this we must conclude that the breed represented by a Colwyn cannot be identified with certainty. uncertain premises as these it would be hopeless

to try and prove the existence of spaniels in Wales at the time these ancient laws were written in the century preceding the Conquest, much less is there any support for the theory of the introduction of these dogs to Ireland some eighteen or nineteen hundred years earlier!

The chapter in the M. of G. on this dog, being translated from G. de F., unfortunately throws no light on the history of the spaniel in England although we imagine that had there been no such hound in our Island at the time, the Duke would have made some such remark as he has in other parts of his book of their being a "manner of" hound as "men have beyond the sea, but not as we have here in England."

Mr. Arkwright in his recent book on the pointer imagines that the Duke of York never saw a spaniel because he does no more than translate from the French of Gaston; he says: "That the Duke copied slavishly, without having seen a spaniel at all (let alone a setting spaniel) I feel pretty certain from the absence of one original word of his own on the subject, and from the silence of other succeeding writers, for even Dame Juliana Barnes in the 'Master of the Game' (t486) beyond mentioning that there were certain dogs called 'spanyels' leaves the subject severely alone and the very existence of such dogs had probably been revealed to her only by the perusal of a 'Master of Game' earlier than her own."

Then even if it were the fact1 that the Duke of York only copied slavishly from Gaston without making an original remark we can scarcely accept it as a proof that he had never seen a spaniel. We can scarcely suppose that the Master of the King's Game had never seen a stag, a greyhound or a running hound, yet he copied Gaston's chapters about these animals just as slavishly as he did the one on the spaniel. The Duke, on the other hand, had had every opportunity of knowing a great deal about spaniels during his travels in Spain and long residence on its borders, and it would be a most astonishing thing if he had not seen these Spaniels or chiens couchants, so well known at his time both in Spain and France if not in England. The Duke had also a Spanish mother, and he could scarcely have missed seeing the most commonly used hawking and fowling

The fact that Dame Juliana Barnes leaves spaniels "severely alone" and only mentions that there were such dogs, is also no proof of their non-existence in England in the 15th century. We know that there were mongrels and mastiffs in her time, but she does no more than mention these in her list of the names of hounds. The greyhound alone is favoured with a description which was also by no means an original one (see Appendix: Greyhound). She does not seem to have copied from the Duke of York's "Master of the Game," as she neither followed his sequence nor slavishly kept to his list of hounds, as will be seen by the following comparison.

1 As a matter of fact the Duke of York did not copy G, de F, quite so slavishly as Mr. Arkwright imputes, for (500 pp. 66-67) there are two short original interpolations of his in this chapter.

SPANIEL-continued

Master of Game Boke of St. Albans Raches or running-hounds. Grehownd. Grevhounds. Bastard. Mengrell Spayniels. Mastiff. Mastyfe. Lemor. Kennettes. Spanyell. Rachys. Herrieres.

Limers Kenettys (The three last-named are Teroures, Bocheris houndes mentioned in the course and Myddyngdogges Tryndeltayles and Prike of the book, but not treated separate herid curris and small breeds by M. of G.) ladies popis.

That no mention is made of Spaniels in subsequent works is scarcely correct, as in the most important book on hounds that appeared in the following century, spaniels are very particularly mentioned (Dr. Caius, De Canibus Brittanicus). Between the Boke of St. Albans (1486) and the latter, published 1570, very little was written, at any rate in England, on sport or hounds, but we know that hawking was universal, and it is scarcely likely, that the spaniel should enjoy a popularity in France for two centuries, and no specimens of this breed find their way to our shores where all novelties were greatly prized. In France spaniels were mentioned in legislation as early as the 13th century, when St. Louis (1226-1270) granted to the burghers of La Ferté-Milon the right of hunting with greyhounds and spaniels, stick in hand, but without arms, in the forest of Villers-Cotterets (de chasser au lèvrier et à l'épagneul, la baguette à la main. Noir. ii. p. 18.

There was such continual communication between France and England in the 14th and 15th centuries that it would have been indeed strange if this most useful dog for the then favourite and universal sport of hawking had not been brought to England long before the Duke of York's time. And what were, we may well ask, the "gentle hounds for the hawk" of which he speaks in his Prologue (p. 3) if not spaniels?

Even if spaniels had not been known in England before the second half of the 14th century they would have become widely used there about that time through the many French prisoners of high rank that were obliged to make England their temporary home. This was more particularly the case after the battle of Poitiers (1356) when King John of France, his brave young son Philip the Bold, and their sporting chaplain Gace de la Buigne (see p. 228) passed their time hawking while prisoners. Louis of Orleans was there too, owner of a celebrated breed of spaniels, the name of his favourite, Doucet, having come down to posterity. The Count of Tancarville, as celebrated a falconer as he was hunter, was also one of the great French nobles that shared the King's captivity after the battle of Poitiers, while Agincourt sent a fresh batch of prisoners to the shores of England. Among these latter was the famous Charles of Orleans, who endured captivity for just a quarter of a century (1415-1440), until he was ransomed for 300,000 crowns by Philip the Good, Duke of Burgundy. Could a man as fond of hawking as was Charles of Orleans resist talking on his favourite topic as he rode, under the escort of Robert Waterton (sometime Master of the King's Hart Hounds) from the castle of Windsor to the castle of Pomfret (June 1417) where he was to be placed under the guardianship of Lord Bedford? It would be the one neutral topic between the Royal prisoner and his gaoler, and it is even possible that he had his favourite spaniels with him, although we do not know for certain whether it was before or after his release that he came into possession of Briquet and Baude, the offspring of his father's famous breed, in whose praise he composed, among a great number of poems, two rondeaux.1

" Près là, Briquet aux pendantes oreilles Tu scez que c'est de deduit de gibier, Au derrenier tu auras ton loyer. Et puis sera viande pour corneilles. Tu ne fais pas miracles mais merveilles Et as aide pour te bien enseigner ; Près là, Briquet aux pendantes oreilles, Tu scez que c'est de deduit de gibier. A toute heure diligemment traveilles, Et en chasse vaulx autant qu'un limier, Tu amaines, au tiltre de levrier, Toutes bestes, et noires et vermeilles Près là, Briquet, aux pendantes oreilles."

(Charles d'Orleans, ed : d'Héricault, vol. ii. p. 102.)

When Briquet was old and could hunt no longer Charles wrote another graceful little epitaph in his honour (ii. p. 257)

> " Laissez Baude buisonner Le vieil Briquet se repose, Desormais travailler n'ose, Abayer, ne mot sonner. On lui doit bien pardonner Ung vieillart peut pou de chose. Laissez Baude buisonner, Le vieil Briquet se repose,"

Then, more than a hundred years later, we have Turbervile, who, though like the Duke of York borrowed his information from foreign sources, sings the praise of the spaniel in the rhymes of his own making in his book on Falconry.

. . . . I need not blush or deeme it my disgrace If hawkes and spanels I prefere and set in highest

place. . . . Of spanels first I meane to speake, for they begin the

Who being once uncoupled, when they feele their collers free,

¹ Charles was the grandson of Charles v. of France, and was born May 26, 7391. The heavy ransom was, it is said, paid by Philip of Burgundy as an atonement for the murder of Charles's father by Philip's father, though this murder had been previously avenged by the murder of John Duke of Burgundy in 7479. Charles was twice married previous to his captivity, first to Isabel, widow of Richard II. of England (1406). Many of his poems were composed both in French and English (G. W. Taylor, Roxburgh Club, 1827).

SPANIEL-continued

In roysting wise about they range, with cheerefull chappes to ground,

To see where in the champion may some lurking fowle be found

A sport to view them stirre their sternes, in hunting too and fro,

And to behold how nature doth her power in Spanels show."

(Prologue, Book of Falconrie.)

"How necessary a thing a Spaniell is to Falconrie and for those that use that pastime, keeping hawks for their pleasure and recreation, I deem no man doubteth as wel to spring and retrive a fowle being flowen to the marke, as also divers other wayes to assist and ayde falcons and Goshawkes. . . I shall not doe amiss, nor wander over wide from my purpose, if I say somewhat of Spaniels, without the which a Falconer (specially using to flee the field) cannot be without mayme of his pastime, and impayre of his gallant glee" (pp. 362-363).

Better than the doggerel rhymes of Turbervile are the more finished verses of Arcussia, also belonging to the end of the r6th century. He had black spaniels and writes that his greatest joy was to see them at work helping his falcons.

SPAY. The usual meaning of this word (castrating females) given in all dictionaries is clearly inapplicable on this occasion (p. 98), where it undoubtedly means killing a stag with a sword, probably derived from the Italian spala. When the velvet was once off the antlers the stag at bay was usually despatched with the bow, for it was then dangerous to approach him close enough to do so with the sword. When achieved by bold hunters, as it occasionally was, it was accounted a feat of skill and courage.

STABLES. O. F. establie, a garrison, a station. Huntsmen and kennelmen with hounds in leash, whose duty it was to take up a post or stand assigned to them during the chase, were called stables. We have Stabilitiones venationis that are mentioned in Domesday (i. fol. 56b and fol. 252). In Ellis's introduction to Domesday he says: "Stabilitio meant stalling the deer. To drive the Deer and other Game from all quarters to the centre of a gradually contracted circle where they were compelled to stand, was stabilitio." Malmesbury, Scriptores, post Bedam, edit. 1596, p. 44, speaking of the mildness of Edward the Confessor's temper, says, "Dum quadam vice venatum isset, et agrestis quidam Stabulata illa, quibus in casses cervi urgentur, confudisset, ille sua nobili percitus ira, per Deum, inquit, et matrem ejus tantundem tibi nocebo, si potero" (Ellis, i. 112). We see, however, at a later date from Twici

We see, however, at a later date from Twici and M. of Game that the watchers or stables they allude to were stationary—and did not drive the game as described in above.

These stations of huntsmen and hounds were placed at intervals round the quarter of the forest to be driven or hunted in with hounds to move the game, so that the hounds could be slipped at any game escaping; sometimes they were to make a noise, and thus blench or head the game back. In French such a chase was called a Chasse à tître (Lav. xxviii.), the word tître meaning net or tape, but in this case used figuratively. When the space of country which one wished to hunt over was decided upon, an imaginary circle was drawn round it and men placed on the boundaries at intervals with hunting-horns; their duty was, by sounding these, to head the deer back into the enclosure, so that it was obliged to circle within the allotted space until at last it arrived at the place where the greyhounds were posted who seldom failed to bring it to bay. This hunting is described by G. de F. (pp. 176-177). It may often have been necessary for him to place such stables when the deer were likely to take to some of the impracticable mountainous districts in his country or to run into that of his neighbours, the Seigneurs of Armagnac and d'Albret with whom he had constant feuds. The word titre came to mean later on the place where a relay of hounds was posted. Our M. of G. evidently placed these stations to keep the game within the boundaries so as to force it to pass the stand of the King. Twici describes these stations of huntsman using the word establie. "The bounds are those which are set up of archers, and of greyhounds (lefrers et de establie) and watchers, and on that account I have blown one moot and recheated on the hounds. You hunter, do you wish to follow the chase? Yes, if that beast should be one that is hunted up (enquillee), or chased I will follow it. If so it should happen that the hounds should be gone out of bounds then I wish to blow a moot and stroke after my hounds to have them back "(Twici, p. 6).

It was the duty of certain tenants to attend the King's hunts and act as part of the stable. In Hereford one person went from each house to the stand or station in the wood at the time of the survey (Gen. Introduction Domesday Ellis i. 195). From Shrewsbury the principal burgesses who had horses attended the King when he went hunting, and the sheriff sent thirty-six men on foot to the deerstand while the King remained there.

Stable-stand was the place where these stables were posted or "set," and the word was also used to denote the place where archers were posted to shoot at driven game. Such stands were raised platforms in some drive or on some boundary of the forest, sometimes erected between the branches of a tree, so that the sportsman could be well hidden. A good and also original woodcut of what was probably intended to represent a "stand" is in the first edition of Turber-vile's "Arte of Venerie" representing Queen Elizabeth receiving her huntsman's report, but the illustration is not suitable to the subject, as this chapter does not describe the shooting of driven game from a stand, but on staghunting. the earliest representation of a stable-stand is that given in the miniatures which decorate the pages of the various Roy Modus MSS. in the Bibliothèque Nationale in Paris (see Bibliography).

STABLES-continued

The archer is on a wooden platform slightly raised above the ground and has just let fly his arrow which is sticking in the shoulder of a wild boar, the boar is standing in a pool of water; the chapter is headed, "How to shoot beasts at the soil or wallowing pool."

There is no mention made of raised stands in our text, but with or without such erections the position taken up by the shooters to await the game was called his standing or tryste, and a bower of branches was made, to shelter the occupant from sun and rain as well as to hide him from the game. Such arbours were called Berceau or Berceil in old French, from the word berser to shoot with a bow and arrow, they were also called ramiers and folies from rames or branches, and folia, leaves, with which they were made or disguised (Noir. iii. p. 354). It would be interesting to know if any of the so-called follies that exist in different parts of England cannot trace back their name from being originally a shooting hut built on the place of some ancient folie. Some of the old standings in various parts of the country can still be pointed out according to Shirley, and he also tells us that the earliest mention of stands that he had found was in Domesday book where they are mentioned under the name of Stabilituras in connection with Haia or hays (Shirley, pp. 12, 79, 183).

Manwood tells us that Stable-stand was one of four "manners in which if a man were found, in the forest, he could be arrested as a poacher or trespasser," and says: "Stablestand is where one is found at his standing ready to shoot at any Deer, or standing close by a tree with Greyhounds in his leash ready to let slip" (Man. p. 193).

STANKES, or layes; tanks or pools, large meers. Gaston says Estancs et autres mares ou marrhés (G. de F. p. 21). Stank house was a moated house. A ditch or moat filled with water was called a stank. In the account of a hunting lodge built by James v. it is said it was defended by a "draw-bridge and a greit stank of water of sixteen foot deep and thirty foot of breadth." And the lady of Lovatt who waged war on the wolves is said to have lived in a stank house (Stuart Lays, vol. ii. 230).

TACHE, or tecche, Mid. Eng. for a habit, especially a bad habit, vice, freak, caprice, behaviour, from the O. F. tache, a spot, a stain, or blemish; also a disgrace, a blot on a man's good name. In the older use it was applied both to good as well as bad qualities, as in our text.

TAW, to make hides into leather; tawer, the maker of white leather. In the 14th and early 15th centuries, in the days of the strict guilds, a sharp line was drawn between tawers and tanners, and a tawer was not allowed to tan nor a tanner to taw (Wylie, vol. iii. p. 195). No tawers were allowed to live in the Forest according to the ancient forest laws.

"If any white Tawer live in a Forest, he shall

be removed and pay a Fine, for they are the common dressers of skins of stolen deer" (Itin. Lanc. fol. 7, quoted by Manwood, p. 161).

TEAZER, or teaser, "A kind of mongrel greyhound whose business is to drive away the deer before the Greyhounds are slipt," is the definition given by Blome (p. 96). These dogs were used to hunt up the game also when the deer was to be shot with the bow. The sportsmen would be standing at their trysts or stable-stand in some alley or glade of the wood and the hounds be put into the covert or park "to tease them forth."

TRACE, foot print of deer, now called slot (see Slot). In O. F. and Ang. N. literature the word trace seems to have been used indifferently for the track of the stag, wild boar or any game (Borman notes 147, 236, 237), G. de F. expressly says that the footprint of the deer should not be called trace but voyes or piés (view or foot), yet the M. of G. in his rendering says: "of the hart ye shall say 'trace,' " so evidently that was the proper sporting term in England at the time. Roy Modus says: "of stags, of black beasts, and wolves, the trace; and of other beasts the foot" (fol. vii.) The trace of deer on hard grass, as in dew or mere impression on herbage called the foil (Stuart, vol. ii. p. 552). Gaston uses the word "foulées" in this sense (pp. 129, 134, 135) showing again that our English sporting vocabulary was at one time identical with the French. When slot entirely superseded the word trace amongst sportsmen it is difficult to Turbervile uses slot, and in the determine. beginning of the 17th century it seems the general term for the footprint of deer (Man. p. 180; Stuart Glossary, vol. ii.; Blome, p. 76). Slot, it may be contended, is as old a word as trace, but in Mid. Eng. it was employed as a general term for a foot track or marking of any animal. The trace or slot was one of the signs of a stag, that is the mark by which an experienced huntsman could recognise the age, size and sex of the deer.

TRYST. In the language of sport was the place or stand where the hunter took up his position to await the game he wished to shoot. The game might be driven to him by hounds, or he might so place himself as to shoot as the game went to and from their lair to their pasturing (see Appendix: Stables and Stable-stand). In French it was called shooting à l'affut, from ad fustem, near the wood, because the shooter leant his back to or hid behind a tree, so that the game should not see him.

In our MS, we are told that Alaunts are good for hunting the wild boar whether it be with greyhounds, at the "tryst," or with running hounds at bay within the covert. The tryst here would be the place where a man would be stationed to slip the dogs at the wild boar as soon as he broke covert, or after the huntsman had wounded the boar with a shot from his long or cross-bow.

VELTRES, velteres, veltrai. A dog used for the chase, a hound. Probably derived from the Gaelic words ver, large or long, and traith, a step VELTRES-continued

or course, Vertragus being the name by which, according to Arrian, the Gauls designated a swift hound (Blane, p. 52). Some etymologists give the Latin word vertere, to turn, and others the old Teutonic words, velt-rakke, a dog of the plains. But the first, which is given by M. Roger de Belloquet in his Gaelic glossary, is most likely the correct one, as Arrian especially mentions that Vertragi was the name given by the Gauls to their hounds (Noir. vol. ii. pp. 255-256). these dogs were described by Gratius as "swifter than a thought or a feather in the wind, but that they could only take beasts already started for them, not having the sense to hunt them up from their hiding places by themselves," one may conclude they were greyhounds. The Lex Salica decreed that a fine of 15 sols of gold (equal to (60) should be paid by whosoever stole or killed a veltris porcarius, or a veltris leporarius, and other fines and punishments for the stealing of veltres appear in the old Burgundian and Germanic law codes (Noir. vol. ii. pp. 255-256; Arkwright, p. 24). The Gallo-Latin designation of veltrahis or veltris for a greyhound was transferred a short period after the days of Charlemagne to a different kind of dog. These dogs were immensely strong, with bodies "levretté" (shaped like a greyhound or hare), but with square heads and powerful jaws, and were also known under the name of Alaunts (Noir. vol. ii. p. 295). In old French literature viautres or vautres appear constantly as powerful hounds used for large and fierce In later days the word vautre was used for boarhounds only, and to-day in France the pack used for the chase of the boar is called the Vautrait. Du Noirmont tells us that the French boarhounds or vautres were originally crosses between Alaunts and Matins. It is these that G. de F. speaks of probably as Alans veautres and M. of G. Alauntz veuterers (p. 64). In Henry IV.'s time (1589) the vautrait of the French Kings was composed of Dogues and Matins, and the Alaunts seem to have disappeared in name if not in breed (Noir. vol. ii. p. 299). In the metrical romances of the 11th, 12th, and 13th centuries one finds veltres mentioned in the same sentence as greyhounds, showing us that the words were no longer synonymous at that period: Chiens et brachez et viautres et levriers (Aim. de Narb. Rom. ix. 517). We see also that they were held in couples: Fais encoblar los veltres et los bracos (Daurel. 357). They are also especially mentioned as being employed for boar-hunting. Meutes de chiens i fait mener et viautres por prendre sainglier (Part. de Blois, 533). In the famous Chant de Roland, the King of Marsilie sends Charlemagne an offer of rich presents as a token of peace, which offering includes bears, lions and veltres, well trained with horses, swift destriers, camels, and a thousand hawkes ready to mew.

"Urs et leuns et veltres caeignables Chevals de pris, destrier coranz aates Et cents cameilz et mils hosturs muables." (Roland's Lied, 27, 28.) In another Romance of the Charlemagne cycle, Huon de Bordeau, belonging to the end of the 12th or beginning of the 13th century, Charlemagne is represented as demanding from King Gaudise an offering of a thousand falcons, a thousand bears and a thousand viautres.

" Que il m'envoit m. espreviers mués, M. ours, m. viautres tres bien encaenés." (H. d. B. 2349, 5733.)

In the Laws of Cnut we find that velteres could be kept unmaimed within the precincts of the forest as it "did manifestly appear that there could be no harm in letting them be kept unmaimed." Velteres verò quos Langeran appellant, quia manifeste constat in ijs nihil esse periculi, cuilibet licebit sine genuiscissione eos custodire. Idem de canibus quos Ramhundt vocant (sheep dog) (Holinshed, vol. i. p. 32). We can see by this that the dogs here spoken of could not be greyhounds or boarhounds, but were probably the small Italian greyhound or a small lapdog. The men who led the greyhounds, the slippers as they are now called, retained the name of veltrars long after the name veltre had been discontinued for their charges. In the early Patent Records veltrars are constantly mentioned as being in charge of greyhounds, and later on the word is spelt feuterer or as in our MS. fewterer (see Appendix: Fewterer).

VENERY AND THE CHASE. There were five beasts classed as beasts of Venery: the hart, the hind, the hare, the boar, and the woll. Everything that related to the chase of these animals, were it woodcraft, hunting, or the technical terms employed by hunters in respect to them, was classed under this heading. It will be noticed that the buck and the doe are not in the above list, these being reckoned as beasts of the chase. It was our first intention to have separate notes on venery and on the chase, but we found it impossible to separate accounts of the hunting of the stag and of the buck without wearisome repetition, so we decided to treat of both in one note. Although in the 14th and 15th centuries we find there were kennels of staghounds cervericii and buckhounds daemericii, still the same hounds appear to have been often used to hunt both hart and buck, as will be seen in an instance quoted later. This is also confirmed by the fact that when translating the chapter on the buck (p. 22) the Duke of York omitted that passage in which G. de F. expressly says that it is a bad change to hunt the stag with hounds which at some time or other have eaten buck.

Our rules of venery in force during the Duke of York's epoch came to us from France, for it was there that hunting was first regulated and pursued with well-defined ceremonials, and acquired a vocabulary of its own, and in France the art of venery was first considered a science. It was this art of venery in which every man of gentle birth considered it necessary to be

well versed, and any transgression in speech or manner of the customs to be observed would have been considered as showing a greater lack in education in olden days than an illiterate and badly spelt letter would be to-day. We shall not here give a list of the various terms of venery, for these have been treated of separately under the various headings in the Appendices, as have also the various animals of venery. In a preliminary note (p.xlvi.) we have also sketched a history of venery in England, showing that at the time our MS, was written there were several methods of hunting the deer, i.e., stag-hunting proper with scenting hounds, and shooting and coursing driven game put up by harriers or teasers. One chapter of our text describes stag-hunting, and the last a kind of battue within boundaries made by stations or stables of hounds and huntsmen, such as we find Twici also writing of (see Appendix: Stables). G. de F. also speaks of coursing deer with relays of greyhounds, within such boundaries, which he calls a chasse a titre, and the stations of huntsmen he calls fortriteurs (G. de F. p. 2). He mentions this as a good way of blooding hounds and to show good sport for those ladies and foreign lords who may have come to the hunting but who did not care to hunt much (et ne vouldroient guêres courre) (pp. 176-177). But it is always the hunting with scenting hounds that he speaks of with the greatest enthusiasm, and in this spirit he writes of the best of all chases, during which one can watch the hounds work and help them when puzzled with the change; we learn from him how best to place the relays of hounds usual in those days, of the foiling and doubling of the stag, how he will seek the herd and to baffle the hounds by keeping with the hinds and lesser deer, and as our text says by soiling up and down (i.e., going up and down in water). His book is characterised all through with that spirit of fair play and love of sport which indeed could scarcely be absent from that of a great knight in the most flourishing period of chivalry.

The M. of G. has but three chapters describing the actual chase of beasts of venery, the two on the stag already mentioned, and one on the hare. Although he gives the natural history chapters from G. de F. on the wild boar and the wolf these animals were becoming very scarce in England and the Duke of York may therefore not have considered it worth while to write more about the hunting of them. As for the fox it was

still considered as vermin.

The first chapter on the chase of the stag, entitled "How ye Hart should be meuyd with the lymer and ronne to and slayn with strenkthe" is on what we call stag-hunting. This hunting was the French chase with scenting hounds, and still conducted in England in the time of Henry IV. in the same manner as had been introduced by the Normans, and it is on account of this that we so often refer to the French books on early venery when describing or tracing the origin of any words or customs of venery that

obtained in old English hunting. The fact that the Duke of York translated the chapters relating to all the preliminaries of a day's stag-hunting from G. de F. without making any alterations, may lead us to conclude, if nothing else would, that French and English customs were in his day still identical. Even in the original chapter on the chase itself we can find nothing that could not as well have been written by any old French veneur, and we search through it in vain for any notable distinction in English methods.

The stag-hunting season being from the 3rd of May to the 14th of September, it is evident that the hunt breakfast was a sort of picnic held under the shade of some forest trees, near a stream if possible. We have several illustrations of these "assemblies" or meets of the 15th century, the most interesting being the one we have reproduced (Pl. xxxiv.). The prime of the season was after midsummer, and as always the biggest hart possible was harboured we can understand that pace was not one of the principal elements of stag-hunting in those days, we are told indeed that a kght or swift deer, or a young boar, that could run any length of time before the hounds was not considered a desirable chase.

On p. 90 we are warned that it was no "good token" if certain signs of the stag's gait were found, as it showed that he was a "light deer well running and of great flight." Such a deer would not have been willingly chased at the time of our text, and even until the early days of the 19th century we find sportsmen expressing the opinion that such a deer should not be hunted. Lord Graves wrote to Lord Ebrington between 1812—1818, "If it can possibly be avoided a young male deer should never be run, such a chase kills the hounds and horses and fenders them unserviceable for a fortnight" (Fortescue, p. 36).

The warrantable stag was sought for by a huntsman holding a track or scenting hound in leash or liam (see Appendix: Limer). He came to the meet and made a report of his morning's work to the Master, producing from his horn the fumes or droppings of the stag he has found, or maybe a fraying stock, and explains why he thinks the deer he has harboured is a deer of ten or more points and not a hind or a

young hart or rascal.

The master then separated the hounds into three or four batches, or relays (see Appendix: Relays) and instructs the men who are holding them on leash where they are to take up their stands, one lot of hounds being kept back to uncouple as soon as the deer is roused or unharboured. These were called the finders (the meute d'attaque of French venery). This done the harbourer took his hound and proceeded to the covert, followed at a convenient distance by berners holding the Finders and the whole assembly of hunters. When he reached the place where he had found traces of his stag having entered the covert, and which by sticking a twig in the ground or breaking a branch he had marked

in the morning, so as to make no mistake (see Appendix: Branches), he encouraged his limer to follow the line until the stag was traced to his lair where he was resting after his morning in the neighbouring corn or turnip-fields. When he was once started by the harbourer and his limer, and when the huntsman saw that he is moved, i.e., on foot, and soule, i.e., by himself, he blew three notes on his horn for the first lot of hounds to be uncoupled. If the stag were accompanied by his esquire (see Appendix: Hart) or other deer were with him, only a couple of hounds would be uncoupled till he was separated from his companions.

Sportsmen of old were as particular as possible about chasing the hart they had first started and killing him only; and however often the stag might push up another deer and make him take his place, he himself lying down in some copse or thicket, his antlers laid low on his back, thus hiding himself and trying to make the hounds hunt his substitute, no huntsman or hounds worth anything would accept the change. From the earliest days most praise has been lavished on those hounds who would never leave the line of the first stag hunted, and who were good at "unravelling a change" and keeping to their quarry even if he had taken refuge in a whole herd of deer.

When the hounds were puzzled by finding other tracks, crossing or mingling with those of their stag, or if anything else made them check because uncertain of the right line it was called being on a stynt; if they followed another line of scent than that of their quarry, it was being at defaulte; to hunt wide of the line or to go off in another direction or after other deer was called to envoyse, a word taken directly from the French and to be found repeatedly in Roy Modus. When the hart returned on his own tracks it was called folling or doubling, and any tricks played to rid himself of his persecutors was called rusing. Such and many other are the terms of venery we find in our text as interesting to the sportsman as to the antiquary.

On the death of the stag the quarry or curée was held, i.e., the hounds were rewarded with parts of the deer, the antlers were carried home and the carcass divided among the many claimants of the different portions and a few titbits only reached the lord's or master's table. The blowing of the prise at the hall door and a supper for the huntsmen finished the day. In our text (p. 102) we find the huntsmen were treated to wine after a day's hunting, and it was customary to give them some before they started on their quests, i.e., to harbour the hart (p. 83). There was an ancient French custom which may also have obtained in England although we have no written evidence that it did, that of giving the huntsman who was to undo, or break up the deer a drink of wine before he began his job. It was supposed that the venison would go bad if this was not done.

Some of the huntsmen in England seem to have been on horseback and some on foot (p. 7). We find, for instance in the reign of Henry IV. as well as before and after it, with the buckhounds, besides the Master, three or four men on foot, berners for the hounds, and fewterers for the greyhounds. With the harthounds besides the Master, or chief huntsman, there were two mounted berners or fewterers, and other berners and fewterers, &c. on foot (see Appendix: Hunt Officials and Raches). These all seem to have carried hunting horns which they were allowed to sound whenever they thought the occasion demanded. On p. 96 we read: "as often as any man see him (the stag) or meet him, he should go to the fues, and blow a moot and recheat and then holloa till the hounds come forth withall." Probably as the hunting would be confined to Royalty and the richer aristocracy with their trained huntsmen not as much confusion arose as would infallibly be the case did every rider carry a horn and follow the above instructions in these modern days of monster fields.

In the last chapter of our text describing what we may call a royal drive, the game was put up within an enclosed district by harriers or teasers (pp. 107-109). The sportsmen had trysts, or stands allotted to them from where they could shoot as the deer came by, also at each stand a man seems to have stood with greyhounds to let slip at his master's orders to course such deer as he thought fit, and some of the wounded deer were chased by the harthounds. The huntsmen stationed at the boundaries holloaed back any game that tried to break past them, and let slip at those which succeeded in so doing. It was this kind of sport that seems gradually to have gained in popularity and ousted the real wild-deer hunting of the Normans from its premier place. It was not, however, till after the decay of chivalry that this kind of battue or driving reached its zenith, and it was in the middle of the 16th and during the 17th century that coursing and shooting in parks was the sport par excellence. In Queen Elizabeth's 1eign we find the compiler of the "Art of Venerie or Hunting" content to take all his matter for the same from a Frenchman's book until he came to the end of his work and found he had nothing in it on coursing, and had to write an original chapter on this favourite pastime (Turbervile, pp. 246-250). "Because I finde nothing in myne Author particularly written of coursing with Greyhounds, it seemeth unto me, that they have not that kind of Venerie so much in estimation in France, as we do hold it heare in England. But that they use their Greyhounds only to set backsets or receytes for Deare, Wolfe, Fox. or such like. Whereas we here in England do make great account of such pastime as is to be seen in coursing with Greyhounds at Deare, Hare, Foxe, or such like, even of themselves, when there are neyther hounds hunting, nor other meane to help them, so that I have thought it correspondent unto this myne enterpryse, to set downe some briefe rules which

I my selfe have seene observed in coursing with Greyhounds." He continues to say that for coursing deer, the greyhounds were divided into three parts, i.e., Teasers, Side laies and Backsets, or Receits. The teasers were slipped first at the Deer "either at the whole heard, to bring a Deare single to the course or els at a low deare, to make him strain before he come at the sidelaies and backsets." He explains that "To lay a brase of Greyhounds or more by the midway and those are called sidelayes, because they are to be let slip at the midside of a Deare. And the last sort of greyhounds towards the latter end of the course is called receit or backset.

"These last greyhounds were commonly let slip full in the face of the Deare (G. de F. p. 177) to the end that they may the more amase him and so they with the help of the other teasers and sidelaies may the better take holde on him all at once and pull him downe, wheras the sidelaies are to be let slip at the side of a Deare or after him, for feare lest they make him swarve from the backsettes." The receits are evidently the receivers or reseeyuors as our text calls them (p. 112), the French receveurs or levriers de tête (see Appendix: Relays). There was another and less legitimate sport in which Turbervile seems to have indulged, but to which he makes but scant allusion: "And that is at a Deare in the night: wherin there is more art to be used than in any course els. But because I have promised my betters to be a friend to al Parkes, Forests, and Chaces, therfore I will not here express the experience which hath been dearer unto me, particularly, than it is meet to be published generally " (p. 250).

It was at this period that the Duke of Norfolk formulated his laws on coursing which have remained the foundation for all modern rules

on the subject.

But to return to the earlier history of venery, we find that as long as game was plentiful the royal hunting establishments were kept on a large footing, not only with the object of providing sport for the King and court, but the huntsmen really acted as purveyors to the Royal households, providing them with the requisite venison, in the same way as the royal ferreters were merely kept to find conies enough for the court and not because the royal princes cared about ferreting! As we have mentioned in the preliminary note (p. xlvi) to obtain the venison the huntsmen and hounds were sent all over the country accompanied by a lardener to take charge of the slaughtered venison, and the sheriff of the shire in which they happened to be hunting had to find salt, barrels, and carriage for the venison to its destina-

To show how these Royal hunting-packs moved about the country we cannot do better than to give a summary of one year and take that of 1313 (6-7 Ed. II.) as a fair example. John Lovel "King's Yeoman" was then master, or keeper of the king's buckhounds, with kennels at Hunter's

Manor, Little Weldon, Northamptonshire. Robert Lesquier (sometimes spelt Squyer or Le Squier) seems to have been master of the harriers, and William de Balliolo was master probably of the herthounds, for sometimes we find him in company with John Lovel but more often with Robert Lesquier. Each of these three received the "Masters wages" of 12d. a day.

On January 26th, 1313, John Lovel travels to Wiltshire with his two berners, a fewterer, 24

buckhounds and 6 greyhounds.

February 12, William de B. takes 2 berners, 2 fewterers, 24 running hounds, 12 greyhounds and 1 bercelet, to hunt in Norfolk and Suffolk.

May 16th, Robert Le S. is sent to take venison during "this season of fatness," in Huntingdon, with 2 berners, 2 fewterers, 24 dogs de mota, 12 greyhounds and I bercelet.

July 27th, 1313, John Lovel is sent with his 24 buckhounds, 16 greyhounds and 1 bercelet to Wiltshire, Southampton, and Berkshire.

He is to take 12 harts and 6 bucks in the forest of Windsore. He is to take:

6 bucks in the forest of Asshele.

6 bucks in the chace of Bristol.

12 bucks and 4 harts in the forest of Wolvemere.

6 bucks in the park of Freemantel.

6 bucks and 8 harts in the forest of Pambere. 12 bucks in the forest of Claryndon within and without the launds.

William and Robert are on the same date sent to the counties of Nottingham, Derby, Huntingdon, and Northampton and Essex, to take:

20 bucks in the forest of Wauberge.
12 bucks in the forest of Whitlewode.

24 harts and 40 hinds in the forest of High Peak. 6 harts and 6 bucks in the forest of Shirwode, 4 harts and 8 bucks in the forest of Essex.

i2 bucks in the forest of Rokingham within and without the launds.

In the autumn of the same year after what must have been an arduous season of travel and sport, orders are again given to John Lovel on October 13th, to hunt in Wiltshire, and on November 10th, he is sent to Wolmere to take 8 hinds and 10 bucks, while Robert le Squier on the same date is ordered to take 8 hinds and 6 bucks, in the forest of Wyndsore, and 6 hinds and 20 bucks in the forest of Essex. On December 30 the last named is sent to Gloucester and John Lovel to Somerset and Dorset.

At this time there were two head wardens or keepers of the Forests, one "on this side" of the Trent and the other "of beyond Trent," John de Segrave being Chief Forester beyond, and Hugh Le Despenser on this side of the Trent. Orders were sent to them to permit the huntsmen above mentioned to take the stated number of game, commands also being sent to the underforesters and parkers to aid and counsel the huntsmen when hunting in their districts, and to the sheriffs to pay the wages and provide salt, barrels. &c.

Below we give a similar royal order issued for the taking of fat venison :

" July 1, 1311.

"To the Sheriff of Southampton. Order to pay to the king's yeoman John Lovel, whom the king is sending with twenty-four running dogs, six greyhounds, two berners and a vewterer (veutrario) to take the king's fat venison (pinguedinem) in the forests in the said county, his wages from midsummer last at the rate of 12d. daily, whilst in his bailiwick, and 3d. daily for two berners, 2d. daily for the vewtrer, and $\frac{1}{2}d$. daily for each of the above dogs and greyhounds. He is also to deliver to him salt for the said venison and carriage for the same to London.

"To the keeper of the Forest of Wolmere

"Order to assist the above John and William de Balliolo in taking the venison aforesaid whenever he shall be warned by them, and to make an indenture of the number of harts and hinds

taken by them in the said forest.

"To the sheriff of Northampton. Like order to pay the same wages to the said William de Balliolo and Robert Squyer, huntsmen whom the king is sending with twenty-four haieretti dogs, eighteen greyhounds, two berners, two vewtrers, a berseletter, a bercelet, and a lardener to take harts in Whitlewode forest, paying them the same as above for the aforesaid dogs, grey-hounds, berners and vewtrers, and 2d. daily for the said berseletter and $\frac{1}{2}d$, daily for the said bercelet, and 2d. daily for the said lardener, from midsummer, and to find them salt &c. as above.

'To the keeper of the forest of Whitlewode: Order to aid the said William and Robert in

taking the aforesaid deer.

"To the sheriff of Southampton. order to pay to the said William de Balliolo and Robert Squyer, whom the king is sending with twenty-four dogs," &c. (then follows word for word the same as in the order to the sheriff of Northampton except that the forests of Wyndsore and Pambere are substituted for the forest of Whitlewode) (Close Rolls, Ed. II. (1311) Mem. 1).

During this "fat season" alone about 400 stags and the same number of bucks would have to be accounted for. In the season of 1315 orders were given on the 14th and 15th July, for 322 harts, 302 bucks and 24 does to be taken in the following forests, parks and chaces of the Kingdom:

ln	the	torest	OI	K.ynerare	20	narts	and	20	Ducks
,,	12	23	,,	Kank	6	22.	22	6	53
	22	22	,,	Chute				12	23
In	the	park	of '	Thurnebu	ry			16	22
		stol Cl						12	2.2
In	the	forest	of	Asshele				12	77
In	the	park :	of :	Lutegersal	e.			6	9.9
In	the	forest	of	Claryndo	n			40	22
,,	17	22	23	Dertmore	20) ,,			
,,	22	22		Rithiche				20	12
12	,,	22	21	Exmoor	20) ,,			
	.,			Pederton				20	

In the forest of Selewode				12	bucks				
,, ,, ,, Munedep	12	harts	and	20	3)				
In Cranborne chace				12	31				
In the forest of Braden				20	23				
" " Pambere	12	23	23	6	33				
In the warden of Purbik	20	91							
In the forest of Inglewode	40	17	22	12	23				
Chace of Mallerstang	40	11	33	20	91				
Chace of Whinnefel	I2	22	23	6	91				
Park of Flakebrigg				6	12				
Park of Burgh-under-Stay		ore		6	33				
In the Forest of Shirewode	12	23	22		12 does				
Galtres	12	22	22		I2 "				
The forest between									
Synene and Donne	24	32							
The forest between									
Gringele and Wheteleye		33	>>	40	7.5				
The chace of Knaresburgh									
with the parks	20		37	40	23				
The park of Brustewyk, 40 bucks									
Park of Spofford and The									
Chace of Langestrode	12	33	27	24	21				
The forest of Giseburn									
and Littondale	30	17							
The Park of Topclive				12	11				
Park of Fremantel, no stated number.									
(Close Roll	s, 9	Ed.	II. B	1em	s. 28-29.)				
,	. ,				,				

For the forests of Netherwent, Dene and

Wauberg where venison is to be taken no number is given.

A considerably larger head of venison was killed in the year than would appear in such orders from the king, as some of the king's subjects occasionally had permission to hunt the much prized royal game and others had the right of doing a limited amount of hunting as they passed through the forest on the king's business. Carta de Foresta of 9 Henry III., is the following permission. "Whatsoever Archbishop, Bishop, Earl or Baron, coming to us at our command passing by our Forest, it shall be lawful for him to take and kill one or two of our deer, by view of our Forester if he be present, or else he shall cause one to blow an horn for him that he may not seem to steal our deer. And likewise they shall do returning as aforesaid." (Statutes of the Realm i.). According to the same charter, the Abbot of the Borough of St. Peter (Abbot of Peterboro') had the right of hunting hares and foxes in the bounds of the Forest and to have unlawed dogs. Not that this permit satisfied the sporting instincts of some of these sons of the church, for we find one abbot of Peterboro', Godfrey, convicted of trespass in hunting without licence in the king's forest of Huntingdon and taking a doe, for which he was however pardoned (Pat. Rolls, 9 Ed. 11.). It was also expressly stipulated in the above mentioned charter that deer poaching should not be punished by the capital penalty, as had been the custom until the days of Magna Charta. "No man from henceforth shall lose either life or member for killing our deer; but if any man be taken and convicted for taking our venison, he shall make a grievous fine if he hath anything whereof, and if he hath nothing to lose, he shall be imprisoned a year and a day; and after the year and day expired, if he can find sufficient sureties he shall be

delivered, and if not he shall abjure the Realm of England."

This was a great modification of the severe penalties imposed by the *Charta de Foresta* of Canute (1016) which seems to have been adopted and enforced by William the Conqueror and his immediate successors.

Indeed the whole of the Charter shows a tendency to protect the public from unjust suspicions and from oppression by the forest officials when carrying out the provisions for the protection

of the king's game.

In the turbulent days of Richard II., Henry IV., and Henry V., poaching with toolence was frequent and chases and parks and warrens were invaded by armed men, sometimes probably with some right on their side claiming right of chase within them. For estates changed hands frequently when the faithful adherents of one king were dispossessed as traitors by his successor and their lands given to his own faithful followers.

One instance of this in the 15th century is especially interesting: i.e., the case of Sir Giles Dawbeney, whom we find in 17 Edward IV. receiving appointments and grants, being made a commissioner of the peace, in the following year (1479) having still further grants of money from the king, and in 1483 grants from the king's mother. At the close of this year Richard III. becomes king, and then we find all manors, lordships, lands, rents, and services, of Giles Dawbeney, knight, traitor, being distributed between the king's adherents, Gilbert Maners, Ralph Nevill, Robert Fitzburgh and others But again the wheel of fortune turns and in 1485, the first year of Henry VII.'s reign, Sir Giles Dawbeney is made Master of the herthounds, Constable of Winchester, Master of the Game of the Forest of Kyngswode and Fullwode, of the Park of Petherton in our county of Somerset, &c. (Rolls of Parl. vii. 384).

The Abbots and the lesser brethren of the church as well as laymen seem frequently to have been convicted of poaching, although Priories and Abbeys, &c., seem to have been very liberally treated in the matter of licences to hunt the lesser game in the king's forests, and to enclose land and have deerleaps so that they could have well stocked parks (Pat. Rolls; Close Rolls, 13 Henry

III., Pat. Rolls, 27 Ed. I.).

Licences to nunt deer in the king's forests were however very rare and generally limited to a certain time and to a small number. Such we find given to one Roger de Mortuo Mari to hunt with his greyhounds in the king's forest and chaces both sides of the Trent while on his way to join the king at York at the king's command, and to take or carry away one or two deer (Pat. Rolls, 26 Ed. 1.), and such the Earl of Pembroke was given by Edward II. to hunt in all the king's forests on this side Trent through which he might be passing . . and to take stags at his discretion provided he deliver the same to the keepers of the forest, stewards or

foresters in whose bailiwicks the foresta shall be to keep until further orders (Pat. Rolls, 9 Ed. II.).

The grants for hare-, fox- and badger-hunting were much more frequent and liberal, but they generally carried the proviso that the king's deer vere in no way to be disturbed by such hunting. Even those noblemen who had married into the royal family had to be content to take their licences subject to such a rider. Sir Hugh de Audeley, who married a niece of Edward II. Margaret, Countess of Cornwall, had a licence for life to hunt hare, cat and badger with his own dogs in all the king's forests in the counties of Salop, Stafford, Gloucester and Oxford, fence month excepted, and to stretch nets for their capture, and to carry them away without let or hindrance of the king's justices, foresters, verderers, regarders or other ministers of the forest. He is not by virtue of this concession to injure deer in the said forests (Pat. Rolls 8, 13 Ed. II.); and Hugh le Despenser, chief warden of the forests already mentioned of beyond Trent could hunt fox, hare and cat and badger but not deer without special royal orders (Pat. Rolls, 6 Ed. II.), but he no doubt could see some sport when the king's huntsmen came to his part of the country on their annual expeditions.

The owners of parks could of course hunt within the boundaries of the same, but they had to obtain a royal licence to make a deerleap (saltatorium) to enable them to replenish the stock of deer within the park from the royal forests without. Besides the park owners every man had the right of chase on his own ground, if it exceeded the value of 40s. a year freehold, but if he put up any game on his ground and it went into the forest he had to call his dogs off unless they actually had hold of the beast before he reached the boundaries of the forest.

WANLACE. Winding in the chase (Halliwell). In the sentence in which this word is used in the chapter on the Mastiff (p. 68) we are told that some of these dogs "fallen to be berslettis and also to bring well and fast a wanlace about." Which probably means that some of these dogs become shooting dogs, and could hunt up the game to the shooter well and fast by ranging or circling. Wanlasour is an obsolete name for one who drives game (Strat.). One must always remember that the M. of G.'s chapter on Mastiff is translated from G. de F.'s on the matin or household and domestic cur (see Appendix: Mastiff) which included a vast number of mongrel breeds, and it is probably such mestifis, mestifs or cross-breeds that the M. of G. had in view when he speaks of Mastiffs becoming good dogs to shoot over, and not the dog we now understand by an English mastiff (see Bibliography: "Craft of Venery").

In Brit. Mus. MS. Lansdowne 285 there is an interesting reference to setting the forest "with archers or with Greyhounds or with Wanlassours."

WILD BOAR. These animals were denizens of the British forests from the most remote ages, WILD BOAR—continued

and probably were still numerous there at the time our MS. was penned. For although the Duke of York has only translated one of the II chapters relating to the natural history, chase, or capture by traps of the wild boar, and does not give us any original remarks upon the hunting of them, as he has of the stag and the hare, still it was most likely because he considered these two the royal sport par excellence, and not because there were none to hunt in England in his day. If the latter had been the case, he would in all probability have omitted even the chapter he does give us, as he has done with those written by Gaston de Foix on the bear, the reindeer, and the ibex and chamois, which could be of no interest to his Royal nephew, as they did not exist within his dominions. Manwood tells us that "The Book called Antiquitas Britannica which was written before the conquest, mentions five wild Beasts of Venery which are called Beasts of the Forest (viz.) The Hart, the Hind, the Hare, the Boar and the Wolf" (p. 160). Mr. J. E. Harting says that Britons, Romans, Saxons, and Normans all hunted the wild boar in England in turns, and owing to his research into its history in the British Isles, the popular notion that it became extinct in the reign of Henry II., until Charles I.'s attempt to restock the New Forest with them, has been dispelled (although the Encyclopædia Britannica still makes When Fitzstephen wrote his this assertion). description of London in 1174, he says wild boars as well as other animals frequented the forests surrounding London, and it would certainly be a long time after this before these animals could have been extirpated from the wild forests in more remote parts of the country. It is likely that as the disafforestation of England proceeded, acorns and beechmast, the chief food of wild boars, would fail, and as serious war would be waged on them by those who were cultivating what had once been forest land, we may imagine that the boar would gradually become scarce in an absolutely wild state. But in parks they were preserved long after this, as here the lack of their natural food would be supplemented by those who wished to keep them for sport as well as for the table. The places where they were fed were called "Boar Franks."

To return to the fact that they were probably still plentiful in the time of Henry IV. and Henry V. (1399–1422), we find that Edward III. in the early part of the 14th century hunted them in Oxfordshire as is proved by an ancient tenure of land in that county. "Anno 1339, 13th and 14th Edward III., an inquisition was taken on the death of Joan widow of Thomas de Musgrave of Blechesdon, wherein it appears that the said Joan held the moiety of one messuage, and one carucate of land in Blechesdon of the King by the service of carrying one boar spear (unam hastam porci), price twopence, to the King, whenever he should hunt in the park of Combury; and do the same as often as the King should so hunt, during his

stay at his manor of Wodestock" (Kennet: Parochial Antiquities, p. 450 and Blount's Ancient Tenures, p. 97, quoted by J. E. Harting Ex. Brit, In 1450 and in 1454 "bore speres' were mentioned, first in a petition of John Paston to the King and Parliament touching his expulsion from Gresham by Lord Molyns, whose retainers held forcible possession of this manor with "boresperes," swords and battle-axes; and again in a similar petition of Walter Ingham in 1454 (Harting Ex. Brit. An. p. 214). In the Privy Purse expenses of Elizabeth of York, wife of Henry vii., we find that some money was paid to a servant of Sir Gilbertes Talbottes as a reward for bringing a wild boar to the Queen on Nov. 23, 1502. Erdswick, who began his survey of Staffordshire about 1593, speaking of Chartley, says: "The park is very large, and hath therein red deer, fallow deer, wild beasts and swine." Mr. Harting quotes besides these interesting accounts from a Monastery at Durham, and from the Household Book of Edward Seymour Earl of Hertford, all showing that the wild boar was still fairly plentiful in the 16th century and that in the 17th century they were still hunted at Windsor by James 1. For these details as well as much more information about these animals in the British Isles we must refer the reader to Mr. Harting's book,

In some doggerel verses which are prefixed to "Le venery de Twety and Gyfford" (in Vesp. B. XII.), the wild boar is classed as a beast of Venery: "To venery weather the first to so.

'To venery y caste me fyrst to go,
Of wheche iiij bestis be, that is to say
The hare, the herte, the wulfhe, the wylde boor also,
Of venery for sothe ther be no moe."

In the Book of St. Albans the wild boar is also mentioned as a beast of venery.

Sounder is the technical term for a herd of wild swine. "How many herdes be there of bestes of venery? Sire of hertis, or bisses, of bukkes and of doos. A soundre of wylde swyne. A bevy of Roos" (Twety and Gyfford). In the French Twici we have also Soundre dez porcs. In the metrical romance of the Ritter van Horn we find: un sundre de pors (Horn, 4650-4662), showing that the old French and English terms were identical. There were different names given to the wild boar according to his age. According to Twety and Gyfford the boar was first called pyg as long as he is with his dame, and when his dame levyth hym then he is called a gorgeaunt, and the IIj yere he is called a hoggaster, and when they be IIIj yere of age they shall departe fro the soundre for age, and when he goth soole than he is callyd a boor." In Dryden's Twici the terms are "purcel, goreaus, hogastres, and sengler." The Book of St. Albans, like Twici, says that it is in their fourth year that the pigs leave the sounder: And when he is IV year a boar he shall be, From the sounder of swine then departeth he. And that he is called the first year a pig of the sounder; second year a hog; third year hoggestere, and fourth year a singuler. our MS. distinctly says that the young pig leaves his mother when he is two years, and three

WILD BOAR-continued

Marches counting the March he was farrowed in, therefore entered on his third year, which is also in accordance with more modern authorities.

Turbervile says that a young boar entering the third year of his age is called a boar which hath lately left the sounder. The next year he shall be called a "Bore." The next year after a Sanglier, which we by corruption have called a singular in Tristrams precepts. A great old swine, you may call him a bore or Sanglier which left the Sounder four or five years since, or a

swine royall (Turb. p. 153).

The Latin word singulus, isolated, solitary, was the origin of the word sanglier and also of the Italian cinghiale, therefore the word singuler in the B. of St. Albans and of "Tristram's precepts" is nearer to the original form and not such a corruption as our 16th-century writer Turbervile imagined. Lavallée in his chapter on the Vautrait agrees that it is in the third year that the young boar leaves the sow and becomes a solitary and independent bachelor (Lav. Chasse à courre) In France different names were also given to them at different ages. At six months they were called Marcassins on account of the striped markings with which the little pigs come into the world and which were known as their livrée. For the next six months they were bêtes rousses, from the age of one to two years they were bêtes de compagnie; from two to three ragot, Sanglier a son tiers ans; at three years old, quartanier or quartan; at four years and after that, vieux sanglier, solitaire or vieil ermite.

We do not find the word sounder among these terms, but compagnie or troupe for a herd of wild swine. The designation quartenor or quartan is a very ancient one for a large wild boar, and occurs in the ancient Romance legends and poems of 13th and 14th centuries (see Godefroi Dict. and Borman, p. 64). G. de F. mentions them as betes rousses and betes noires (German. Schwarzwild). They are classed in the Book of St. Albans as beasts of the Stinking Foot (see Appendix: Fewte) and in Roy Modus they are

also in the list of bestes puans (f. lxii.).

Farrow (Sub.) was a term for a young pig, in Mid. Eng. farh, far, Old Eng. fearh (Strat.). Farrow (verb) was the term used when sows gave birth to young. G. de F. says that although it is usual for wild swine to breed only once he has known wild sows to farrow twice in the year, and Lavallée in his chapter on Le Vautrait in his Chasse à Courre en France (p. 331) says that which is "a rare occurrence in our climate is a rule in the Campagna of Rome." Domenico Boccamazza (Italian author writing 1548) says: "Le scrofe figliano due volte l'anno, cioe de marzo ed aprile, ed de luglio ed de agosto." (The sows farrow twice in the year that is to say in March or in April and in July or August.) Mr. Harting gives an account of a wild boar kept by Mr. F. H. Salvin for six or seven years of which it is stated that "as she had young in summer time only, I suspect they breed but once a year in the wild state" (Ex. Brit. An. p. 111). This is also what Du Fouilloux and Turbervile state. Brehm corroborates that wild boar breed but once a year, and do so when they are 18-19 months old. If they breed oftener than once a year they are

descended from domestic pigs.

G. de F. says that wild boars can wind acorns as far as a bear can (p. 58), and turning to his chapter on bears, we find that he says that bears will wind a feeding of acorns six leagues off! It is certain that when there was a good crop of horse-chestnuts, acorns or beechmast blown down by the wind, that wild boars would arrive in large numbers from miles distant; whether guided by instinct or by scent is difficult to determine (Lav. Preface to Garnier's Chasse au Sanglier).

Wild Boars are great travellers not confining themselves to any haunts or district, but arriving when a food-supply is plentiful and then disappearing again to seek fresh pastures, which led to their being called hôtes (guests), or as Gaston spells it oustes. Le sanglier n'a demeure certaine, aussi dit on qu'il n'est qu'un hoste, parce qu'il ne fait que courir de forest et bois en autre (Maison Rustique (1572), Livre 6, Chap. 31, also Raimondi i., ii. chap. 2, quoted by Lavallée (G. de F. p. 58)). Baudrillart tells us that these animals are so fond of chestnuts and acorns that they will traverse large rivers to get to the forests where they abound. A fact which one may doubt unless corroborated by other authorities, and this we have not as yet found to be the case.

Routing or rooting. A Wild Boar is said to root when he is feeding on ferns or roots; "Whatsoever he feed on (but fearne and rootes) is called feeding, but when he feedeth on fearne or rootes then it is called rowting or fearning, or (as some call it) worming, because when he doth but a little turne up the ground with his nose, he seeketh for wormes. So may you say that he hath been mowsing. When he hath broken into any barne or Grayner of a farme to seeke corne and Akornes or pease, or such like. And when he feedeth in a close and rowteth not, then shall you say he graseth" (Turb. p. 153, 154).

Argus as our MS. calls the dew-claws of the boar, were in the later language of venery called the gards (Blome, p. 102). Twety and Gyfford named the dew-claws of the stag os and of the boar ergos. "How many bestis bere os, and how many ergos? The hert berith os above, the boor and the buk berith ergos."

Grease, as the fat of the boar or sow was called, was supposed to bear medicinal qualities. fayre put the grece whan it is take away, In the bledder of the boore my chylde I yow pray, For it is a medecine: for mony maner pyne" St. Albans). The fat of wild swine was considered a remedy for many things, used alone or mixed with other ingredients. In fact there seems to have been scarcely any parts of the wild pig's body that did not possess medicinal qualities, if ancient authorities could be believed. different parts were considered sure remedies for broken bones, disjointed limbs, sciatica, gout,

WILD BOAR-continued

carbuncles, poisonous bites of serpents, &c. There are two entertaining pages in Topsell's Fourfooted Beasts (pp. 703, 704) on this subject.

Wild boar hunting was pursued in the early middle ages in much the same manner as staghunting, only the season for it was in winter and not in summer. The huntsmen were dressed in grey, at least such are the instructions that G. de F. gives, and armed with lances (espieu) and swords (see Appendix : Arms). The huntsman went out and sought for the boar with his lime hound (Twici, p. 2), and he looked for and recognised the signs of a boar, as the harbourer did those of the stag. The trace of the sow differed from that of the boar, who also made deeper holes in routing or feeding than did the sow. The hunters also looked for the wallowing pools used by them, and judged by the impression made if a big boar had been there, and their quest was made easier by the fact that the chaseable boar is a solitary animal and does not herd with the other swine. The trees against which he rubbed himself on coming from his wallowing were also examined and from them a conclusion could be drawn as to the height he stood. G. de F. directs that at the place of meeting there shall be four large fires made, one for the Lords, another for the lesser folk, another for the kitchen, to roast and heat up some food for hunters and hounds, and the fourth for the hounds, the varlets, the greyhounds and pages.

The boar was hunted with any big powerful hounds (see Appendix: Veltres and Alauntes), for after the lime hound had found him no such fine hunting was required as for the "beasts of sweet fewte," he was a "stinking beast" and made no such doublings and "ruses" to save his life as the hare or stag. Mastiffs and mongrel curs, any large savage dogs the loss of whom the master would not regret so much as that of one of his good running hounds or greyhounds, were made use of. We see that greyhounds were employed, probably the heavy greyhounds that G. de F. mentions as well as a cross between alauntes and greyhounds, and Alans veautres, which we read had bodies of a big greyhound, but with coarse heads, lips and ears. They were tenacious, heavy and ugly, but good for the chase of bear or boar. The whole pack was not laid on at once, but two or three relays kept in reserve. When the boar stood at bay, then the huntsmen on foot or on horseback came up and surrounded him and killed him with their lances or with their swords. G. de F. says to kill a boar on horseback with the sword was the best and most noble manner. La plus bele chose et plus noble. But it was always dangerous to attack the boar on foot and he does not advise it. To those interested in pigsticking we must leave the mastering of the many directions for doing so successfully which he gives and with the least danger to man and horse. The length of the spear, how to use it for thrusting or throwing, how to ride with shortened stirrups so as to be able to turn and bend easily in the saddle, how to meet a charging bear with a sword, and where to strike are all discussed by G. de F. who ends his instructions with again saying, C'est bele mestrise et bele chose qui bien seet tuer un senglier a l'espée. (p. 220.)

At the death of the boar the prise was blown as for a stag. Then a large fire was made, and after the undoing of the boar the hounds were rewarded with the liver and entrails which, with pieces of bread, had been soaked in the blood and then cooked over the fire. This was called the fouaill, not the curée, from its being first put on the fire or feu. Plate VIII. shows the preparations for the fouaill after the death of the boar; men are warming themselves by the fire, another has a bag from which he is taking the bread destined for the hounds which are held

in couples awaiting their reward.

Besides various methods of encompassing the death of the wild boars when they committed depredations in the potato patches and fields of the peasants, such as pits and nets of all kinds, Gaston says that boars may also be taken en ventriant (Lav. p. 349). The hunters would take their hounds with them in couples to the windward side of the forest or wood, where they thought boars were likely to be feeding on acorns or beechmast, and letting one dog loose waited till he had found out the whereabouts of the boar, which they would become aware of by his baying. Then they approached with the other hounds as quickly and quietly as possible, uncoupling them and surrounding the boar, or when the boar was bayed by the dogs, the hunters shot at him with bows and arrows. How to shoot boars at the wallowing pool or soil (F. Seuill) is also treated of by G. de F. who takes this, as he did much other matter, from the book of Roy Modus.

When the pool or soil of the boar has been found the archer erects a stand or gets on the trunk of a tree some feet above the ground so that the boars should not get wind of him as soon as they would did he stand on the ground. About two hours before daylight he was to take up his position on this stand and await the coming of the boar. If he missed his aim or only wounded the boar he was to put his dog on the tracks and follow after. If night overtook him he should light a fire, "for every archer who knows his profession (metier) should carry a hatchet, and a flint and tinder with him for this purpose, and have a loaf of bread and flagon of wine slung on his back, quar on ne scet les aventures qui avienent en chasse (G. de F. pp. 266, 268). It became one of the chief diversions of a later age in Germany and France to attack the wild boar within an enclosure, as it was called dedans les toiles. The boar being driven from his haunt into a large enclosure made of stretched canvas, and there attacked by men on horseback or, if any one was particularly anxious to show his prowess, even on foot. Pig-sticking in a park must have been the last kind of sport the English enjoyed with the wild boar, who were preserved in parks long after they had ceased to exist in the forests. WILD BOAR-continued

The great danger in the attack of the wild boar was considered to lie in the poison of his tusks. Many hounds were ripped open and wounded in attacking him, and Du Fouilloux relates how out of a pack of fifty hounds that started on a boar chase scarcely a dozen came back to the kennel whole and sound, and G. de F. says he has seen men and horses killed by a blow from his tusks (G. de F. p. 57; M. of G. p. 27).

Stories of the boar have remained among us as a tradition connected with many good old customs of Christmastide that have disappeared. In the time of Queen Elizabeth the boar was constantly served during the season, and Harrison gives the following amusing description of the

custom:

"With us it is accounted a great piece of service at the table, from November until Februarie be ended, but cheeflie in the Christmasse time. With the same also we begin our dinners eche daie after other: and because it is somewhat hard of digestion a draught of Malueseie, bastard, or muscadell, is usually droonke after it, where either of them are convenientlie to be had: otherwise the meaner sort content themselves with their owne drinke, which at that season is generallie verie strong, and stronger indeed than all the yeare beside." So much for the appreciation of brawn in the days of good Queen Bess. It is as well perhaps that it is out of fashion, for who knows if the modern substitutes for "Malueseie, bastard and muscadell" would be as effective as the old vintage in the aid of digestion! From the point of picturesque custom it is to be regretted that we can no longer see the garland and rosemary-bedecked boar's head brought in in triumph to the singing of

> "Caput apri differo Reddens laudes Domino."

"The bores heed in hande bring I,
With garlands gay and rosemary;
I praye you all syng merely,
Qui estis in convivio.

"The bores heed I understande,
Is the chefe servyce of this lande;
Loke where ever it be fande
Servite cum cantico.

"Be gladde, Lordes bothe more and lasse
For this hath ordeyned owr stewarde,
To chere you all this Christmasse
The bores heed with mustarde."

(From a collection of carols printed by Wynkyn de Word in 1521. Vol. iv. Percy Society.)

The following 15th-century carol is also interesting as belonging to the same period as the M. of G. Curiously enough it is taken from the *Porkington MS*.! I copy it as given by Halliwell, also in vol. iv. of the Percy Society.

"Hey, hey, hey, hey, The borrys hede is armyd gay. The boris hede in hond I bryng, With garlond gay in porttoryng. I pray yow alle with me to synge, With hay. "Lordys, knyzttes, and skyers, Persons, prystis, and wycars, The boris hede ys the furt mes, With hay.

"The boris hede, as I yow say,
He takis his leyfe, and gothe his way,
Gone after the .XIJ. theyl ffyt day,
With hay.

"Then commys in the secunde kowrs with mykylle pryde,
The crannus, the heyrrouns, the bytteris, by ther

The crannus, the heyrrouns, the bytteris, by ther syde,

The pertrychys and the plowers, the woodcokus and

the snyt,
With hav.

"Larkys in hot schow, ladys for to pyk Good drynk therto, lycyus and fyne, Blwet of Allmayne, romnay and wyin, With hay.

"Gud bred alle and wyin dare I welle say,
The boris hede with musterd armyd soe gay;
Furmante to pottage, with wennissun fyne,
And the hombuls of the dow, and all that ever commis
in;

Cappons i-bake, with pesys of the roow, Rysons of corrons, with odyre of spysis moo."

WILD CAT (Felis Catus), which at one time was extremely common in England, was included among the beasts of the chase. It is frequently mentioned in Royal grants giving liberty to enclose forests land and licence to hunt there. In the reign of King John several grants were made including this right, one to William Briwere who received a licence to enclose his woods at Toare, Cadelegh, Raddon, Ailesberie and Burgh Walter, with free liberty to hunt the hare, fox, cat and wolf throughout all Devonshire (Dugdale's Baronage, vol. i. p. 701). From a charter of liberties granted by the same King when Earl of Moreton, to the inhabitants of Devonshire, it appears that the wild cat was at that time included among the beasts of venery of that country. The original deed is still preserved in the custody of the Dean and Chapter of Exeter. (Ex Autographo penes Dec. et Capit. Exon. Lyttleton's collection. Quoted by from Bp. Pennant, British Zoology, vol. ii. p. 308.) In 1286 one caracute of land in the county of Huntingdon was held by the serjeantry of hunting the wolf, fox and wild cat, and driving away all vermin out of the forest of the King in that county (Blount's Anc. Ten. p. 230).

In 1205 Gerard Camoile had a special licence to hunt the hare, fox, and wild cat, throughout all the King's forests; and in 1239 (23 Henry III.) in consideration of a Goshawk given to Simon de Pierpont, Earl Warren obtained leave to hunt the Buck, doe, cat or any other wild beasts in certain lands of Simon's (Harting, Zoologist, June 1880, p. 251). In 1207 John of Engaine died seized inter alia of certain lands in the "Pytesle" in the county of Northampton, found to be held of the King by the service of hunting wolf, fox, and wild cat, badger, wild boar and hare; and likewise of the manor of Great Gidding

WILD CAT-continued

in the county of Huntingdon held by service of catching the hare, fox, and wild cat, and wolf within the counties of Huntingdon, Northampton, Buckingham, and Rutland. Nearly a century later (1368) we find Thomas Engaine at his death was seized of fourteen yardlands and meadow, and 14s. 4d. rent in "Pightesle," in the county of Northampton held by service of finding at his own proper cost, certain dogs, for the destruction of wolves, foxes, martens, wild cats, and other vermin in the counties of Northampton, Rutland Oxford, Essex and Buckingham.

During the reign of Henry IV. Sir Thomas de Aylesbury Knight and Catherine his wife, held of the King, in capite, the manor of Laxton, inter alia with the appurtenances in the county of Northampton by "Grand Serjeantry," viz., by the service of taking wolves, foxes, and wild cats, and other vermin in certain counties named.

Robert Lindsay in his "Chronicles of Scotland" (vol. ii. p. 346) informs us that in 1528 the Earl of Atholl entertained James v. with a great hunt which lasted three days; "It is said at this time, in Atholl and Stratherdaill boundis, thair was slaine threttie scoir of hart, hynd, with other small beastis, such as roe and roebuck, woulff, fox, and wyld cattis." A century later Sir Robert Gordon in his Genealogical History of the Earldom of Sutherland from its origin in the year 1630 especially mentions the wild cat amongst the beasts of chase in Scotland at that period (Zoologist, 1878, p. 251, written by J. E. Harting).

In one of the last forest courts held in 1632, Sir Edmond Sayer claimed to hunt hares, foxes, wild cats, and to keep his dogs unlawed, and pleaded for it a charter of Richard I. made to the Abbot of Waltham Holy-Cross in Essex. His claim was disallowed, for said Noy: "The Abbot had twenty mannors, and yet there was but one hunter; but now we shall have twenty hunters if those Grants be allowed" (Jesse, ii. p. 13). In writing of Cranbourne Chase, Chafin mentions that there were three sorts of animals of chase there besides deer, viz., foxes, hares and marten cats, but says he believed the race of the latter to be nearly extinct; their skins being too valuable for them to be suffered to exist (Cranbourne Chase, p. 421).

It was probably more for its skin than for diversion that the wild cat was hunted, as its fur was much used for trimming dresses at one time. In Archbishop Corbeuil's Canons anno 1127, it is ordained: "that no abbess or nun use more costly apparel than such as is made of lambs or cats skin," and as no other part of the animal was of any use, it grew into a proverb that "you can have nothing of a cat but her skin."

The wild cat is believed to be now extinct, not only in England and Wales, but in a great part of the South of Scotland. A writer in the new edition of the Encyclopædia Britannica (art. Cat) expresses the opinion that the wild cat still exists in Wales and in the North of England, but gives no proof of its recent occurrence there.

Harvie-Brown in his Vertebrate Fauna of Argyll (1892) defines the limit of the range of the wild cat by a line drawn from Oban to Inverness; northward and westward of this line, he states, the animal still existed. But there is no doubt that of late years the cessation of vermin trapping in many parts of Scotland, which has caused a marked increase in the Golden Eagle, has had the same effect upon the wild cat. Thus my friend Mr. J. Hamilton Leigh, who rents a forest of some eight thousand acres in Argyllshire, has had eight wild cats trapped there within the last seven years. They were all fine specimens and have been declared to be the true wild cat by the authorities at the Natural History Museum.

"Perhaps the last genuine wild cat seen in England was the one shot by Lord Ravensworth at Eslington, Northumberland, 1883, although so recently as March 1883 a cat was shot Bullington wood, Lincolnshire, which in point of size and colour and markings was said to be quite indistinguishable from the wild Felis Catus. Bullington wood is an almost continuous chain of woodlands extending from mid Lincolnshire to near Peterborough, and as much of the district has never been preserved for game and keepers are few and far between, the wild animals have enjoyed an almost complete immunity from persecution. Cats are known to have been bred in these woods in a wild state for generations, and there is no improbability that the cat in question may have descended directly from the old British wild cat. Under all circumstances however it seems more likely to be a case of reversion under favourable conditions from the domestic to the wild type" (J. E. Harting in the Field, Nov. 20 and 27, 1886).

The natural history chapter of the wild cat is taken by the Duke of York from G. de F.; did we not know this, some confusion might have arisen through the fact being mentioned that there are several kinds of wild cat, whereas only one was known to the British Isles. G. de F. says there were wild cats as large as leopards which went by the name of loups, serviers or cat wolves, both of which names he declares to be misnomers. He evidently refers to the Felis Lynx or Lynx vulgaris which he properly classes as a "manner of wild cat," although some of the ancient writers have classed them as wolves (Pliny, Lib. viii. cap. 34). Lynxes were at one time plentiful in the Pyrenees, and probably in G. de F.'s adjoining territories, although he ex-"men hunt them but seldom," pressly says, and that one does not "quest for them, but only hunts them when one comes across them when drawing for fox, hare, or other beasts. it be a common wild cat it will fly to a tree at once, then it should be killed by a shot from a long- or cross-bow. If it be a large one like unto a leopard (Felis Lynx) then there will be more sport, for after having run a little, it will stand at bay like a boar before the hounds. Then the greyhounds were put into the wood with the running hounds, and all the people on foot went in

WILD CAT-continued

with their glaives (hunting knives) or they were killed by the archers if there be any. But the chase n'est pas de grant mestrise" (G. de F. p. 233).

M. of G. speaks for the number of wild cats in England in his day, saying that; "every hunter in England knoweth them and their falseness and malice well enough. But one thing well dare I say that if any beast hath the devil's spirit in him without doubt it is the cat both the wild and the tame" (p. 39).

WOLF. For a long time it was a popular delusion that wolves had been entirely exterminated in England and Wales in the reign of the Saxon King Edgar (956-957), but Mr. J. E. Harting has by his researches proved beyond doubt, that they existed some centuries later and did not entirely disappear until the reign of Henry VII. (1485-1509). In his interesting treatise on the wolf (Ex. Brit. An.) he says that; "As might be expected the historical evidence of the existence of the wolf in Great Britain before the Norman conquest is meagre and unsatisfactory, and the abundance of these animals in our Island prior to that date is chiefly to be inferred from the measures which in later times were devised for their destruction." The wolf was reckoned as a beast of venery before the conquest (Man. p. 160), but in the laws of Canute they were not accounted beasts of the forest or of venery (Ibid. p. 160). But nevertheless we find that in the 15th century it is classed again as a beast of venery (verses preceding Twety and Giffard, Cotton MS. Vesp. B XII.) and as a beast in the chase of which one may blow the menee (see Appendix: Menee). In speaking of the hare Twici says: hom ne poet corneer menee de ly ausv cum len fet autres bestes, cum de cerf, e de sengler e de lou (Twici, p. 1).

There must therefore have been wolves to hunt in Master Twici's time. Indeed, so far from Edgar having extirpated them, Harold is said to have demanded and to have received the "ancient and accustomed" tribute of wolf-skins from the Welsh princes (1056). And Mr. Harting quotes many ancient records dating between the 11th and 14th centuries wherein the wolf is mentioned, rewards being paid to those that kill wolves, and grants of land given on the condition that wolves are destroyed, and payments made to wolf-hunters every one of which are interesting, but would take too much space to give here in full. Those of the 14th and 15th centuries which bring us to the period of our MS. may be quoted, as they will show us that it was a common beast enough at that time." In 1327-1377, says Mr. Harting, "so far as can be gathered from history it would seem that while stringent measures were being devised for the destruction of wolves in all or most of the inhabited districts which they frequented, in the less populous and more remote parts of the country steps were taken by such of the principal landowners as were fond of hunting to secure their own participation in the sport of finding and killing them" (Ex. An. p. 147).

In Edward III.'s time Conan, Duke of Brittany,

in 1342, gave pasture for cattle through all his new forest of Richmond in Yorkshire to the inmates of the Abbey of Fors in Wensleydale, forbidding them to use any mastiffs to drive the wolves from their pastures. In the same year, Alan, Earl of Brittany, gave them common of pasture through all his forest of 'Wendesleydale'; . . . and if the monks or their servants found any flesh of wild beasts in the forest, killed by wolves, they might take it to their own use. In 1348 we find that Alan, son and heir of Walter de Wulfhunte, paid a fine to the King of 2s. 4d. for his relief in respect of lands at Mansfield Woodhouse in the county of Nottingham, which he held by the service of hunting wolves out of the forest of Shirewood, if he should find any of them." Thomas Engaine held certain lands in Pightesle (now called Pitchley) in the county of Northampton by the service of finding at his own proper costs certain dogs for the destruction of wolves, foxes, martens, cats and other vermin within the counties of Northampton, Roteland, Oxford, Essex and Buckingham.

In Richard II.'s reign (1377–1399) the account rolls of Whitby Abbey show amongst the disbursements made between 1394–1396 the following entry of a payment for dressing wolf-skins: "pro tewyng xiiii pellium lwporum... Ios. ixd." In Henry Iv.'s reign (1399–1413) Sir Thomas de Aylesbury, knight, and Catherine his wife, held of the King in capite, the manor of Laxton, interalia, with appurtenances in the county of Northampton by "grand serjeanty," viz., by the service of taking wolves, foxes, wild cats, and other vermin in the counties of Northampton, Rutland, Oxford, Essex, Huntingdon, and Buckingham.

In this reign however the wolf must have been rare, though not extinct, for the M. of G. says merely, that there are "few men beyond the sea that have not seen some of them," and thus not conceding that it was a common beast in our country (p. 31). Our forests however had not been entirely purged of them for in the eleventh year of Henry VI. (1433) Sir Robert Plumpton, knight, was seized of one bovate of land in Mansfield Woodhouse, in the county of Nottingham, called Wolfhunt land, held by the service of winding a horn and chasing or frightening the wolves in the forest of Shirewood. In 1439 Robert Umfraville held the castle of Herbotell and manor of Otterburn, of the King, in capite, by the service of keeping the valley and liberty of Riddesdale, where the said castle and manor are situated, free from wolves and robbers (Ex. Brit. An. p. 149).

As neither in the reign of Henry VII. (1485–1509) nor in any subsequent reign are wolves mentioned they must have been rare if not extinct after the 15th century in England (Ex. Brit. An.p. 151). The last wolf in Scotland is said to have been killed in the 18th century by one MacQueen of Pall-a'-chrocain who died in the year 1797

WOLF-continued

(Stuart Lays, ii. p. 245). In Ireland the last wolf was killed according to Richardson in 1770, or, according to Sir James Emerson Tennent, subsequently to 1766 (Ex. Brit. An. p. 204).

Both Turbervile and Blome say that although the wolf was extinct in England in their day, still they give chapters on the manner of hunting the animal as there were still many in Ireland.

'In Ireland (as I have heard) there are a great store of them: and because many Noblemen and Gentlemen, have a desire to bring that Country to be inhabited and civilly governed (and would to God there were more of the same mind) therefore I have thought good to set downe the nature and manner of hunting at the Wolfe according to mine Author" (Turb. p. 203). And Blome more than a hundred years later says: "I shall bestow a Chapter or two in the discourse thereof, notwithstanding at present England is not anoyed with any of those strong and great Devourers, which heretofore inhabited our woods and forests; but however Ireland is yet infected therewith in several parts, so that it will not be lost labour to treat thereof, but a benefit to that Kingdom as also many of our American Planta-

tions, where they frequent (p. 104).

G. de F. gives eight chapters on the Wolf; Of the wolf and his nature, How to hunt and take the wolf (that is with running hounds), and the other six chapters deal with different ways of trapping, netting and laying snares and trains to catch and kill them. For although wolfhunting was becoming a rare pastime in England, in the 14th century in France the destruction of wolves was a vital question. The country laid waste by raids of the English and internal wars between the great feudal barons of the Kingdom as well as the awful ravages of the pestilence, had contributed to the enormous increase of wolves, who, following the path of army or of the "Black Death" became so voracious and, once being accustomed to human flesh which as our MS. says they found "is savoury and so pleasant" that they would eat nought else,1 they became a constant danger even to the inhabitants of the villages and towns, entering the walls of the latter in search of their favourite prey, and carried off men, women and children. According to the diary of a Burgher of Paris they killed in the near neighbourhood of that town, between Montmartre and the Porte St. Antoine, 14 people in the last week of September 1439, so one can imagine how numerous these terrifying wolves must have been in the more sparsely inhabited parts of the country when winter made them yet more savage. The result was that every means were taken to get rid of these pests by traps, pits, poison, "needles," as the contrivance was called which was made of two pointed sticks tied together and hidden in a bait of flesh, which, when digested, allowed

the sticks to fly apart at right angles and thus pierce the entrails of the wolf. Running hounds chased the cubs, large greyhounds coursed the old wolves. Nets were stretched round the coverts or parts of the forest where they were known to be, greyhounds and archers were placed near the nets, and then armies of peasants with drums and horns beat the bush till the wolves, flying before the unaccustomed noise, ran to the nets where arrows were shot at them, greyhounds let slip, clubs thrown at them; in fact they were slaughtered in any way possible, without any Every district in France had its appointed wolf-hunters since the days of the Capetian Kings, whose duty it was to keep down the numbers of the wolves, and for the payment of these necessary officials a levy was made on the towns in their district to which every "fire" or house had to contribute, not only a tax in money, but when summoned every man had to attend the wolf hunts in person to help in the destruction. term Louveterie which, later on, was applied to the wolf-hunting establishments so widely used in France, is not given by G. de F.

There were many old superstitions concerning the wolf which seem to have been handed down from time immemorial and were still firmly believed in till the 17th century if not later. The chief of these was the firm conviction that nearly all parts of the wolf, but particularly its excrements, were most valuable as medicine.

The right eye of a wolf salted and tied on the arm of a fever patient, cured him; the teeth of a wolf hung round a child's neck prevented the child being frightened at night, and caused it to cut its teeth easily. The head of a wolf nailed to the doorpost was a splendid protection against all bewitchments. The wool of any animal killed by a wolf would ever be infected by vermin, even woven with other wool into a garment; on the other hand the fur of the wolf was vermin-proof. The wolf's eyes were luminous at night, and "its biting was venemous," &c. &c.

Wer wolf although merely designating a man-eating wolf in the M. of G. as well as in G. de F. who calls such "lous garoulz," was, in the common acceptation of the term, a man turned for the time being into a wolf, but retaining human intelligence, and therefore were more to be dreaded than the ordinary animal. In Brittany they went by the name of Bisclavet and in Normandy Garwalt.

Roy Modus insrtucts the poor man how to take wolves de quoy il y a tant en sons pays qu'ilz luy destruisent toutes ses bestes (fol. lxx.r.) and then proceeds to show how aiguilles or needles should be put in a bait, and this chapter G. de F. has copied almost exactly. But we find also in Modus a chapter on how to hunt him otherwise: Comme on prent le leup à force de chiens sans filet. He who will take a wolf by strength of hounds, let him not hunt an old wolf, for the old wolf

¹ Albertus Magnus writing in the 13th century says the same thing, and recalls the fable that when the wolf is about to kill a horse or a sow he fills himself with earth to make himself heavier and when he has killed it he vomits the earth and satisfies himself with his prey.

WOLF-continued

cares not for the hounds but waits for them and runs at his ease, but the young wolf will run his full speed and will tire and has not the great power of an old wolf. Another chapter describes how to take wolves in a covert, that is with nets and archers, and greyhounds (fol. xxxix. r., xlix. r.). The quickest greyhounds were always first to wind the wolf, and then the heavier ones to pull him down; these were called the receveours or receveurs (De Noir. ii. p. 462). The most popular book on wolf-hunting in the olden days, to judge from the fact that it went through more than one hundred editions, was Clamorgan's La Chasse du Loup (see Bibliography), written in the latter half of the 16th century and dedicated to King Charles IX.

A priest named Gruau acquired some celebrity by his book on the same subject dedicated to Louis XIII., but the former seems to have enjoyed the sport as well as the satisfaction of ridding the country of a nuisance, as he says it is one of the finest chases there is, while the priest is more occupied with the killing than the sport.

The Duke of York says that when a wolf is chased by greyhounds it looks round and knows at once if one of these is likely to take him, and hastens his speed accordingly, but if he looks and sees that he need not fear them, he takes his time and just keeps ahead of them. That the wolf, so to speak, keeps an eye on his pursuers, Clamorgan also notices, for he says when men pursue him with clubs and other missiles he will always know which man threw the one that hurt him most and attacks him at the first opportunity.

The wolf-hunters had a sporting vocabulary of their own and special cries for encouraging their hounds, the most constant of which seems to have been harlow loulow harlow (from have (harry) the wolf). In the Roman dw Row the boy who is holding a greyhound sees a wolf, and cries le lew, le lew; hence it is possible that the elew elew of the English huntsman is a corrupted remmant of our ancient chase of the lew or lowb.

The whole history of French wolf-hunting is well given by De Noirmont, while the few remaining records of the history of the wolf in Britain have been carefully collected by Mr. Harting in his Extinct British Animals.

WORMING A DOG. This was supposed to be a preventive to the power of a mad dog's bite. It was a superstition promulgated in very early times, and seems to have been believed in until comparatively recent times. We find it repeated in one book of venery after another, French, English, and German. In England by our author, Turbervile, Markham and others.

Pliny suggests this operation, and he quotes Columna as to the efficacy of cutting off a dog's tail when he is very young (Pliny, chap. xli.).

G. de F. and the Duke of York are careful to sworth, saying: "Thereof make I no affirmation," and further on: "Notwithstanding that men call it a worm it is but a great vein that hounds have underneath their tongue."

Gace de la Buigne says :

Il a dessoubz la langue ung ver, qui le fait enrager souvent (Werth, p. 66), and Bartholomeus Anglicanus contributes:

Sub lingua canis jacet aliquando vermiculus, qui Graece dicitur lytta, qui facit canes rabidos,

quo extracto cessat morbus. In later days the operation seems not to have been considered as a preventive to madness, but to render innocuous the bite of a mad dog. Scott in his "Field Sports" has a paragraph worth quoting. "On the point of worming a dog, as a preventive to his power of using his teeth in a rabid state. This remedy in Dr. Johnson's emphatic language: 'the extraction of a substance, nobody knows what and nobody knows was originally received on the authority of Pliny; and it was either Pliny or one of his wonder-working contemporaries who prescribed as a cure for the belly-ache in a beast, the simple and easy method of beholding a duck swimming on water. But an elder of Pliny, Columna, if I recollect aright, had anticipated him, and forestalled all knowledge and all fame of this most important discovery resolved at driving madness out of the dog at one end or other. sage instructs posterity: 'If a whelps tail be bitten off and the string be taken away neither will the tail grow again, nor will the dog ever go mad. At any rate one limb of the proposition remains to this day unbroken. He proceeds to explain: 'There is a small worm in the dog's tongue, which if taken out while they are young, they will never go mad nor lose their appetite.' The fact is there is no worm in the case, which is the dog's mouth, it is merely a portion of the fraenum or bridle of the tongue so often clipped by the scissors of the nurse. In the operation of worming, says Mr. Blane, it is common to strip off this fraenum or bridle from the tongue; the violence made use of in doing which, puts it on the stretch so that when removed from the mouth, its recoil is adduced as a proof that it is alive and it proves it a worm in the opinion of credulity. A gentleman of late who must need cutting for the simples as much as our dogs do worming against rabies, has actually proposed to petition the Legislature for a law to compel us all to mangle the tails of our puppies."

In "Dogs and their Management," by Ed. Mayhew, partly rewritten by A. J. Sewell, we read: "Worming, as it is generally called, is often practised upon dogs and both Blaine and Youatt give directions for its performance. I shall not follow their examples. It is a needless and therefore a cruel operation, and though often requested to do so, I will never worm a dog. . . . People who talk of a worm in the tongue of a dog only show their ignorance and by requesting it should be removed, expose their want of feeling.

"As to worming being of any, even the slightest protection in case rabies should attack a dog, the idea is so preposterous that I shall not here

stay to notice it.'

BIBLIOGRAPHY

In giving a brief bibliographical account of mediæval literature relating to the chase-exclusive of hawking, on which subject there already exists a very excellent bibliography by my friend Mr. J. E. Harting-I am tempted to include also the works that appeared in the first century of modern times. For it was only in the sixteenth century that the creaking handpresses really got to work on our subject. With very few exceptions, none of the quatro-cento printers of the title-pageless, blacklettered productions of the fifteenth century appeared to have considered hunting a fit subject for their labours, and even in France, where our theme had occupied more busy pens than had been employed in any other country, the great classic of Gaston Phoebus that had inspired our Plantagenet prince to turn author, was not deemed worthy of printer's ink until the first decade of the "Century of the Renaissance" had created a demand for other than Bibles and ecclesiastical chronicles. Two exceptions, curiously enough, famous works of French and two English origin that saw the dawn of modern light in the same year—1486—both issuing from primitive little presses in small provincial towns. Which of these two books, the Roy Modus or the Boke of St. Albans, of which I shall have more to say anon, was first in this race it is impossible to say, for of the English work we know not even the name of the printer, for Wynken de Worde in the colophon of his subsequent reprint intentionally or unintentionally hides his predecessor's identity, and only states that it was printed by our sometime Schoolmaster of St. Albans.

In setting oneself the task of giving a brief summary of the principal fountain-heads of mediæval sporting lore it is not necessary to extend our cosmopolitan investigations much beyond France, Germany, and Britain. Neither the Italians nor the Spaniards were much addicted to the chase, though both were partial to the less robust amusement of hawking. And neither the Sclavonic, nor, to go a step further back, the Semitic race produced many veneurs. For these reasons we can almost exclusively confine our researches to the three dominant peoples who between them have ruled the destinies of Europe since it emerged from the dark ages.

Taking French sporting literature first, we soon discover that its superiority over any other consists in its quality rather than in its quantity, for in the

latter respect it is closely approached by that of Germany, while Britain's literature until forty years ago did not exceed a fifth of that of either France or Germany. The three fountain-heads of venery are French; no other country produced a Roy Modus, a Gaston Phoebus, or a Venerie. From these three classics not only French, but English, German, Italian, Dutch, and even Spanish authors "borrowed" with an unconscionable freedom for nearly three centuries.

For purposes of comparison it will probably be found most convenient to consult the various works here treated in chronological order, irrespective of their place of origin.

LA CHACE DOU SERF (Cerf). MS. second half of 13th century. Anonymous.

I. MS. Bibliothèque Nat. Paris, f. fr. 1593 (anc. 7615). Vellum. 13th Cent. The 56th article (according to Souhart the 54th) of a collection of diverse French poetry, fol. 165–169.

II. MS. Biblioth. Nat. Paris. According to Werth this copy is in the "reserve," on three leaves.

III. MS. Arsenal Library, Paris, 2769, fol. 225-233. See Jubinal I. p. 154. A modern MS.

It has been printed:

 Jubinal, "Nouveau Recueil de contes, dits, fabliaux," Paris, 1839. Vol. I. pp. 154-172.
 It is carelessly done and full of mistakes.

2. "La Chasse du Cerf," Paris, 1840. Edited by Baron Jérôme Pichon. As only sixty copies were printed it has become very scarce. MS. I. was used for both above editions.

3. "Journal des Chasseurs," 5th year.

La Chasse du Cerf is the oldest treatise on the chase in the French language. It dates from the end of the 13th century and its authorship is unknown. It is in the form of a didactic poem in which the master instructs his pupil, through the medium of question and answer, in the science of woodcraft and of stag-hunting. It consists of 532 verses of eight syllables, and these contain in an abridged form the whole stag-hunting lore and the manners and customs of venery of the 13th century.

LA CHACE DOU SERF-continued

Comparing them with those obtaining still in France, we are struck by the similarity, for as the Duke D'Aumale has said when writing of another old French hunting book (Gace de la Buigne's): "Everything has changed in France since then, only the language and rules of venery remain immutable."

The unknown master in this treatise tells his pupil that he will instruct him in a pleasure that surpasses all others, and that he who learns diligently does not easily tire: "Qui bien apprent petit se lasse." I will tell thee, continues he, "how to quest and to find, and to run a hart well without change, how thou shouldst have thy horses led to the place where thou thinkest the stag has harboured, and then how to draw with thy limer and to make thine hounds hunt, and to have a care, if thou canst, that all the hounds shall be in at the take."

The hunter is told to hunt wild boar and hare in Lent and in the early spring with the hounds that are to be used for stag-hunting in summer, so that they may be in good condition. "And if thou wilt know the signs of a stag, I will have thee know that by the slot thou canst well know the stag that thou shouldst chase; a large heel and a broad edge to the cleeves or toes should be refused by no one." ("Grosse esponde¹ et large talon; Ce ne doit refuser n'uns hom.") the bones (or dew claws) are also broad and large thou wouldst be a fool to leave him." "I pray you what shall I do with the fewmets if I find them Thou shalt put them within thy horn and stuff grass over them, then go to the covert, and when thou hast found the wood that the stag has broken and turned aside as he walked, then look at the fraying posts so that thou canst inform thyself by these, for from the fraying post shalt thou know a big stag, the largest fraying post and the highest is the right one. ("Car au plus grois froir a froie, et avient plus haut, c'est la vraie.")

After full instructions for the making of his report to the Seigneur on the signs he has found, the master continues: "Then take thy limer and go back to thy blemishes and to the marks thou hast made, and when thou art come near the place where the hart is ambushed, hold your limer, and when he follows the scent soon and well, and your masters will go with you to rouse the stag, give thyself pains that they may also see what thou hast

seen. Thus will the sport please them better, and do thou not be miserly of showing them what thou seest, but look well on the ground there where thou seest the stag has been, and discover to them as well as thou canst the slot:

"Et li esponde et li talons; Et li os, pour ce le jugons."

Then holloa and blow a long note on thy horn, so that all and even the hounds will rejoice when they hear it, and the varlets may bring them

> "Et puis Juppe ou corne i lonc mot: Chacuns en a joie qui l'ot. Nès li chiens joie en auront. Et li vallet les amenront Plus près, pour ce qu'aurras juppé."

Then the stag is unharboured and the Apelle for the hounds is sounded:

> "Et puis si corneras apel iij lons mots pour tes chiens avoir; Et lors vendront à lor pooir Puis met la main au descoupler Et lesse les millors aler."

When the hounds pass, says the master, show them thy hunting crop (estortoire), slap thy boot with it, and they will hunt the stag the better:

> A l'estortoire² dois monstrer As chiens que ven à passer Le cerf; plus joli en ceront Et fiert ta huese, et bat et ront."

Further on the pupil is told to encourage his hounds with a Ra, Ra, Ra, Ra, Taho, Taho! And follow the stag "till thou canst no longer follow." Then when he stands at bay "thou shouldst sound four long notes on your horn to call thy hounds and varlets to thee. Then cut the hamstrings of the stag, unless the stag has already frayed and burnished his head, then tell thy varlets to bring bows and arrows and shoot him from afar," for to kill him then with a sword was too dangerous. Then follows a minute description of how to break up the deer, and to give the hounds their curée; and then to tie the whole of the severed parts of the deer together and load it on to a horse to have it conveyed home. The Master ends his instructions by saying that if his pupil really wishes for knowledge, he must remember what the Master has said, as to the best of his power he has told him all that is most valuable for his sport:

¹ Esponde, the edge of the deer's foot round the hollow sole; this edge is sharpest in the toes or cleeves of young deer. An old stag having worn down his edges, they would be broader than those of a young stag. The word Esponde was derived from the Provinicial Esponda, border, edge, extremity. Spanish Sponda and Latin Sponda. It became afterwards to be pronounced éponge, and to denote the ends of a horse's shoe or the heels, and later still to denote the substance of which the horse's hoof itself was composed. (Lav. Chasse à Courre, p. 238, and Littré.)
² Estortoire, also called destortoire, corresponds with our hunting crop. It was a switch of hazel or other pliable wood about two and a half feet long carried by those who were hunting on horseback to hold in front of their faces when riding in thick wood to turn aside the branches and thus protect the face. It is from this it derived its name, F. detordire, to turn aside, to twist. These switches were cut by the hunt servants and presented to the Master and his friends when they arrived at the covert side or at the meet. If they were hunting a stag whose antlers were still in velvet, the bark was left on the estortoire; if the stag had frayed and burnished his head, then the bark was peeled off before being presented by the hunt servants. G. de F., in speaking of the outfit of a veneur, says he must have gloves and "Pestortouere" in his hand, and that it is not only useful for the object above mentioned, but also when one is hunting to slap it on one's boot to excite and encourage the hounds; also for one's horse when it shies or stumbles, one can give it to him over his head, likewise to one's variet or to a hound when necessity arises (G. de F. p. 175). or to a hound when necessity arises (G. de F. p. 175).

LA CHACE DOU SERF-continued

"Se te veul acointier,
Or retien bien ce que dit t'ai,
Et saches bien que eslit ai
Les paroles à mon pooir
Qui au déduit doivent valoir."

But that nevertheless he is not to omit to make the acquaintance and ask for information of any man he may meet who is able to teach him anything:

> "Mès jà pour ce non laisseras A demander quand tu verras Home qui te puist ensaignier De li te lo a acointier."

The poem ends with "Explicit la Chace dou Ser." In the whole of it there is no mention of relays of hounds; whether it is merely an omission, or whether the system of having relays of hounds uncoupled during the run of the stag did not obtain till later, cannot be determined. There are given so many minute details of how to hunt the stag, that one can scarcely doubt that had relays been customary some mention would have been made of them. In all the subsequent works on French hunting from Modus on, we find relays alluded to.

Although the Chace dou Serf is little more than a simple primer of venery, as far as stag-hunting is concerned, it compares favourably with our English book, the Art de Venerie, by Twici, written half a century or so later. La Chace is more explicit, has more details, and gives one altogether a clearer idea of the methods pursued.

The whole of *La Chace* is to be found embodied, with many amplifications it is true, in a work written at the end of the fourteenth century by Hardouin de Fontaines Guerin, *Le Tresor de Venerie* (see p. 232).

TWICI (Twety, Twiti, Twyt, Twich) LE ART DE VENERIE. Written in Norman French by King Edward 11.'s huntsman in or before 1328. It is the oldest treatise on hunting in England of which we know.

I. Phillipps MS. 8336 now in Cheltenham in the lib. of the late Sir Thomas Phillipps. Latter half of 14th century, vellum. The third of eighteen treatises, fol. 15 v.-19. French.

This MS. is first mentioned in vol. ii. Catalogi lib. Manuscript. Angliae et Hiber., E. Bernard, Oxoniae 1697, when it belonged to the Farmer or Farmor family of Tusmore, Oxfordshire. From the latter's library it passed into the more famous one of R. Heber and at the sale of the latter it bore the number 1470, Sir Thomas Phillipps, of Middle Hill, purchasing it together with a large number of the best MSS. of the Heber collection. By the latter's hand it received the number 8336, by which it is known to-day in the goodly company of the Phillipps MSS. in Cheltenham where I saw it.

Warton in his History of English Poetry,

4th ed. vol. ii. p. 221, mentions this MS. as belonging to a Mr. *Turner* of Tusmore in Oxfordshire (evidently a misprint), and he spells the name of the author Twici, making him the *Grand* Huntsman of Edward II.

II. Cambridge, Caius Coll. Nr. 424, late 14th century, vellum, 8°, Art. 4, fol. 91–95. See S. Smith's Catalogue of Gonville and Caius Coll. Lib. Cambridge, 1849. French. We give a reprint of it further on.

III. British Museum MS. Vesp. B. XII., a "translation" into English of above treatise ascribed in colophon to Twety and Johan Giffarde, these names being spelt in the "Incipit Twety" at the beginning of the text "Maystere Johan Gyfford and William Twety." As Gyfford or Giffarde is not mentioned in the original MS. I. and II., we shall refer to this "translation" by giving it the joint names, and to the original MS. I. and II. as Twici under which name I refer also to the following modern reprints of MS. I. made by the well-known archeologist the late Sir Henry Dryden, Bart., of Canons Ashby.

It has been printed:

r. Le Art de Venerie, par Guyllame Twici; printed at Middle Hill Press, January 1840. Sumptibus D. Henrici Dryden, Bart. Four small quarto leaves, containing the text of MS. I. without any notes. Only very few copies of this reprint were made (Sir Henry Dryden telling me only 25 as well as he remembered) and it has become exceedingly scarce. Souhart, p. 474, mentions that in 1883 a dealer had one for sale at 450 frcs.

2. The Art of Hunting, by William Twici, with Preface, Translation, Notes, and Illustrations by H. Dryden. Daventry, 1843. Small quarto, fol., the text occupying 80 pages with an Introduction covering nine pages. In the British Museum Catalogue (Twici) it is stated that 75 copies of it were printed, but this is not correct, as I have it from the author himself that only forty copies were printed, and he allowed me to copy the list of the subscribers, and what was done with every one of the forty copies. Another mistake respecting this treatise occurs in the B. M. catalogue where it is entered under Dryden, the year 1834 being given as the date of its publication.

Sir Henry Dryden's notes are really the first sound and scholarly remarks on old English hunting we have, his predecessor Strutt's attempt being, as I show in another place, very faulty and totally inadequate. Sir

 ${\bf TWICI} -continued$

Henry in the last years of his life intended to issue a new and corrected edition of his treatise, but this unfortunately he never carried out.

His close intimacy with that most remarkable of bibliophiles of the first half of the last century, Sir Thomas Phillipps, during the very time when he was amassing his great collection, made his account of long-bygone antiquarian events most interesting. Amongst other facts related to me by Sir Henry was that he himself set up the type of the first page of the first reprint of Twici (see above, No. 1) for the small handpress at Middle Hill, Worcestershire, so I value the last but one remaining copy in his possession which he gave me. Copies of this exceedingly rare sheet are very difficult to get, the last one offered at a public sale fetched, I believe, £5, but more would have to be paid now.

3. Le Venery de Twety from the Cottonian MS. Vesp. B. XII., transcribed about 1420, in Reliquiae Antiquae 1841, vol. i. p. 149, published by Thomas Wright and I. O. Halliwell. This is the print of the English "translation" already referred to as MS. III. The author (Thomas Wright) is the first to remark that the rhymes prefixed to the tract do not belong to it, being of a later date.

4. Le Art de Venerie; en France (Paris) 1883. This is a very carelessly executed reprint of MS. I., published by the frères Pairault of Paris. Only 35 copies, of which the first five were printed on parchment, were issued. Copies are now very scarce. It was only after ten years' search that I was able to obtain one.

At least six treatises on Twici have been written by German and French students; they are: M. Paul Meyer's account in the October 1884 number of the "Romania"; Dr. Paul Sahlender's three little works: "Der Jagdtractat Twici's," Leipzig, 1894; "Englische Jagd, Jagdkunde and Jagdliteratur im 14. 15. & 16. Jahrh." Leip. 1895; "Das englische Jagdwesen in seiner geschichtlichen Entwicklung," Dresden und Leipzig, 1898; Dr. Hermann Werth's excellent and quite indispensable "Altfranzösische Jagdlehrbücher," Halle 1889, a book which in the course of many years' researchwork, during which I have constantly con-

sulted it, I have found to be most extraordinarily accurate; and lastly, Baron Christoph Biedermann's scholarly "Ergänzungen zu Werth's Altfranzösischen Jagdlehrbüchern," published in "Zeitschrift für Romanische Philologie," 1897, Heft 4, and also separately.

The following summary will enable the reader to follow our subsequent remarks regarding the Twici literature, MS. I. is the oldest of the two French versions, MS. II. of Cambridge having been written about a quarter of a century later. It differs from MS. I., and was not copied from the latter, or from the same original from which MS. I. was taken. The so-called translation (MS. III.), which is bound together with our MS. of the "Master of Game" in the British Museum MS. Vespasian B. XII. (it precedes it), was written by the same hand that copied our text in or about the year 1420. It does not deserve to be called a translation at all, for it differs in many respects from either MS. I. or II., whole phrases being left out, and containing, on the other hand, some passages which are not incorporated in either of the French versions. Indeed, when this "translation" speaks of hare-hunting, it says the very contrary to what MS. I. and II. do, for it says that "all men may blow at her," whereas the others say that you "can not blow at her as at other beasts." There is also a curious mistake in translating the word *chevereaus* (roe deer) as were it *chevalier* into "knyghtis," saying, "The knyghtis be not enchased or gathered," thereby clearly demonstrating that the scrivener who took upon himself to translate this treatise knew nothing of venery. There are five other errors without taking into account the transposition of sentences or omissions. Sir Henry Dryden sums up the relation of these MSS. in the following words: "From these differences and errors it appears certain that the French MS. (MS. I.) is not the original treatise, though not more recent than 1400, that it was carelessly transcribed by some one who knew little of venery; that the Cotton MS. (the translation) is either a translation of an extinct copy of Twici's work, by a person who did not understand the original, or at all events that it was inaccurately copied from an original translation of an extinct copy.'

In this English version appears for the first time a second name as joint author, that of Johan Gyfford or Giffarde, the passage where the former spelling is found being in the beginning: "Maystere Johan Gyfford and William Twety, that were wyth Kyng Edward the secunde." In the colophon we have: "Explicit le venery de Twety, and of Mayster Johan Giffarde."

¹ Sir Thomas Phillipps, who was born in 1792, was the only son of a wealthy manufacturer, and he collected throughout his long life on a truly gigantic scale. It was stated at the time of his death in 1872 that "there never was such a collector since the world began." His library was left to his youngest daughter, Mrs. Fenwick, for life with remainders to her children. One of the stipulations attached to this bequest was that no Roman Catholic should be allowed to enter his library.

TWICI-continued

Who this mysterious Gyfford is who makes his first appearance in a MS. written at least ninety, and probably one hundred, years after the original was penned, it is not easy to say, and in any case we cannot accept him as joint author without some reserve. The learned Thomas Wright, who, as we have heard, published Nr. 3 reprint, made researches to discover his identity, but found that the Patent Rolls and different Inquisitions examined by him gave no clue connecting a Gyfford or Giffarde with Edward II.'s hunting establishments. The diligent researches of Werth and Sahlender came to the same negative result, and our own efforts were only partly successful in so far as we are able to show that if this Gyfford be not a creation of the scribe who made knights of roe deer, it is probable that he was identical with a John Gyfford mentioned several times as King's clerk, who accompanied Queen Isabella (widow of Edward II.) on her journeys abroad, and who, towards the end of his life, was keeper of the hospital of St. Leonards at York (Pat. Rolls, 10 Ed. III.). True, we find another John Gyffard in the service of Edward II. in a military capacity, two Close Rolls entries of Oct. 8 and of Novb. 12, 1318, showing that grants were made to him in reward of his military services. In view of the illiteracy of even the highest nobles at that epoch and the fact that few persons not scriveners themselves could have written or translated a treatise, it is very unlikely that this warrior Giffard had anything to do with our treatise.

Of Twici himself we know, unfortunately, also very little indeed; we hear from a Close Roll entry that he was in receipt of a daily wage of seven pence halfpenny (Memb. 32), which is perhaps worth quoting, as it seems to have escaped the previous

"July 21, 1322. To the Sheriff of Lancaster. Order in favour of William Twyt, huntsman, whom the King is sending to take fat venison in the forests parks and chaces of Thomas, late Earl of Lancaster, in that county, with Little William the Lardener, Gilbert Scot and Richard Blount, berners, William de Firth, John Rotur, Roger de Sentele, and Richard de Berkeswell, ventrers, William Buffard, page (pagio) and 20 greyhounds and 40 staghounds (cerverectar'), paying to the said huntsman $7\frac{1}{2}d$. a day for his own wages, 2d. for each of the ventrers and berners, 1d. a day for the page and $\frac{1}{2}d$. a day for each greyhound and staghound." The lardener's wages are not given in this instance, but we know from other records that their usual wages were 2d. a day.

Between the date of this interesting document and that of the next, Twici seems to have been called away to other and more elysian hunting fields, his demise occurring evidently in the peaceful retreat of the Abbey of Reading, whence he had probably retired at a good old age as a pensioner of the King. The Close Roll entry is dated March 13, 1328 (Memb. 34), and states that Alan de Leek is sent to the Abbot and Convent of Redings to receive such maintenance as William Twiti had enjoyed in the Abbey. Alan de Leek appears from

an earlier entry (Mem. 27) to have been also a huntsman of Edward II., and it is interesting to note that it seems to have been customary that the King's pensioned hunt-servants were to retire to this Abbey (founded by Henry II.) as a home for their declining years. Almost a century earlier (1240) a poem on the keeping of hawks and on fowling, written in Norman French (MS. Harl. 978), was, according to Sir Fred. Madden, written in this Abbey.

Summarising these records, it can be concluded that William Twici died in or before the year 1328, and that he wrote or what was more likely dictated his treatise, if not to Johan Gyfford, to some monkish scrivener more capable of wielding the pen than he was. As the French language was then and for nearly a century more the tongue in use at the English courts, and up to 1362, in English law-courts, it is quite natural that Twici wrote his treatise in that language, and that this by no means indicated, as many modern commentators have suggested, that a Frenchman was its author. (See Appendix: Errors in English Literature.)

As to the position held by Twici, it may be re-marked that all writers from Wharton downwards persistently speak of him as Grand Huntsman, and some indeed as Master of Game to Edward II. elevation was quite undeserved, indeed it is questionable whether it is right to call him even Chief Huntsman (as we have done), for as we know that contemporary hunt officials, such as John Lovel, Thomas de Borhunte, William de Balliolo, Robert Squyer, and David Frampton, were one and all in receipt of twelve pence a day, and Henry de Braundeston was paid nine pence a day (see Appendix : Hunt Officials). The fact that Twici received only seven pence halfpenny would indicate that the ascription to him of a superior position than the one that is claimed for him in the different MSS., i.e., Veneur or huntsman, is unwarranted.

Regarding the spelling of Twici's name, a few remarks may be made in conclusion. Of the five different ways: Twici, Twety, Twiti, Twyt, and Twich, used in the different documents we have quoted, Sir Henry Dryden selected the first, though probably had he been aware at the time he wrote of the Twich in the Cambridge MS. (II.), and of the Close Rolls instances, Twyt and Twiti, he would have been more loth to disagree with Thomas Wright's argument, that "t" was more correct than "c." This is what Dryden says when advocating "Twici":

"As the two MSS. differ in the spelling of the huntsman's name, a doubt may arise as to the proper one; but as the writer of the Cotton MS. (the translation) has miswritten estorches for escorches, it is not improbable that he has made the same mistake in the name, and that Twici, according to the French MS. (I.) is correct."

Wright, on the other hand, in his Reliquiae Antiquae, in attempting to prove the "t" theory, says: "It may be observed that in the Cottonian MS. the 't' is clearly distinguished from the 'c,' and no doubt can exist on the orthography of the word Twety, troched, &c."

Both writers fail to convince one by their argu-

TWICI—continued

ments; Dryden adduces no proof that the copyist's mistake in writing on one occasion a "t" for a was repeated when writing the author's name, while Wright's argument is practically shattered by the fact, of which he seems to have been unaware, that the word "troched" was as often as not written "croched" by mediæval scribes. In one and the same MS. I have come across on one page instances of both ways of spelling, though as a rule the French writers used the "t," as in Roy Modus (f. xiv.) and in Jacques du Fouilloux's vocabulary, while the English authors wrote "croched," as in Turbervile's pirated translation of the last-named sportsman's work (p. 243). Considering that French was then still the language of polite society, and what misleading errors were committed by the gross slovenliness of mediæval scribes, both Dryden and Wright had set themselves difficult tasks in attempting to prove the correctness of their respective theories. On the whole, however, it is possible, and not improbable, that the "t" was the right form.

As to the reprint of MS. II., which is appended, the reason why it was selected for this purpose rather than the somewhat older Phillipps MS. is that it has never been published. Indeed, with the exception of the brief catalogue notice of it in Smith and Werth, it seems to have remained entirely unnoticed and unexamined till r897, when I had it copied and published the first account of it. Neither Dryden, Wright nor Paul Meyer—a triumvirate of learned antiquaries—knew of its existence.

THE CAMBRIDGE (CAIUS COLL.) "TWICI." MS. 424; Art. 4; fol. 91-95.

Gulielmi Owich venatoris regis anglie de re venatoria seu arte venandi liber unus, This heading is in a different and later hand than the body of the MS.

Icy comence lart de venerye qe Mestre William twich le venour le Roy dengletere fist en son tenps pur aprendre autres qe ne sont mye sachaunt touz ceux qi voillount de venerie

5 apprendre, ieo les apposera auxí come iay prys deuant ces houres. Ore voilloms comencer a leure. Pur qoi sire voillez vous comencer a leure plus tost qe a nul aultre best. Ieo vous dirrai pur ceo qe il est la plus meruaillous best

10 qe est en ceste terre. il porte grece et croce et ronge, et ne fest nul aultre beste forqe luy en ceste terre Et a la foithe il est male et a la foithe femele, et par cele encheson homme ne poet nent corner mene de ly com leu fest des

15 autres bestes com de cerf sengler et de lou. Et si fist tut dys male auxi come il est autre foith male et a la foith female homme poet corner mene de ly auxi come de cerf de sengler et de leou Et pur ceo qe totes les beles parcles est

20 enchace a le cerf et lou et le sengler et vous sire venour dites moi quant des bestes sont acquillez le deym la deyme le goppyl et la goppel et tote autre vermyn. Ore vodrai ie sauoir quant des bestes sont meuez de lymere et quant des bestes 25 sount troue de brachettz. Sire touz ceux qe sount enchacez sont meutz de lymer et tous ceux qe sont acquillez sont troue de brachettz. Ore est a demaunder quant des bestes sount eschorchez et quant des bestes sont arechatez 30 tous les bestes qe portont su et fumee sount

30 tous les bestes qe portont su et fumee sount eschorchez et tous les bestes qe portont grece et feynt sount arechatez et quant des bestes portont feyntes et quant des bestes portont fumes touz ceux qe portont seur portont feumse

35 et touz ceux qe portont grece portont fumes saue ceux qe ie nomai deuant a de primes il porte grece et croce et nemye feynt. Ore est a demaunder quant de bestes portont os et quant de bestes portont argos. le cerf port os. le sengler

40 et le deym portont argos. Purqei sire venour est il appelle sengler pur ceo qil est a de primes apelle porcel tant q'il est leyte sa miere. et quant la miere le ad lesse sount ils appelle gereaux. et tut lan apres le tiers an sont ils apelle hogas-

45 tres et quant il est de III ans il icit partir hors de la sondre par age, et quant va tut soul par cele encheson il est appelle sengler. Ore aloms a cerf et parloms de luy en ses degres, ffeat assauoir qe le premer an est veal. le second an

assauoir de le premer an est veal, le second an sour, le quinte an grant sour, le vj me an cerf de la premer teste. Ore sire venour qei auera il de ceste quant il est de la premer teste. Respons. Ceo ne chet mye en iugement de venour

55 pur la grant diuersite troue en eaux fors touz iours la pellom cerf de la premer teste tant il sont diz demeyndre. De quant de ramons doit le cerf estre autra qe il soit serf de diz demeyndre. Respouns a de primes convent il 6'il eit perche

Respouns a de primes couynt il q'il eit perche 60 et pus auntiller et pus real et puis south real et puis forche de ambe deux de les pars de la teste et a donqe il est serf de diz demeyndre et quant il est antiler et real et south real et forche de lun part et troche de lautre part a

65 donqe est il cerf de diz de greindre Et quant tot ce que iay nome deuant issi q'il eit troche de ambe deaux le pars il de douze demeyndre Et si issi soit q'il troche dun part de trois et de lautre part de quatre donqe est il de douze

70 de greindour il ne poet mye estre de quaturze.
Car entre cent vous ne trouerez deux acordanz a
quaturze quant il est troche dune part et de
quatre et de lautre part de cynk il est de duze
demeyndre quant il serra troche de ambe pars

75 de cynk donqe est il de xvj de greindours quant il serra troche dune part cynk et de lautre part de sitz donqe est il de xvij de meyndre quant il serra troche deambe part de sitz donqe est il de xviij de greindour quant il

80 serra troche dun part vi et dautre part vij donqe est il de vynt de meyndre quant il serra troche dambe partz de sept donqe est il de vynt de greindour et quant il serra troche dun part de vij et dautre de vij donqe est il de xxij

85 demeyndre quant il serra troche dambe pars de vuj donqe est de xxij de greindour Et cil va encressant si la cryl soit de xxxxij Et a donqe est il cerf resigne. Et purquoi sire venour le appelez vous cerf resigne pur ceo que

TWICI-continued

90 il est cerf resigne de teste qe la teste ne ly creste nent plus. Et si nul homme vous di que il y ad un teste de plus de ramons qe ie ne ay vous nome de aitres naturel de xxxij ans baldement responez qe ce ne fust pas cerf de

95 ceste erre. Ore est il assauoir de quant des bestes doit homme corner menee vous deuez corner menee de trois madles et de une female. ceo est de cerf, de sengler et de lou et de la lowe auxi desuz. la lowe come de suz le laroun mes

100 coment deuez corner quant vous meu le cerf de vostre lymer vous deuez corner apres le mote deux mootz et si vos chenes ne vignent mye a vostre volunte si hastement come vous voldrez vous deuez corner III] mootz pur hastier les

105 gentz vers vous et pur garner le gent que la cerí est meu. donqe deuez vous rechater sur voz chenes troiz foith et pus quant ils sont esloignez de vous vous deuez chacer en la

IIo manere com ie vous dirray Vous deuez corner tront tront trororont tront tront trororont trore ont troreront troreront. vous venour pur quoi cornastes vous en ceste manere. purceo que ieo suy a moun droit et le cerf est mew et

II5 ieo ne say ou les chenes sount deuenuz ne le gentz et pur ce cornai ie en ceste manere Et que le chose apelle vous cella Nous appelloms ceste chose la chace de forlyng vous chacez ouesqe les chenes que sount deuant et rechatez

120 apres ceaux qe sount en auaunt un altre chace il ad qe est appelle le profyt dont couient il qe vous cornez en un aultre manere et ceo est issi vous deuez corner par une mote et dire trororont tront tront trororont trororont troro-

125 ront tront tront trororont Et comencer par un altre mot autrefoith et issi deuez vous corner trei foith et comencer par un mote et fener par un mote et issi checun homme qi est entour vous qi scet de venerye put conustre en

entour vous que scet de venerye put conustre en 130 quel point vous estes de vostre dendiz par vostre corner. un aultre chace il y ad quant un chace est assiz des archs des leures et destabley et les bestes passant hors de bonde et les chenes apres donge deuez vous corner en ceste manere

135 une mote et pus rechater trororont trororont trororont, vous venour pur qey cornez vous yssi. Pur ceo dauoir les gentz qe sont entour le chace a moi et rechater les chenes que sont passez hors de bonde. Queles bondes sont cella

140 les bondes sont tieles que furent assitz des archs de leueres et destablie et pur cele encheson cornay ie une mote et rechatai sur les chenes. Vous venour vaillez vous auoir cele chace oil sire si cel beste soit enquille ou enchace ieo les

145 auerai si issi soit que les chenes soient passetz hors de boundes, donqe voil ieo corner une mote et estraker apres mes chenes pur auoir les arere ieo ne voil mye que ils current plus auant une mote pur assembler noz gentz et auoir noz

150 chenes ariere. Quant des bestes portont peaules et quant des bestes portont quires tous ceux qe sont enraces portont pauls. Et tous ceux que sont eschorches portont quires. Quant vous deuez querre le leure si voz chenes soient 155 las et ne voillent mye currer volunteres vous deuez dire, auant sire auant. Et sils eyent grant volunte de currer et ils soy aloynent de vous, vous dire un altre parole, hou moun amy hou swef moun amy swef. Et si le chen troue de luy la ou

160 ad este, si eit a noun bemound le vaillant per qe qui de trouer le coward oue le court cow qe est a dire sahow sahow est tant a dire come staheo. Mes nous dyoms shahou pur ceo qil est plus court a dire shahou qe staheo Quant le leuere est pris et

165 les chenes ont curre a luy vous deuez corner pris et doner a chenes le halow. Qe est le halow. le costes et les espaules, le coste et la teste et la loyne demurra a cosyne. Quant le cerf est pris vous deuez corner IIIj mootz et il serra defeste

170 come une autre beste et si issi soit qe les chenes soient bandes et sils ount pris le cerf, a force le venour auera le quir et celuy que eschorche la teste auera les paules par reson et les chenes serront rewardez del cole des des bowailles et

175 del fay et il serra mange sur la quirre Et pur ce est il appelle quirrey la teste serra porte a lostel dentra le seign et le coer et le cow et la gearguloun sur un forchete et la menee doit estre corne a le huys de la shale quant il est

r8o porte a lostiel Quant le deym est pris vous deuez corner pris et vous deuez rewarder les chenes de la pouche et de les bowailles. Sire venour coment doit homme conestre le cerf quant il vent de sa pasture en quele pasture il

185 ad este ou en furment ou en aueigne ou en fenes ou en pises. Ieo vous dirrai si les fumes soient iauneys et engleynes ceo est de furment ou de aueigne. Et cil ad este en peis ou en fenes si le cerf est gras les fumes serront noires et

1790 engleymes et a la fumee menue. En le yuer quant il est meger les fumes serront neirs et groses et nemye engleymes Sire quant le sengler est prys il serra de fet tut velu et les bowailles serrount broiles et donez as chenes et

195 payn ouesqes et ceo est appelle reward. Et purquoi sire nest il appelle quirrey si come de cerf ieo vous dirray, pur ceo qil nest pas mange sur la quirre si come de cerf. Quant des hastiletter doit homme auoir de sengler quant

200 il est de fest. Ieo vous dirrai il ad deux menuz hastilettiz qe serront pris de deyns les quises puis il ad deux deuant puis les coler puis les espaules. les toustes les filettes et les hanchiez. le coer, le pomoun les parloes et la eschine qe

205 serra cope en quatre, et les gambones quant il est tut apparaillez vous aueretz XXXII hastilettes de sengler par droit. Quant des herdes sount de bestes de cerf dez oures de deymes et de deymes be onee (sic) de cheuerous

210 sondre des pors les cheueraus ne sont mye enchases ne aquilles mes ils cressount la ou ils vont deuant les chenes. Quant il est pris il serra porte a la cusyn tut entier, et les chiens serront rewardez de les pees et la peel demurra a la cusyne.

LE LIVRE DU ROY MODUS ET DE LA ROYNE RACIO, generally known as Roy Modus, is the earliest book in prose on the LE LIVRE DU ROY MODUS—continued chase in the French language, having been written in the first half of the 14th century by an author whose identity, in spite of considerable research, has not yet been established.

Thirty-one MSS. of Roy Modus are known to exist:1

I. Paris, Nat. Bib. f. fr. 614, anc., 7096, 15th century, vellum. It belonged to King Charles IX. of France and bears his cipher and arms on the covers. Incomplete at the end, but nevertheless one of the most correct MSS., and it was mostly used by Blaze for his reprint (see below), consult P. Paris MSS. franc. v. 205, ff. One Min. Init.

II. Paris, Nat. Bib. f. fr. 615, anc. 7096/2, vellum, written 1406 by Alixandre Dannes who, as a note by his hand shows, finished this "contrescrips" on the 17th Feb. of that year by the order of the noble and puissant Seigneur

Jehan de Hangest. No Min.

III. Paris, Nat. Bib. f. fr. 1297, anc. 7459, vellum, 14th century. Interesting Miniat. among the best, also Init. It belonged to the connétable Louis de Sancevre who died in 1402, and to Guichart Dauphin who died in 1415. This copy is one of the two MSS. which contain the "roscace," see below.

IV. Paris, Nat. Bib. f. fr. 1298, anc. 7459/3, vellum, 15th century. Min., Init., vignette. It bears the arms of the house of Vienne.

V. Paris, Nat. Bib. f. fr. 1299, anc. 7459/3/3, vellum, beginning of 15th century. It belonged to Marie of Luxemburg. Incomplete.

VI. Paris, Nat. Bib. f. fr. 1300, anc. 7460, beginning of 15th century, one coloured drawing and coat of arms of France on first folio, indicating that it belonged to Charles vi.

VII. Paris, Nat. Bib. f. fr. 1301, anc. 7461, vellum, 15th century. Min., Init.

VIII. Paris, Nat. Bib. f. fr. 1302, anc. 7462, vellum, 15th century. Interesting Min., Init.

IX. Paris, Nat. Bib. f. fr. 1303, anc. 7463, vellum, 15th century. Pen-drawings, it contains only the 2nd part of *Modus*.

X. Paris, Nat. Bib. f. fr. 12399, was written in 1379, Nice Min. It belonged formerly to the Dukes of Burgundy (Barrois, bibl. protyp. Nr. 1559). This is the second of the two MSS. which contains the "rosace," but it has two more words and is therefore to be preferred to the one in MS. III. (see below).

XI. Paris, Nat. Bib. f. fr. 19113, 15th century. XII. Paris, Arsenal Lib. 3079, paper, 15th or 16th century, ff. 234. Only the hunting part of Modus.

XIII. Paris, Arsenal Lib. 3080, paper, 15th century, ff. 192, Init. Min. Both this and MS. XII. belonged once to the Count of Artois who obtained them from René de Paulmy.

XIV. Paris, Arsenal Lib. 5197, 15th century. XV. Valenciennes, 0.1.40, paper, 15th century (Cons. Mangeart, Cat. des MSS. de la bibl. de Valen).

XVI. Lille, D.L. 26, paper, 15th century (Werth, p. 51).

XVII. Catal. Huzard T. II., p. 450, Nr. 4855, vellum, 15th century, Min. (Brunet, la France lit. p. 143).

XVIII. Brussels, Roy. Lib. 10218, 15th century. Incomp. Min. Among the latter I found one variation, shared by the Vienna copy (MS. XXVIII.) from the illuminations in most of the Nat. Bib. MSS. in Paris. It is where is pictured the trap to take roedeer (prendre les chevreulx à l'armorse). In MS. XVIII. and MS. XXVIII. the animal portrayed as nibbling at a sheaf of wheat or possibly bundle of hay (by so doing springing the trap), is unquestionably more like a red deer stag than a roe buck, the antlers in the one having ten distinct points, in the other even more.

XIX. Brussels, Roy. Lib. 10219, 15th century, Min.

XX. Brussels, Roy. Lib. 11062, 14th century. XXI. Oxford, Bodleian Lib. Rawlinson 676, vellum, 14th century. From the lib. of Nic. Jos. Foucault, incomplete at the end.

XXII. Cheltenham, Sir Thomas Phillipps' heirs.

XXIII. Ashburnham Cat, II. (Barrois) MS. 377, paper, 15th cent., fol. ff. 414. Coloured drawings. At 1901 sale it was bought by Quaritch for £160.

XXIV. Turin, formerly Court Archives, said to be now in the University Lib., 14th

century, Min. (Werth, p. 52).

XXV. Geneva, 168, fol., vellum, Min. XXVI. Dresden, Royal Pub. Lib. 0.62,

paper, fol. 14th century, ff 204. Pen drawings. Only 2nd part of Modus.

XXVII. Vienna, Imp. & Royal Court Lib. 2573, vellum, 15th century, fol. Min. (see remarks made MS, XVIII. Cons. Sitzungsberichte der Kais. Akademie d. W. Philos.-

 $^{^{1}}$ The almost complete destruction of the Turin library as these pages are going through the press will probably reduce this number to thirty.

hist. Classe XXXI., Wien 1859, where von Perger describes them). This MS. belonged once to Prince Eugen.

XXVIII. Vienna, I. & R. Court Lib. 2611 (Nov. 693), vellum, fol. 15th century, ff 156.

Min. inferior to previous MS.

XXIX. Copenhagen, Roy. Lib. (Thott 415), vellum, 15th century (Cons. Abrahams and

Nyrop, p. 172).

XXX. Musée Condé, Chantilly MS. 1560, 14th century, Min. & Init. It does not contain the debat verses, but only the preamble and 12 of the chap. on Venery, and 10 chap. on falconry and nothing of any other chase. The Duc d'Aumale in his description of this MS. says that it is a complete MS. and a very ancient copy, as the first folio bears the arms of Robert de Loris, Vicomte de Montreuil-sur-Mer, friend of King John and of the Comte de Tancarville. He died in 1380. This MS. was unknown to Werth.

XXXI. Musée Condé, Chantilly, MS. 1559, fol., 15th century, vellum, 35 Min. in grisaille and green. Incomplete, beginning at the chap. "Cy devise comment l'on doit le cerf escorchier." Also unknown to Werth.

The copy of *Roy Modus* formerly possessed by the Gray's Inn Library (Catalogi librorum MSS. Angliae et Hiberniae II. 4: Librorum MSS. Hospitii Greyensis apud Londinum catalogus) has like so many manuscripts on our subject disappeared mysteriously from the library. In reply to my application to be allowed to examine it, the librarian wrote to me: "It is impossible to say when it disappeared or what has become of it. It had certainly gone before 1869."

Printed editions of Roy Modus appeared:

1. Chambéry, Anthoine Neyret, 1486 (25 October). The oldest French printed book dealing exclusively with the chase published in the same year that the first treatise on hunting was printed in England (see Boke of St. Albans). Very scarce. One copy fetched at the Solar sale in 1860 frcs. 3900, which price was subsequently reduced to frcs. 2500, as the last leaf was a modern facsimile. The same copy was sold at the Teshner sale for frcs. 2700, then at the Patier sale in 1870 for fres. 5000. At the Pichon sale the previous year Prince d'Essling's copy fetched frcs. 10,000. At the Ashburnham sale in Decb. 1897 a copy of this edition was bought by Pickering and Chatto for £595 (lot 2622). By the purchase of the Bennett collection

in 1902, Mr. J. Pierpont Morgan acquired also this copy I believe,

2. Paris, Jehan Trepperel, without date, small 4° ff. 94 and 4 prel. leaves.

(3) Paris, Jehan Trepperel, without date, small 4° ff. 99 and 4 prel, leaves.

 Paris, Jehan baptiste (Marque of Jean Janot) Privilege 1521.

5. (Paris), Marque of Philippe le Noir 1526, small 4° (this ed. has the lines printed alternately in red and black).

Paris, boutique de Gilles Corrozet, 1560, 8°.
 Paris, the same edition except that printer's name is Vincent Sertenas.

(8) Paris, the same edition except that printer's name is Guillaume le Noir.

9. Paris, Eléazar Blaze, 1839.

As all the previous editions had in Blaze's time become exceedingly scarce (Blaze says that there were not more than four copies in Paris, not counting those in the Royal Library), his edition, which is the last, was a welcome addition to the libraries of those who could not afford to pay the high prices which all the earlier editions fetched. Souhart quotes the opinion concerning this edition of the celebrated Baron Jerome Pichon, President of the Soc. of French Bibliophiles: "It leaves much to desire, not only because it is printed in an unsuitable type, but because it contains many mistakes and has absolutely no notes. At the same time it is worth more than the older editions (which are very faulty) and it can be obtained at a moderate cost."

Even this edition is now becoming scarce and one has to pay a considerable advance upon the published price of frcs. 50.

Concerning the approximate date of the origin of Roy Modus we can conclude from internal evidence that the book was not begun before 1328 and that that part which relates to les deduits or the chase was concluded before 1338.

The author says that he saw Charles IV. (1322-1328) hunting wild boar in the Forest of Breteuil. Et en droit moy je vis le roy Charles qui in fils au beau roy Phelippe, qui chaca en la forest de Breteuil ... où il print six vingt bestes noires en ung jour, sans les emblees, fol. xlviii. r). Thus showing that the book must have been commenced after this

King's death in 1328.

The clerk who transcribed the first part of the book of Roy Modus says that having finished copying the deduits such as he had found them in a very ancient work, he wished to find matter to fill up the parchment which was over, and that on the 4th April, 1338, he went for a walk in the forest where he fell asleep under a tree and had a dream, which dream forms the second part of the book, and is entitled the Songe de Pestilence:

An de nostre Seigneur iiic xxxviii. apres ce que jay eu la copie du livre des deduis si comme ils sont escrips en cest livre et comment je l'avoie veu et trouwe eu ung livre bien anchien sy comme li roy Modus les avoit ordonnez. En celluy an le quart jour davrit advint que iestoie en grant pensee de trouver matere plaisant de la quelle Je pensoie a empler mon livre Et aloie tout seul parmy une jorest une heure avant et l'aultre arriere triste et doulant que je ne povoye advenir a la matiere que je desiroye Sy me assis au pye dun arbre et mendormy en celle pensee et en songnant mestoit advis que je veoye le roy Modus et la royne Ratio, &c.

Thus we see that the first and only part of the book which interests us as sporting literature was written before 1338, and copied from some more ancient text.

Having written down his vision the clerk found that he still had some leaves of parchment to spare and the book finishes with an account of the events of Charles v.'s reign, the persons who figured in the chief events not being mentioned by name, but under allegorical pseudonyms. As MS. X., the only dated MS., was written in the year 1379 and includes the whole of the above matter, the book must have been completed before that date.

About the authorship of this important work there has waged quite as much controversy as about the date of its composition, and numerous bibliophiles have studied and written upon this question. A brief summary of the facts bearing upon this point will be in place here. Two of the MSS. (Nr. III. and X.) contain the rosace or anagram of which our reproduction is a facsimile. It consists of three concentric circles. In the outer ring thus formed



The "rosace" in MS. X. written in 1379.

are written fifteen gothic letters at equal intervals. They are: ff, D, R, H, I, E, N, R, E, I, E, S, E, R, E. In the inner ring there are twelve: H, D, O, S, E, D, M, I, S, N, E, R, and inside the circular space formed by these two rings is written:

"Les lettres de ci enuiron Si font le non et le sournon. Qui bien les saroit a droit metre. Et curieux de lentremetre. De celui qui cest livre fist. Et du clerc qui son songe escript. Qui la prophesie a monste. Il checle dessus est nomme. Qui le le liure a fait et trouue. Cest tout."

In these words was clothed the direction that the surrounding letters form the name and surname, if properly put together, of him who wrote this book and of the clerk by whose pains this transcript was made. Five modern authors have published reproductions of this "rosace," Blaze (1839), Lavallée (1854), Souhart (1886), Bouton (1888) and Harting in his Bibliotheca Accipitraria (1891). As I am writing these lines (in the Bibliothèque Nationale) I have before me the two originals and the five reproductions, and the following brief remarks may assist the reader who is desirous of solving the puzzle.

Only one of the two originals can be said to be complete, for it has the two concluding words "cestout," which the other "rosace" does not contain, and as Lavallée's and Souhart's "rosaces" lack these two words, it is certain that they were copied from the incomplete "rosace." The other three were evidently taken from MS. X., but all vary, curiously enough, the spelling, by altering letters, putting in accents, and making contractions as a comparison with our accompanying photographic

reproduction will show.

Blaze in his Preface to his edition of Modus attributes the whole of the work to one author, remarking at the same time, that he must have lived a long time to have seen Charles IV. hunting, and to become the historian of Charles v. who died in 1380. But Blaze does not venture on the problem of this author's name, leaving that to others, but infers he was from the North of France, as the book contains many phrases still peculiar to Hainault, Picardy and Artois, but as was shown later on by M. Chassant these peculiarities were common to the old Norman speech (Petit, p. 50); and that as these peculiarities vary with the MSS. the idiosyncrasies in patois and orthography probably changed according to the person for whom it was being written, or to the nationality of the scrivener. A more conclusive proof of the nationality of the compiler can be derived from the examination of the text. At the end of the chapter: "Cy devise comme on doit deflaire le sanglier," finishes with the words: "Ainsi est le sanglier deflaict à la guise normande; et à la guise de France on liève la queue comme d'un cerț" (Roy Modus, xxxvii. r.). All the MSS. contain this, and the author would naturally speak of the custom of his own province in the first place. When G. de F. copies this chapter he changes the ending: "Einsi se deffet senglier en Gascoinhe et en Lenguedoc;" that is to say, in his country (G. de F. p. 166). Also the forest of Breteuil in which the author says he had hunted is situated in Normandy, and allusions to the apple-trees, ivy and mistletoe, which are plentiful in that province, point to the same conclusion.

Lavallée, taking the letters of the outer circle of the rosace, obtained the name of Henri, sire de

Fére, and after much research published the reasons why he considered that there was proof presumptive that the authors were Henri de Vergis (Vergys) and his ward Gui de Chastillon, seigneur de Fére (Chasse Pref. xxvi.-xxvii.).

About the same time (1869) M. A. Chassant, head of the Museum of Evreux, endeavoured to solve the puzzle, and came to the conclusion that the name in the outer circle should read : Henri de Ferrières and the one in the inner circle: Denis d'Hormes. The manor of Ferrières is in Normandy in the bailiwick of Evreux, in the near neighbourhood of the forest of Breteuil where he who "made the book" says he saw King Charles hunting. Also at the time the book was written, there lived at Orme a pupil of Denis Mutel, employed as a copyist by one Jean Grison. The manor of Orme is also situated in the bailiwick of Evreux and not far from Ferrières; this coincidence of the two names being found in the same rosace as well as in the same locality was so convincing that Lavallée gave up his theory and acknowledged that of M. Chassant to be the most probable (Bull. du Bouquiniste, Paris, Aubry, 1-15, Juin '69; Journ. des Chasseurs, 33, an. p. 213, p. 302).
In 1888 M. Victor Bouton, a paleographer and

authority on heraldry, published an essay entitled: Quel est l'auteur du Roy Modus? (Paris, rue le Peletier 51) in which he disagrees with the former solutions and tries to prove that Jean de Melun, Sieur de Tancarville, wrote it and considers the existence of a Henri de Ferrières at the period when Roy Modus was written as too problematic.

As far as the Norman records show, there was no such Sire de Ferrières between 1300 and 1379, one is mentioned by Froissart, but as late as 1385, and there was a Henri Sire de Ferrières in Normandy about

It is on the authority of Hardouin de Fontaines Guerin that M. Bouton rests his claim on Tancarville's behalf. When speaking in his rhymes of various celebrities in venery Hardouin adds:

"Et après je je m'en vueil retraire, Car je le doy bien par droit faire, A mes deux acteurs et seigneurs Qui és sains cieulx aient honeurs

L'un des deux qui tant y fu duit Fu de Foix et de Béart Conte Li autre fu Conte et Vyconte De Tencarville et de Mulum Mais maistre Jehan de Méum Ne scéut onc d'estronomie Tant non, ce croy, la part demie Com ce bon Comte sceut de chasse."

M. Bouton takes acteurs to mean authors although it may just as well mean acters, i.e., those who took an active part in sport. Jean de Meum or Meung whom Bouton thinks was the clerk who wrote the "Songe" could not possibly have done so, as he died in 1315. To do away with the difficulty that the compiler asserts that he is taking his matter from an ancient work, Bouton suggests that he had some MSS, from the Comte de Tancarville's library before him; as the Count only died in 1347 a MS of his composition would scarcely have been alluded to as a very old work!

Mr. Harting in his Bibliotheca Accipitraria says that he saw a letter from M. Grasset d'Orcet addressed to M. Pierre A. Pichot, Directeur de la Revue Britannique criticising M. Bouton's views. M. Grasset d'Orcet reads the inscription in the outer circle of the " rosace"

"Fit DuRHeIEN REIESERE," that is, fit de régént regisseur, a term which he admits is applicable to Jean de Melun, Vicomte de Tancarville, and adds that in his opinion the letters of the inner circle, HDOSEDMISNER, indicate Théodose de Misner, or Seigneur du Mai. Mr. Harting further summarises the reasons that seem to him to make it justifiable to attribute the authorship to the Comte de Tancarville :

'(I) His identity is sufficiently indicated by the letters in the rosace.

(2) He was living at the dates referred to by the author, and died in 1382.

(3) He is especially mentioned as an authority on Falconry by his contemporary, Pero Lopez de Ayala (the Spanish Ambassador to the Court of Charles v.) in his book 'Libro de ta Caza de las Aves,' 1 written in 1386, and

"(4) He is mentioned several times by name in the Jugement des Chiens et des Oyseaulx with which the Livre de Roy Modus concludes 2 (see ff. cxiv. recto and verso and cxvii.-cxviii. ed. Blaze). Jugement ends thus: 'Explicit le Jugement que fist le Comte de Tancarville.' The third point seems to have been overlooked by all my predecessors in this inquiry, and the fourth by all except M. Bouton " (Harting, Bib. Acc. p. 63-4).

Jean de Melun, Vicomte de Tancarville, was Grand Chamberlain of France and Grand maitre des eaux et forets et souverain maitre de l'hotel du Roi under King John and his successors (Philo. Soc. vol. ii. p. 15, D'Aumale; de Noir. i. p. 95), and a personal friend of King John with whom he was taken prisoner at the battle of Poitiers in company with his son, and his brother the Archbishop of Sens. He was also one of the hostages left in England after the peace of Bretigny (1360). This Comte de Tancarville's son, Guillaume, was killed at the battle of Agincourt, and the title passed to the house of Harcourt through his daughter, and subsequently to that of D'Orleans-Longueville, and became extinct 1652 (Phil. Soc. ii. D'Aumale, p. 15).

The book is, as has already been indicated, divided into three parts. The first part relating to sport, treats of:

A. Hunting or venery.

B. Falconry.

C. The discussion on the comparative merits of venery and Falconry. (This part is in verses giving the decision of the Comte de Tancarville who has

As a matter of fact it does not conclude the book, but is sandwiched in between the falconry and fowling.

¹ The Count de Tancarville is mentioned by many of his contemporaries besides Lopez de Ayala as the great authority on venery and falconry, but none mention the fact of his having written a book, unless one construes, as M. Bouton does, the verses of Hardouin to indicate this.

been requested to be judge in the matter. The verses end with "explicit le jugement que fist le Comte de Tancarville").

D. Fowling.

The second part is allegorical:

E. The first dream, in which Satan has to justify himself before God for the mischief he has worked in the world.

F. The second dream, fight of the Virtues and Vices.

G. The third dream, God's revenge.

Then follows an account of the beginning and causes of the war in Brittany with Charles of Blois and the young Count of Montfort, of the battle of Auray where the latter was killed, and where Bertrand du Guesclin, who is called the King's Eagle of the West, was taken prisoner (1364).—(See Werth, p. 50; N. C. L. Abraham's Description des MSS. français du moyen âge de la Bibliotheque royale Copenhague,

Copenhague, 1844, MS. XX. 47.)

After reading Modus one is not impressed with the conviction that even the first part came from the pen of the Comte de Tancarville. A grand seigneur actively engaged, as he was, as a high functionary at court, and employed with important missions by his sovereigns, and living at a time when his country was distracted with the English invasions and the internal feuds in Brittany, as well as between the houses of Burgundy and Orleans, and such an ardent follower of both venery and falconry that he came to be looked upon as the authority on both branches of sport, seems scarcely the kind of man one would expect to sit down and pen such chapters of moralising sentiment and beast imagery as we find interspersed in the first part of Modus, or to go into details of how the poor man could snare his game in the cheapest manner. The chapter beginning: Cy devise comment les cinq bestes doulces sont appropriées aux preudommes du temps passé and those following on the natural history of the animals and the symbolic meanings of their characteristics seem far more likely to have come from the scholarly pen of a clerk well versed in the zoology of the early Middle Ages (such as Avicenna and Isidor), and were probably written by the clerk who tells us that he copied the part on sport from a much older work. The verses may have been written by the Comte de Tancarville, although the reference to him in them is no convincing proof, as it is more probable that an admiring contemporary would refer to him as a great authority than that he should write himself

The subject was not new, as such a discussion was inevitable since the time that Venery and Falconry were rivals, but the form of the discussion between two ladies and the sending of a letter enclosing all the arguments for and against the two deduis to a competent judge, and that judge the Comte de Tancarville, are presented to us for the first time in Modus.

The subject of these verses was rewritten and much amplified by Gace de la Buigne. It is very evident that he knew them and probably had them before him when writing, as he follows the same sequence of argument and the facts related are

identical. But we cannot find any sign that he knew the prose part of Modus, which he nowhere alludes to, nor quotes. It is therefore probable that the verses were before him in a separate MS. Now the Comte de Tancarville and Gace de la Buigne were companions in captivity in England, when Gace was commanded by his King to write a book on sport for the young Prince Philip; and what more likely than that the Comte de T. had in his possession the verses which, even if he had not written them, were penned in praise of the sport he loved so well, and in which he was mentioned?

The latest treatise written on this question of authorship, which is by M. Paul Petit (1900), summarises the various theories of his predecessors (we were only enabled to obtain one of the 34 copies published just before going to press). We find he agrees with us in refuting the idea that Tancarville could have been the author, and although M. Petit makes some interesting suggestions, he leaves one in the same unavoidable uncertainty as to the name of the author, the compiler, and the scrivener, though inclining to accept M. Chassant's theory that the rosace should read "Henri de Ferrières

and Denis d'Hormes."

The part of the first book relating to the chase has been attributed by some to the 13th century (Grässe, Lit. Geschichte, II2, 591). Blaze also considers that there is internal proof in the existing MSS. that they had been copied from a much older work. He takes the first lines of the introductory chapter as a confirmation of this theory: Autemps que le Roy Modus donnoit doctrine de tous déduis, il disoit à ses aprentifz, as well as the fact that the author in some places relates what Modus advises and then adds his own reflections. For instance in the chapter of Cy devise à prendre Widecos en plusieurs manières he gives those methods indicated by Modus and then interrupts himself saying: "The author speaks in this manner: King Modus put in his book and taught all the manners of how to take beasts and birds, but because it would take too long to write and to repeat all that he has shewn and taught, I will confine myself to those that are the most pleasurable and the least to those that are practised " (fol. cxxxii. r.).

Further on again: "Modus answers (to the apprentice), one takes them in many manners, which he will show to the apprentice, but I keep to one of the manners he shewed, and which I will

put in this book " (fol. cxxxvii. r.).

And also in the last chapter treating of falconry we find: "Inasmuch as the King Modus put in his book the form and manner of all the deduis with other birds, such as the goshawk, jerfalcon, lanner, and saker, the merlin and the hobby, I have only put in this book the manner of deduis with the falcon and the sparrowhawk, how to train and how to fly them, and the sport one has with them, for three reasons: The first reason on account of briefness, for the matter would be too long, the second, because the sport with the falcon and the sparrow hawk are the most enjoyable and that which is most liked and prized, the third, that he who knows well to help the falcons and sparrow hawks knows

the better how to manage the others" (fol. ci. r. and v.). From here to the end of the chapter appears to be an interpolation of the transcriber when copying from an older work. But is there such a work now known which could be looked upon as a source for the sporting chapters of Modus? (also ff. lxx. r., lxii. v., lxxiii., cvi. v., xcvii., &c.)

The moralising parts in the Natural History show the direct influence of such works as *De Naturis* rerum of Alexander Neckham, and *Liber de natura* rerum of Thomas Cantimpratensis (Werth, p. 54). Werth gives folio and line from *Modus* and the above works to show the similarity and identical views and passages from Vincent de Beauvais, Albertus

Magnus and other early authors.

But all writers on natural history in the Middle Ages derived their inspiration from the same sources. Aristotle and Pliny, Isodor, and the Physiologus of the earliest Middle Ages, and later on, but at a still very early date, the numerous Bestiaries were all responsible for popularising the most wonderful traditions about animals, such for instance as that the stag lives for six hundred years, that he is able to renew his strength and youth by fighting and killing a snake and eating it (fol. lxii.r.), the cunning of the fox who will pretend to be dead till fowls boldly approach him with fatal results to 'themselves (fol. lxxvi. r.), and many another like fable.

Allegorical symbolism fills their pages; God, the Devil, the Church, the Virtues and the Vices, all find their counterparts in the beast world, which seems to have been regarded as a mirror of human life, an aspect of natural history which could not possibly be omitted even in the writing of a purely practical book, such as Modus was evidently intended to be.

The explanation of the curious title of Le livre du Roy Modus et de la Royne Racio is given by the author (fol. cxviii. v.), Modus, being method, and Racio, reason. They are wedded, for there can be no good method without reason, and no reason without good method (Car bonne manière ne peut

sans raison, raison sans bonne manière).

M. Petit considers it possible that the title of this book may have been suggested to the author by the work of the Emperor Frederic II. (written some hundred years previously). He found in chap. x., Modus autem . . .; two folios farther on, chapter xiv.: Modus excundi . . .; Modus agendi, modus autem, modus vero, dictus est modus, hic est modus, modi etiiam, modus pugnae, modus matris, modus accedendi . . . : from the barbaric Latin of the text, the word modus seems to catch the eye with repeated insistency, chapters and sentences begin in this manner, chapter xxxi. contains the word modus sixteen times, M. Petit asks if it is not possible that it is Frederic II. who is disguised under the name of Modus suggested to the compiler by his exuberant use of that word, and if it might not be that we can look for the source of Modus in the works of this author. The only writings that have been preserved of the Emperor Frederic, relating to sport, are his chapters on falconry, although there were undoubtedly others on venery which have been lost, for he himself tells that he

will speak of venery and other chases: "De reliquis vero venationibus, procetipué de illis in quibus nobiles delectantur, vita comite, post complementum hujus operis dicetur à nobis."

Petit then goes on to compare sentences which occur in the falconry part of Modus with corre-

sponding ones in Frederic the Great.

The form of the book is one of question and answer between a master and his apprentices, the chapters nearly always beginning "Les aprentis demandent au Roy Modus Modus respona . . . &c."

Sometimes it is one apprentice who puts the question, and sometimes there are several.

The first illumination in the MSS. that are illustrated is that of a King on his throne with the apprentices standing or seated before him receiving his instructions. In some Queen Racio is seated beside him. It is Modus that gives all the practical instruction on the chase, on falconry, and fowling, and Racio who answers all questions on the characteristics of the various animals, and she is responsible for the natural history and moralising already alluded to.

In the preliminary chapter the apprentice asks Modus which is the most pleasant and beautiful of all deduis, and Modus answers, "As all persons have not the same wishes nor courage and are also of diverse natures, therefore God ordained there should be several deduis (or kinds of sport) so that every one could find one suited to his pleasure and his estate, therefore there are various deduis, some belonging to the rich, others to the poor. And for this reason I will take them according to order and precedence and will commence with the venery of stags, and how one shall take them by strength of hounds, which sport is one of the most pleasurable that is " (fol. v. v.).

On this follow 2T chapters on all that concerns stag-hunting, how to track a stag to his lair, how to unharbour, to hunt, to blow the horn, how to kill him when at bay, and how to perform the curée. Much from these chapters was used by G. de F. in his book (see G. de F. p. 133 and Modus, fol. ix. r. and p. 129, fol. vii. v., &c.). Then there is a chapter on the characteristics of dogs in which Racio speaks, and this part of the book finishes with

Explicit la chace dou cerf (fol. xxvi. r.).

After two chapters on hind-hunting, the fallowbuck, the roe, and the hare are dismissed with one chapter to each. The wild boar demands more attention and 12 chapters are devoted to the description of how to hunt him with due ceremony Two chapters follow on the hunting of the wild sow, then the wolf, fox and otter have each a chapter. So far the instructions of Modus show how to take all these beasts with strength of hounds, Cy devise comme on doit prendre à force de chiens. And although perhaps on some rare occasions nets might be employed (as in otter-hunting in large rivers, fol. xliii. r.), still Modus was instructing his apprentices in the noblest kind of hunting as he considered, and the fittest for nobles, viz., chasing animals in the open country with running hounds. As he states in the beginning, he takes everything in order; after the above chapters, he says that as it is not possible for every one to hunt with hounds

as they have not the wherewithal, he therefore will instruct how to take beasts in nets. Five short chapters on the diseases of dogs and remedies precede a long account of how to take wild boar within enclosures, by spreading nets and setting stables or stations of huntsmen and hounds round the part of the forest to be hunted in. It is in this chapter that the author says he saw King Charles IV. take one hundred and twenty boars in one day without counting those that were stolen! Two other chapters are then devoted to taking wolves and stags with nets, followed by a moralising one called: Cy endroit moralise la royne Racio des bestes et espécialement du cerf (fol. lii. v.).

Then Modus takes the word again and begins to speak of archery, he tells his pupils that the first man who invented the bow was named Secmodus, and that his son Tarquin, whom he began to train when he was eight years old, was the best archer that ever existed. He had such a steady hand that with every shot he took an apple off the top of a stick from a distance of thirty affours (fol. lili, v.).

In the following chapters we find instructions how a bow should be made, and strung and held, how to stalk and shoot deer and boar in the forest with bow and cross-bow; the use of the stalking cow and horse is explained, also how to shoot hares in the cornfields. Then come eight natural history chapters concerning the beasts already mentioned.

The next eight chapters are written especially for the poor man who is not able to have hounds, and instruct him how to take beasts with a few

nets and other simple devices.

Then follow 28 chapters on falconry, the taming and the training of the sparrow-hawks and falcons and their various flights being described. last of these chapters the author says that he has shown how the sparrow-hawks and falcons should be trained according to the doctrine of Modus, and points out how thankful men should be that God has provided such sport for their recreation. He exclaims: il n'est nulz qui peust penser la grant joye et soulas qui vient des déduis des chiens et des oyseaulx, and then proceeds to describe the meeting of some huntsmen and falconers at an Inn, where they drink and eat together and begin to discuss their day's sport and end by getting angry with each other over the argument which of the two sports should take precedence: venery or falconry, a falconer hits a huntsman over the head with his lure, and the huntsman retaliates by striking out with his horn. They are separated with great trouble by their companions, one of whom says: "You discuss and fight for nought. For two ladies made an argument in this matter and had it put into rhyme, and sent it to the Comte de Tancarville to be judged of, the which argument I have a copy Then cried the others that it must be with me." read, so that we have the conclusion of the debate and how judgment was given.

And thus does the author weave in his verses, of which we have already spoken. Following the verses come sixteen more prose chapters on fowling, showing all kinds of nets, snares, decoy birds, slip

nooses, limed twigs, and other similar devices, the seventeenth and last chapter being: Comment la Royne Racio moralise sur les oyseaulx. It ends: explicit le livre des déduis des chiens et d'oyseaulx que le roy Modus ordonna.

With the Songe de Pestilence (the Clerk's dream) that follows and which, as has already been said, treats allegorically of historical facts in which du Guesclin is the chief hero, we need not concern ourselves as it in no way relates to sport.

Summary.—The Book of Roy Modus as we know it is a compilation of the 14th century, the compiler having before him some older work on the chase, though what the ancient book was has not been discovered as no such work is now known. That he was a clerk, and not a grand seigneur, can be fairly inferred from internal evidence, also that he was a Norman can be considered certain from the same.

That the rosette contained at the end of two MSS. incloses the name of the compiler and scribe not that of the original author, and the most likely solution of this puzzle has been given by M. Chassant, i.e., Henri de Ferrières and Denis D'Hormes as they both can be found in Normandy, Henri not necessarily being a Sire de Ferrières but probably a clerk in the Monastery of that place taking his name, as was often the custom, from the place.

That this compilation was begun not earlier than 1328 and finished not later than 1379.

LIBRO DE LA MONTERIA of King Alfonso XI., written between 1342-1350. According to Gutierrez de la Vega there are nine MSS. belonging to the 14th and beginning of the 15th century, five of which are in Spain and the others in Paris.

I. Codice I. Escurialense, middle of 14th century, Escurial Lib.

II. Codice II. Escurialense, end of 14th century, Escurial Lib.

III. Codicede la Cartuja de Sevilla, end of 14th century. Private Lib. of the King. It seems to be one of the best of the MSS., parch., illum.

IV-V. Cited in the Memorias de la Real

Academia de la Historia, p. 457.

VI–IX. Paris, 15th century, of which Nr. 10,222 in "Biblioteca Real," Paris (the Royal Lib. is now the Bib. Nationale), seems according to de la Vega to be the best, and from which two of the other Paris MSS. are copies. It belonged once to the Brézé family and is richly illuminated.

A printed edition was issued by Argote de Molina, Seville, 1582.

1. Argote de Molina, Seville, 1582.

2. By Gutierrez de la Vega in his Biblioteca Venatoria, Madrid, 1877.

This book is the most important mediæval Spanish book on hunting, the Spanish Gaston Phoebus, and was written at the command of Alfonso XI. King of Castille and Leon (1312–

LIBRO DE LA MONTERIA-continued

1350). It is divided into three books, the first treating with the different kinds of chases, the second dealing with hounds, their diseases and cures, and the third part speaking of the different forests in Castille and Leon and the beasts that are to be found therein.

HADAMAR VON LABER, Vienna Court Library MS. 2720, first half of 14th century. An allegorical poem entitled *Diu* (sic.) *Jagt.* It has been printed by:

1. Schmeller, Stuttgart, 1850.

2. Dr. Carl Steyskal, Wien (Alf. Hölder), 1880.

There exist fourteen MSS. of it, but the above according to Dr. Steyskal and E. v. Dombrowski is the best one.

GACE DE LA BUIGNE, also Gasse de la Vigne, Bigne, Buyne, Buinge, Bugne, Vingne, Benigne, Roman des Diseaux ou Roman des Déduits.

I. MS. Biblioth. Nat. Paris, f. fr. 616, vellum, 2nd article middle 15th century. See Gaston Phæbus.

II. MS. Biblioth. Nat. Paris, f. fr. 1315, paper, 15th century.

III. MS. Biblioth. Nat. Paris, f. fr. 1614, vellum, 15th century, miniatures.

IV. MS. Biblioth. Nat. Paris, f. fr. 1615, vellum, 15th century, vignette.
V. MS. Biblioth. Nat. Paris, f. fr. 1616,

vellum, 15th century, vignette.

VI. MS. Biblioth. Nat. Paris, f. fr. 1617,

paper, 14th (?) century.

VII. MS. Biblioth. Nat. Paris, f. fr. 1618,

paper, 15th century.

VIII. MS. Biblioth. Nat. Paris, f. fr. 1619, paper, 15th century.

IX. MS. Biblioth. Nat. Paris, f. fr. 1620, paper, 15th century.

X. MS. Paris Arsenal Bib., 4834, copy made in 18th century.

XI. MS. Paris Arsenal Bib., 3332, paper, 15th century, art. 1, fol. 1-77.

XII. MS. Lyon, 682, paper, 14th century.

XIII. MS. Tours, 842, vellum, 15th century incomplete at end.

XIV. MS. Montpellier, École de Médecine, 346, vellum, 14th-15th century.

XV. MS. Ajaccio, 81, 14th century.

XVI. MS. Brussels, Royal Lib. 11,183, 14th century.

XVII. MS. Duc d'Aumale, Chantilly, vellum, 15th century. Concluding passage: "Le livre est au duc de Berry et dauvergne conte et poitouset dauvergne." Signed "Johan" (brother

of Charles v.) This MS. "is a rare specimen of the first cotton paper employed at the close of the Middle Ages." Compare: Bulletin du bibliophile, xiii. 104–5, and Vanpraet.

XVIII. MS. *Duc d'Aumale*, Chantilly. vellum, 15th century. Formerly in the possession of the House of Condé.

XIX. MS. Ashburnam Catalogue, ii. (Barrois), MS. 64, vellum, 14th century, ff. 246.

XX. MS. Two Parchment Leaves of the beginning of the 15th century. Printed by Warton in *Reliquiæ antiquæ*, i., p. 310-313, as an anonymous "Fragment of a poem on Falconry;" corresponds with Gace.

It was printed three times in G. de F.'s editions:

I Paris, Ant Vérard, small fol. goth. double cols., ff. 134. According to Lavallée's G. de F. (p. xlix.) end of 15th century. According to Brunet, iv. 598, about 1507, and according to Lacroix, *Crétin* S., vii. 1507.

2 Paris, Trepperel, fol. goth. ff. 118. According to Werth 1505, and Brunet after 1505.
3 Paris, Philippe le Noir, small 4to, goth. ff.

64, 1520.

The Duke d'Aumale published in the Philobiblion Society, London, vol. ii. Documents relatifs à fean, Roi de France, and printed those verses of Gace's work descriptive of the Royal staghunt, with a short account of Gace, and this was reprinted in the Bulletin du Bibliophile, 13-series, Paris, 1857, the extracts were made from MS. XVII. and XVIII. in the possession of the Duke. An analysis in eight pages of this work, by Amiel, appeared in the 5th year of the Journal des Chasseurs, p. 188.

Gace de la Buigne, to follow the most usual of the several ways of spelling his name, belonged to an old Norman family which he himself tells us could count their six quarterings of nobility, and from whom he inherited his love of the chase.

> "Le prestre est né de Normandie De quatre costés de lignie Qui moult ont amé les oyseaulx De ceulx de la Bigne et d'Aignaux Et de Clinchamp, et de Buron."

This priest was Gace, who was brought up for the church and was appointed First Chaplain to Phillip vI. and occupied the same post under John II. and Charles v. as he tells us:

"Car a servy trois Roys en France En leur Chapelle souverain De tous troys maistre Chapelain, Lesquelz lui ont faict tant de biens Qu'il m'a dit qu'il ne lui fault riens."

Although destined for the priesthood Gace practised falconry from his earliest days, and says that at the age of nine he carried his hobby to the field and could train a falcon at the age of twelve. All

the papal edicts that had gone forth from time to time to forbid the clergy to hunt and hawk had been powerless to check the raging passion of that time, and excuses and subterfuges had always been found to successfully evade such prohibitions. It seems that Gace's predilection for sport was not in any way detrimental to him, and probably made him a favourite at the court of the sportloving Valois Kings. When King John was taken prisoner to England after the battle of Poitiers, he was accompanied by his chaplain, and it was to him that the sporting education of the King's fourth son, Philip, Duke of Burgundy, was confided. Philip was fifteen years old at the Battle of Poitiers, and it was on this battlefield that he earned the name of le Hardi-the Bold, for he followed his father into the thickest of the melée and standing behind him warned him of the blows of his adversaries, calling out "Père, gardez vous à droite! Père, gardez vous à gauche!

During their imprisonment in England the young Prince found plenty of occasions to fly his hawks under the guidance of the sporting chaplain. In the accounts of King John, kept by Denys Collors during the last year of his captivity (July 1359 to July 1360), there are several entries which have

reference to this.

"Payé a M. Gasse pour Monsieur Philippe li xviiie à cheval, qui fu en rivière le dit Samedy, IIIs. VIIId." (aller en rivière was the term used

for hawking for waterfowl).

"Past de Berry, pour ii Tabours achetez de li pour Mons. Philippe pour chacer les oiseaux de riviere, XIIS." These drums were sounded by beaters near the rivers and brooks and among the reeds and rushes on marshes to frighten the waterfowl and make them rise, so that a hawk could be flown at them. There is also an entry of xxs. paid by the French king to the falconer of King Edward III., who brought back a falcon that "Messire Gasse Another item is viiis, for a basin for the hawks to bathe in. Hawking gloves and hoods for lanners and boujeons (large cross-bow arrows) for Phillip also appear in these accounts, and finally, "A Messire Gasse premier Chappellain pour don fait a li par le Roy et payé de son commandement C escuz—valent xiiis. iiid." (Phil. Soc. Misc. vol. ii. p. 107-143.) In 1359 the King was removed from his residence at the Savoy in London to Hereford, and it was here that Gace was commanded to write his treatise on the chase, so that the young prince, being thus learned in sport, might avoid the sin of idleness and learn good manners

"Gaces de la Buignes, premier chappellain de tres excellent prince le roy Jehan de france que Diex absoille, commenca ce Romans des Deduis a heldefort en engleterre lan mil trois cens cinquante neuf, du commandement du dit seigneur a fin que messire phelippe son quart filz et duc de bourgoigne qui adonocques etoit Jovenne apreist des deduis pour eschiuer la pechie doiseuse, et quil en fust miel enseigne en meurs, et en vertus, et depuis le dit Gace le parfist a Paris." (MS XIX., Ashburnham Catalogue II., Barrois MS. 64, 14th century.)

Thus does Gace begin his treatise, but he was not to complete it for many years later. At the time of King John's removal to Hereford the peace negotiations between France and England had been ruptured, the Dauphin not agreeing to pay the large ransom for his father nor to agree to the humiliating terms of the peace, and Edward III. thereupon reduced the number of his royal prisoner's retinue by thirty-five, and the chaplain was one of the number that was obliged to abandon his master and return to France, his safe conduct being signed June 20, 1359. It was on October 28 of the same year, after the chaplain returned to Paris, that King Edward sailed for France with the best appointed army that had been raised in England for a century, with upwards of six thousand waggons of transport. It was on this expedition that Froissart tells us that the King had in his suite thirty falconers, all carrying hawks, thirty hounds and as many greyhounds, so that every day he could hunt or hawk at his pleasure. These were for the King's use alone, as his nobles were provided with hounds and hawks of their own. They also had many small boats "made surprisingly well of boiled leather, conveyed These were large enough to contain three men to enable them to fish on any pond or lake, and they were of great use to the lords and barons during Lent. Provisions must have been scarce, as little was to be had from the country itself, except the game, for Froissart says the plains had not been ploughed for three years previously, and the French would have died of hunger had not corn been sent from Cambrai and Flanders. The English had to take everything with them from England except the forage and oats for their horses, who had to shift as they could without much of either. Until France was delivered of these hungry, devastating hosts and peace restored, Gace could have had little heart, even if he had the time in the general commotion, to think of continuing his verses, and it was many years later that the book was parfist a Paris in the reign of Charles v. The exact date has never been decided, although it must have been after 1373, as in the poem Gace mentions Pierre d'Orgemont as Chancellor of France, to which dignity he was elected on November 20, 1373. Great confusion was created by part of Gace's poem being printed anonymously at the end of Gaston Phoebus. This was published Antoine Verard as Phébus des deduiz de la Chasse des bestes sauuaiges et des Oyseaux de The part of this book which related to the Oyseaux de proie, or falconry, was part of Gace de la Buigne's poem. This publication was not dated, but is believed to have been printed about 1507. Besides this edition of Verard's two others appeared, one without a date, by Jehan Trepperel, with the same title as Verard's, and Gace's poem mutilated by alterations and omissions, following after Gaston Phoebus. The other edition of Gace was by Philippe le Noir in 1520. The result of the amalgamation of G. de F.'s and Gace's works in these early editions, without any acknowledgment of the authorship of the latter, and suppression of those parts of the originals which might lead

to the identification of Gace, has been that the latter treatise of falconry has been constantly attributed to G. de F. Although in Lallement's Bibliography (1763) the above editions of Gace's works are mentioned, the title under which they were published is not given. Lacurne de St. Palaye, in his Memoires sur l'Ancienne Chevalrie (1781), is one of the first to elucidate the double authorship of Verard's Deduiz des beste sauvages et des oiseaux de proie. He also gives a very full précis of the contents of Gace's original MS. (vol. iii. pp. 389-419). Gace did not write in such obsolete French that any one with a fair knowledge of that language and of the French terms of venery could not easily read much of the MS., but it is somewhat long-winded, and to the student who is searching merely for information referring to the hunting and hawking customs of the time, there is much weary wading through seas of moral allegories. However, there is much sporting lore to reward one, and one closes the pages with a sympathetic feeling for the kindly chaplain, who is a thorough master of woodcraft and a sportsman delighting in every turn of the chase, who had to defend himself against bitter attacks accusing him of indulging in his sporting proclivities to the detriment of his spiritual duties. He is at great pains to show that much good results from the devotion to sport, for one eschews idleness and learns many good habits. He declares that many great personages belonging to the Church, as also the Kings of France, would not have hunted if it had been displeasing to the Church or to God; that the Church takes tithes of all the proceeds of the chase, thus showing its approval thereof. And did not the great St. Denys, Bishop of Senlis, write on falconry? He gave, says Gace, the sound advice never to fly a hawk in a high wind:

> "Ung acteur qui fut de grant pris Qui fut evesque de senlis Fist une chasse de faulcons La ou il monstre aux compaignons Et leur enseigne la maniere Quant fait bon aller en riviere Mais il monstre tout clerement Qu'il ny fait pas bon par grant vent

("Never attempt to fly a hawk in a high wind, unless you want to lose it," writes Mr. Harting in his book on Hawks.) Philippe de Victri, Bishop of Meaux, was another dignitary of the Church who, Gace says, wrote in praise of sport. But all these apologies of the $Maitre\ Chapellain$ in favour of men of his cloth being allowed to pursue the chase without reproach did not prevent his royal master, Charles v., from issuing in 1369 an edict expressly forbidding ecclesiastics not only to hunt but to make use of bow or cross-bow ($L^*Eglise\ et\ la\ Chasse,\ p.\ 75$).

Gace, besides the defence of his favourite pursuit, never forgets that he is writing for his royal pupil, and weaves as much moral advice as he can into his verse. One can divide his book into two parts, the first the allegorical account of the fight between the Virtues and Vices, and the second the argument between falconers and hunters as to the pre-eminence of the one over the other.

In the first part Gace begins by telling the prince that he who wishes to understand falcons and to have them well trained must avoid certain sins or he will never succeed. He must avoid greed, Then follows a descripluxury, idleness, and envy. tion of a day's hawking which was a complete failure because Pride and Anger were allowed to accompany the sportsmen. Among other misadventures, one bird is lost, another is killed, and the falconer spurs his horse in anger, which, taking the bit between its teeth, gallops off and ends by tumbling with the rider into a ditch. Another day the Virtues go out unaccompanied by the Vices, but find them already in the field when they arrive; a fight ensues, in which the Virtues are victorious. A council is then held, and the possibility of excluding all Vices from the ranks of falconers discussed. objects, and declares that the Vices have so many supporters in all the countries of the world that it would be impossible to turn them out. A supper follows the day's hawking; it is served in a large room where there are two large fireplaces much appreciated by the sportsmen, especially as, Gace tells us, the chimney did not smoke, evidently a rare virtue in the days of open grates and huge fireplaces:

> "Benoit soit qui tel cheminée Fist; car n'y ot point de fumée."

After some preliminary civilities as to who should take the chief place at table, the seat of honour is accorded to Honneur and Vaillance, as belonging to the royal house of France. Grace is said after the repast by Gace, and marvellous stories of hawking, strange flights and adventures in hawking, are told, till time comes for the party to retire to bed. Each one present wishes to pay his own bill, but Honneur declares he will pay them all, and he is allowed to, as he has the right to do so being one of the royal family. Thus does the old chaplain veil his lessons of noblesse oblige for his young pupil's benefit. He gives us during the recital of the above in many long verses numerous sidelights on the customs of his time; for instance, a poor man should not keep many falcons, as he will ruin himself, as it does not belong to his estate. If he love hawks then let him take service with a great lord, where he will by training hawks obtain much honour:

"Va tantot servir ung seigneur Pour avoir prouffit et honneur."

But if he will not go into service let him train well one hawk; he can then sell it without shame, and thus obtain corn, wine, and linen to furnish his house with, and his wife will be pleased if he does not come back empty-handed from the river. A bachelor may keep several, and if he has one "bien affaictee de bonne main," he can exchange it for a royal courser with some great seigneur who wants a falcon, thus may a man of low degree keep a few hawks and trade with them. But every great lord must have a great number of hawks in his establishment ("De bons oyseaulx de grant foysons"), but he must be above selling them:

"Grant seigneur, duc, prince ou conte De les vendre doix avoir honte Mais les doit souvent acheter."

But there is one old proverb that the seigneur must remember:

"Homme, cheval, oysel, ne chien Sil ne traveille il ne vaut rien."

Gace enumerates all the hawks—Falcon, Tiercel, Hobby, Goshawk, and Sparrowhawk—and the quarry they are to be flown at. He treats the Goshawkers with great contempt, and says if one wishes to mock any one, one calls him a Goshawk:

"Quand on se veult de luy mocquer On dit: esgard, quel autrucier."

To return to the Virtues and Vices as falconers, a compact is made by the former to make war on the latter, and Honour is elected as their leader, as he has always been accompanied by Couragethis allusion is to Philip the Bold. A Herald arrives to announce that the Vices are camped between the Louvre and Corbuiel, and declare war. The challenge accepted, Honour goes forth carrying a on which is a device of fleurs de lys, reconnoitre the battlefield, and finds that Luxury Gluttony have reinforced the army of the Vices from every monastic order except that of the billetés, who seem to be alone distinguished for abstinence. The billete's were a religious order, so called from wearing a small skull-cap. Gace in one of the MSS., is represented in a miniature as wearing a purple gown with a black skull-cap on his head, and probably it was the order he belonged to that he thus exempts from such a stigma. A battle ensues; victory is secured by the Virtues, as they had so many good falconers in their ranks. The victors take Luxury prisoner just as she was about to take refuge in Paris, where she was always sure of a good reception. The victorious Virtues repair to the court of the French King, and are there regaled with a great feast, which event closes the first part of the treatise. At the court arrives a knight called Deduit des Chiens, who comes to ask justice of Deduit des Oiseaux. Each claim the name Deduit as belonging to their form of sport alone. Then follows a long discussion on the merits of hunting and hawking. Seven arguments are advanced in favour of hounds and hunting, which are answered by another seven in the favour of hawking. A chasse royale, or stag-hunt, is minutely described to show the pleasure to be derived there from. The huntsman goes out early in the morning to harbour a warrantable deer; he is told to look frequently on the ground so as not to miss the traces of the deer, to take note of slot, fraying-post, entry, and rack, and the feeding, and not to omit taking the fewmets with him to the assembly or meet.

The harbourer then returns to the assembly, where the king is seated under a leafy oak looking at his hounds, some of which are staunch hounds from Germany, others from Brittany, as well as from other countries. The harbourer is told how he is to make his report; he is never to say he is sure that the stag he has harboured is a large one, but Je m'ecrois, or I believe, or judge him to be so from all the signs I have found. Having listened

to all he has to say, those of the king's company that understand such things must give their opinion as to which stag that has been harboured is the one they wish to hunt, but it often happens, says Gace, that those who know least speak most on such occasions. Then those who wish should drink lightly, and the oat-fed coursers are led round, and the pages, the berners and chacechiens as they were called in Old English, must come all dressed in green. The king mounts his horse, which is a good courser de Pouille, strong, sure, fast, and with good mouth. The stag is unharboured by the man with his limer, and the chief huntsman or Maitre Veneur, wishes to uncouple thirty-eight or forty hounds, but the king insists on fifty being laid on at once. The huntsman then blows three long notes on his horn to bring up the hounds; these uncoupled, soon pick up the scent, for the stag is unaccompanied, or, as Gace says, has no squire with him ("Le cerf n'a poit d'escuyer"). hounds give tongue, and the chaplain declares that never has man heard melody to equal this. For, he exclaims in ecstasy, no Alleluia has ever been sung in the chapel of the king that is so beautiful and gives so much pleasure as the music of huntinghounds. He goes on to liken the notes of the hounds to the various voices in the choir, and ends with saying that never yet was there a man who heard them that hated this pleasure. It is about July 22, the week of the feast of St. Madeleine, in the heart of the stag season, that the hunt is taking place. The hart is a large stag of twenty-eight points and is in "high grease," fat and heavy, so the king hopes to take him without giving any of the relays, and when the chief huntsman asks if he should not slip one relay of greyhounds the king will not hear of it. The stag gets tired, and tries to shake off the hounds by seeking the change, and takes refuge in a herd of deer. The hounds hunt up to the place where he has joined the deer, and are puzzled and silent for awhile. But one old staunch hound soon picks up the right line again and makes such music on his discovery that many think he has been hit. The hounds hunt through the thicket where their quarry has been with other deer, and at last separate him from them, and before long hold him at bay. The stag has already frayed and burnished his head, so it is dangerous to approach him, but at last one of the veneurs gives him a coup de grace with his sword. Now the prise is blown, and again, cries Gace, no man who hears such melody would wish for any other paradise. After the hounds have had the curee, with all ceremony appertaining thereunto, the hunt-supper is described. admires the head of the stag, the burn the heavy beam, and the points, and then asks who has harboured this stag. The chief huntsman tells him it is one of his best *veneurs*, who served his predecessors, and he claims an arpent of wood (half a hectar, Lit.) as his reward; the king answers, he shall have three. The hunt-supper, with the special tit-bits of the stag reserved for the king, is then described, after which one and all recount the adventures of the day. The king, who has joined them after dinner, cannot help smiling at some of the tales he hears:

GACE DE LA BUIGNE—continued

"Mys le Roy de ce qu'il ot dire
Un peu s'en est pris soubzrire."

Nevertheless, everything that is told on these occasions, adds Gace, need not be considered untrue, for such strange adventures happen in the chase that he who knows nothing of such things would not credit them, and here he again quotes an old proverb:

"De chiens, d'oiseaulx, d'armes, d'amours Pour une joie cent douleurs."

After the chasse royale, boar- and wolf-hunting are described, and hare-coursing with greyhounds. It is here that Gace gives the well-known description of the points of a good greyhound (see Appendix: Greyhound), a description which has been continually quoted and re-copied with but slight alterations, and is to be found in almost every work, ancient and modern, that treats of this breed of hounds. Hare-hunting is praised as being a sport which men of any estate may enjoy. Peasants assemble after the harvest, each bringing their own dogs with them, to hunt the hare—fifty or sixty of them would bring some forty dogs between them:

"Les ung grands, les aultres petiz L'ung est matin, L'autre metiz."

With these they would account for some twenty or thirty hares. The fox is treated with the scant courtesy usually accorded to him in the early days of venery. The chief sport seemed to consist in drawing him out of his earth with terriers:

> "On le va querir dedans terre Avec ses bons chiens *terriers* Que on mect dans les terriers."

Having related all the delights of hunting, Deduit des Chiens asks for a decision in his favour. Then the Deduit des Oiseaux, or Knight of Hawking, asks to be heard, and speaks in favour of falconry, and advances many things against the keeping of hounds and hunting. Among others he urges the expense of hunting with hounds, as a large retinue is required, and says the king never takes a stag that does not cost him "roo livres de bons Parisis." Hunting is also full of danger, many nobles lose their lives by accidents that happen in the field, for instance, when a boar at bay is attacked by three dogs and a man, how often is not the man killed and two of the dogs, whilst the third is wounded? Many more pros and cons are argued on either side.

Gace tells of a flight at the crane with two falcons brought from Barbary and given to Charles V. by Bertrand du Guesclin, Constable of France, and says that the king had at this time thirty hawks in his mews. After the royal hawking-party has been described, Gace tells of another hawking-party that lasted for a week, where there were no princes or barons present, but simply knights, priests, burghers, and squires, who had between them some twenty hawks. The falconer does not require the retinue that a hunter does, but only wants a couple of good roussins (road horses, not hunters or war horses), and four good spaniels who can range well and bring the game to him ("Quatre chiens

et biens doubtans d'Espagne et bien retournans qu'il soient au commandement "). It is pointed out that one of the great advantages of falconry over hunting is that ladies could take part in hawking and carry their own sparrowhawks without creating any scandal, but that no great lady who wished to keep her reputation unsullied could spur her horse over hedges and through wood and thicket:

"Or il est voir que une grant dame Qui veult garder sa bonne fame Ne ferroit pas des esperons Par hayes, par bois et par buissons Ne s'en yroit pas volentiers Tuer cerfz, ne loups, ne sangliers."

At last Reason declares that the king has heard enough from both sides. The king holds a council which is guided by Prudence and Reason, many knights in favour of hounds or hawking advising him; among them is the Count of Tancarville, who knows as much of one as he does of the other, and is passionately attached to both pastimes. The king inclines to give falconry the palm, but after Justice and Right have spoken, he is still undecided what judgment to pronounce; at last he appeals to Truth. Truth declares she knows little about either side as both falconers and huntsmen seek her company so seldom. At last Reason and Truth declare that although hawks are nobler than hounds, hounds are more useful than hawks, so that neither can lay sole claim to the word *Deduit*, but they may both use it if they add hounds or hawks to it, and say Deduit des Chiens, or Deduit des Oiseaux. The king orders the door of the council room to be opened, and summons the falconers and huntsmen before him, he tells them the result of the judgment and says they must soon leave his court as they are wanted in many courts in other countries, and especially at the court of Edward III. of England, who knows no master in the science of hunting, and cedes the place of honour to no one in valour on the battlefield. (Was it the return of your lost falcon, Messire Gace, that made you speak in praise of the king of the hated English, or was it that sympathy for so great a sportsman overcame the feeling of national animosity and induced you to pay him this tribute?) Before leaving they appoint one to teach all the laws of falconry and hunting to those at the French Court. It is Count Tancarville as master in both branches of sport who is to remain and is requested by the others to thank the king on their behalf for his judgment.

Gace ends his poem with these verses:

"Gasses a fait ceste Besoigne Pour Phé, Duc de Bourgoigne Son très cher redoubté Seigneur;"

and begs those that read his book that they will ask God to pardon his faults as his love for hounds and hawks was great.

"Que Dieu li pardoint ses defauts Car moult ama chiens et oiseaulx."

The above is merely a very sketchy account of Gace's work, but it is hoped sufficient to show that it merits more attention than it has generally

received, as Gace has been too often dismissed contemptuously as a maker of a few doggerel rhymes by those who, on the other hand, extol our English hunting primer of the next century, The Boke of St. Albans, as an important addition to our early hunting literature. The latter contains a very scanty amount of hunting lore, whereas he who can master the contents of Gace's verses will have a far better notion of our English hunting of that century than will the student of the supposititious Dame Berners. For at that period the methods in both countries were similar, and our sporting nomenclature was chiefly derived from the vocabulary of the old French veneurs.

Few of our old authors seem to have been free from plagiarism, and Gace cannot be exempted from the accusation. Werth, who has made a special study of the sources from which these early French authors copied from earlier originals, shows us how many passages Gace owed to Bartholomeus Anglicanus, who wrote his encyclopædic work, De proprietatibus rerum, about 1240. Werth also says that Gace made use of Vincentius Bellovacensis or Vincent de Beauvais, also an author of the thirteenth century, who is said to have gathered together the entire knowledge of the Middle Ages in his three comprehensive works: Speculum Historiale, Speculum Naturale, and Speculum Doctrinale.

There is a great similarity in the discussion given by Gace between the falconers and huntsmen and that to be found in Roy Modus. In all probability Gace had the original verses that appear at the end of the book of Roy Modus before him, but as he does not use the prose part of that work at all, it may be presumed that he had not this part at hand. (See Roy Modus.) Gace's arguments are much more ample, and in spite of his having borrowed ideas and even words from other authors, he cannot be called a mere copyist. In fact he has been more sinned against than sinning in this respect.

HARDOUIN, SEIGNEUR DE FONTAINES-GUÈRIN, LE TRÉSOR DE LA VÉNERIE.

- I. MS. Paris Biblioth. Nat., f. fr. 855, 14th century (1394), and printed:
 - 1 By Baron J. Pichon, Paris, 1855. 8°.
 2 By H. Michelant, Metz, 1856. 8°.

This important poem was finished in 1394 by Messire Hardouin de Fontaines-Guérin. It may be divided into two parts; the first treats of the way to sound a hunting-horn, and the second of stag-hunting. Hardouin begins by dedicating his book to the princes of the House of Anjou, i.e., Louis, who was crowned King of Sicily in 1389, and his younger brother Charles, both sons of Charles, Duke of Anjou. Louis was only seventeen when Hardouin wrote this dedication, but had been devoted to sport since his infancy. Hardouin in his poem says:

Pensans que eulx y preingnent pleisance, Car le déduit aiment d'enfance, to make them keep in remembrance their country of Anjou and Maine, and their loyal vassals there, and the many noble forests of those provinces. Of these he gives a long list, and then proceeds to say that every country has its own way of blowing the hunting-horn:

"Car de tant païs tantes guises."

But he will only write of and instruct in the manner of his country of Anjou. Before plunging into instructions respecting the different ways of blowing we have, L'ystoire du Maistre, beginning:

"Je qui m'apelle Hardoyn, Seigneur de Fontainnes Guérin, De bien corner tout le mémoyre, Vous mettray yci en ystoire."

He claims to have learnt the art of blowing the horn from one Guillaume du Pont, who was a master in this art, and he writes only of the way this man taught to blow. Du Pont held the post of lowestier (wolf-hunter) in the forests of Anjou before 1387, and in 1388 was huntsman to Mary of Brittany, Duchess of Anjou.

Hardouin says that, in the same way that all melodies are composed of six notes for whatever instruments they are intended, so there are six notes for the hunting-horn; this assertion has a learned comment made on it in Pichon's edition



From Hardouin de Fontaines Guerin's work written 1394.

of his poem, showing the fallacy of the six-note theory in music and the triumph of the octave—a discourse which we must leave those interested in ancient musical theories to dissect for themselves. But M. Pichon says it is not likely that when Hardouin wrote of notes that he meant six different tones, for these could scarcely be sounded on the primitive instrument then in use, which was nothing more than an ordinary cow's horn in shape if not in material, and it required considerable effort to produce any sound at all from it, much less varying tones. The six notes which Hardouin gives are, therefore, only notes of different lengths. He names them thus:

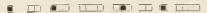
- (I) Sengle, i.e., one short syllable —
- (2) Demi-double de chasse, i.e., two long syllables —
- (3) Double de chemin, i.e., four long syllables —
- (4) Double de chasse, i.e., one short and two long syllables —

HARDOUIN-continued

(5) Long, i.e., two short syllables -

(6) Le mot de chasse ou un d'Apel Tenent, i.e., one short, two long, and two short syllables—

The explanations given here are those hazarded by M. Pichon, after studying the text and the miniatures, although he admits some doubts. is only one MS. of Hardouin's poem, and this is fully illustrated with charming miniatures. The first shows the author kneeling and presenting his book and a scroll of music to the King of Sicily; in the second, the author is seated in a chair, also holding his book and the scroll, and three huntsmen with their horns all coming to him for instruction. The next thirteen miniatures explain the thirteen various calls on the hunting-horn, and illustrate the occasions on which they are to be sounded. For instance, Cornure de prise shows a man on horseback with his horn, the notes that issue from it are depicted in the sky. The hounds have hold of a stag at bay, and a huntsman on foot is giving him the coup de grace with his sword. The notes are represented thus:



Hardouin refers, in the course of the first part of his poem, to those seigneures who were well versed in the art he is describing, and he gives thirteen names—i.e., Conte de Vendosme, monseigneurs d'Anboyse, de la Suze, et de Buel, du Bois, de Cillé, de Malatret, des Roches, de Lendevy, de Tussé, Jehan de Brésé, de Marnay, du Bellay, and Thibaut le Jau.

Ont et droit vray entendement De bien corner et bien entendre, Quand on corne bien, sans méprendre.

This part of the book ends with "Explicit le livre de corner," and the second part begins: "S'ensuit le livre de Chacier." The first chapter is chiefly devoted to the praise of some great sportsmen of the day, among whom we find Gaston Comte de Foix and the famous Comte de Tancarville. After this follows, "Comment on doit gouverner les chiens courans." From here to the end of the livre de chacier Hardouin has copied almost literally from the thirteenth century work, La Chace dou Cerf. With slight amplifications the whole of it has been embodied in Hardouin's poem, the sequence and the construction remaining the same. The following will show how closely the earlier work has been plagiarised:

"LA CHACE DOU CERF."
Et si tes sires vuet aler
Avec toi pour veoir trouver,
Si met paine que il en ait
Véu ausi com tu as fait;
Car li deduis l'en plera miex;
Et ne soiez mie eschlez
De lui montrer ce que tu vois;
Mes soffle en terre et quier as
dois

Là où tu vois que marchieu Por descouvrir; miex en parra, Et li esponde et li talons; Et li os, pour ce le jugons "LE TRÉSOR DE VANERIE."

Et s'un seigneur le vuest rouver
De voir o luy le corf trouver
Tout seul avecques luy le praingne
Et tousjours près de luy le taingne
Car le déduit l'en plera mieux; Et quant il vendra par les lieux
Où des fuies du corf ara,
Sens peresse, aux dois les querra
Le venuer, en soufflant à terre
Pour mieux monstrer et mieux enquerre
Au seignuer qu'avecques lui
mainne

Et des fumées autresi. Dois-tu trouver cete di Du cerf la passée certainne; Et, par ainsi, il monstrera Par les erres qui trouverra, Les espondes et les talons Du cerf qui est haus, graus et lons, Et les os qui les roingnons portent Où au véoir maint se déportent; Et des fumées trouvera.

The like comparison, with similar result, can be made of any part of this livre de chacier, from the harbouring of the hart with a limer, to the curfe, and from the undoing of the stag to the subsequent salting of the venison. Hardouin, to conclude, gives some of the usual fables respecting the possible age a stag may attain, viz., some seven hundred and thirty years! He then says the stag should not be hunted out of season, which was between the middle of May and the middle of September, and prays those that have done so heretofore to do so no longer, but he inveighs against those who do what is much more reprehensible, i.e., killing deer with arrows barbed with iron! Such persons, if they were once in prison, would, if he were consulted, receive no mercy or ransom, but be hanged!

He recommends all nobles to hunt when they are not at the wars:

A tous nobles qui rien ne font Depuis qu'en la guerre ne sont. Eulz doivent au commencement Oyr messe primièrement Et apres aler à la chasse

Sur tous déduis, sens nul blasmer, Doivent nobles la chasse amer.

Hardouin says he did not know how to finish this book, but God gave him time and leisure, in his prison, and it was whilst kept in durance in the Castle of Mererques by the Viscountess of Turenne that he was able to perfect his work, with which he occupied himself to pass away the dull evenings of his captivity. He finished it on December 10,

Ce fu dix jours dedans Décembre L'an quartorze cent, six ans mains.

(Fourteen hundred, less six years.) It ends with

Explicit le livre du Tresor de Vanerie. Amen.

It would seem that M. Pichon had been some years at work on a modern reprint of this MS. with exhaustive notes, and that before he had published it he heard that some one else was about to issue an edition. This hastened his publication, which, he tells us in the introduction, had been already in print six years when he published it (1855) with only part of the notes. He assured his readers that the rest would be published at once as he had for years been studying all the documents of the period in which the Tresor was written, and everything relating to the provinces inhabited by the author and his friends, and that he had already been put to great expense in so doing. It is ever to be regretted that the promised complete edition never appeared. There were to have been sixty-six notes and we have, alas! only ten. These ten are so ample and interesting that one wonders that HARDOUIN—continued

nobody searched M. Pichon's papers after his death for the others.

Of the only two printed editions of Hardouin, that of Pichon contains excellent drawings copied from the twenty miniatures that embellish the MS. See reproductions on pp. 160, 232.

CRESCENS (Pierre de). Strictly speaking this is not a hunting-book, but a treatise on rustic pleasures in which several chapters deal with hounds and manners of hunting. It was written in the 14th century by the invitation of Charles II. King of Sicily. It was translated in 1373 into French by order of Charles v., Latin editions were printed:

1. Augsbourg, J. Schuszler, 1471.

2. Louvain, Jean de Westphalie, 1474.

3. Strassbourg, Jean de Westphalie, 1486.

4. Bale, H. Petri, 1538.

do. 1548. 5. do.

French editions were printed under the title "Le livre des prouffits champestres et ruraulx":

1. Paris, Anth. Verard, 1486.

2. ,, 1486.

,, 1497-1540.

4-8. ,, 1516, 1521, 1529, 1530 and 1539. Under the title : "Le bon Mesnager":

9-11. Paris, 1533, 1540, 1540.

Italian editions under the title: Il libro della agricultura were printed: 1. Florence, 1478.

2-8. Venice, 1490, 1519, 1534, 1538, 1542, 1561, 1564.

9. Florence, 1605.

10. Naples, 1724.

11. Boulogne, 1784, 2 vols.

12. Milan, 1805.

German editions: Das Buch von Pflanzung. There are several of which one of 1512 is believed to be the earliest.

GASTON PHOEBUS or LA LIVRE DE CHASSE, by Gaston III., Count de Foix and BÉARN.

This is the most important hunting-book of any country that has come down to us from the Middle Ages. It is usually called Gaston Phoebus, the designation by which the author was likewise

The MSS. of Gaston Phoebus known to exist are:

I. MS. Bibliothèque National, Paris, f. fr. 616 (anc. 7097), consisting of two originally different MSS., of which the first dates from the 15th century (Deslisle Inventaire, p. 287, beginning of 15th century), the second from the end of the 15th century. The first is the MS. we have already described, while the second contains the treatise written by Gace de la Buigne. It is not the oldest of the existing MSS., for the orthography is decidedly more modern than in MSS. IV. in the present list.

This MS. contains also the thirty-seven oraysons or prayers, the first three of which are written in Latin, the rest in French, in which Gaston, his heart rent by grief for his dead son, voices his great

sorrow in plaintive language. The first two leaves are blank fly-leaves; the third is inscribed in a legible 16th-century hand in Latin the dedication of Bishop Bernhard of Trent when presenting the book to Archduke Ferdinand of Austria. Underneath this dedication is a curious emblem consisting of seven upright sticks of wood bound together in the middle but diverging at the top and bottom, the band that holds them together being tinted violet and in-scribed with the word "Unitas."

On the recto of the fourth fly-leaf is depicted the coat of arms of the Saint Vallier family, already described, which occupies the whole page. The verso is blank. On the fifth and sixth leaves are some notes by a quite late hand concerning Gaston de Foix's pedigree. The remaining four leaves are blank, and on the eleventh begins the Index with the words, "Cy devise du Cert," and on the verso of the twelfth leaf near the bottom of the page is inscribed the dedication to Louis xIV., "Le 22 juillet de l'année 1661, le roy estant à Fontainebleau, le sieur Marquis de Vigneau, lieutenant-géneral dans les armées de S. M., eut l'honneur de lui donner ce livre; moi lecteur ordinaire de la chambre, présent.

La Mesnadière."

On the next, or thirteenth leaf, the text really commences, the greater part of the recto being taken up by the illumination, which serves as the frontispiece to this volume, it being an accurate reproduction in every detail of this page.

II. MS. Bib. Nat. Paris, f. fr. 617 (anc. 7097). Paper, 16th century. A late and carelessly written copy of little value, with pen and ink

drawings.

III. MS. Bib. NAT. PARIS, f. fr. 618, 15th century (See Desliste Inventaire and S. P. Paris, MSS. franc.

V. 213). A copy of inferior importance.

IV. MS. Paris, Bib. Nat. MS. f. fr. 619, first ears of the 15th century. Vellum, fine shaded years of the 15th century. Vellum, fine shaded drawings. Probably the oldest existing copy, the spelling of such words as quar, bainher, montainhe (rather than car, baigner, montagne) indicate its earlier origin, and also enable experts to determine the locality where it was written. According to Lavallée its home was the L'angue d'Oc, where that form of spelling was in use, if not peculiar to it, in the 14th century. Many consider that this was Gaston de Foix's own copy; Gaucheraud (p. 75) thinks it is the copy dedicated to Philip the Bold of Burgundy, but this Lavallée shows is wrong. In any case it belonged at one time to John I., Count of Foix. Lavallée used this MS. for his reprint of Gaston Phoebus (Paris, 1854), to which frequent reference is made in the present volume. (See p. 236.)

GASTON PHOEBUS—continued

V. MS. Paris, Bib. Nat. MS. f. fr. 620, 15th century. Very carelessly transcribed copy.

VI. MS. PARIS, BIB. NAT. MS. f. fr. 1289, 15th century. Vellum, space for miniature; fol. 140, signature of John, Duke of Bourbon.

VII. MS. PARIS, BIB. NAT. MS. f. fr. 1290, 16th century. Paper.

VIII. MS. PARIS, BIB. NAT. MS. f. fr. 1291, 15th century. Coloured drawings. Copy that belonged to Jacob, Duke of Nemours.

IX. MS. PARIS, BIB. NAT. MS. f. fr. 1292, 16th century. Paper, space for miniatures.

X. MS. PARIS, BIB. NAT. MS. f. fr. 1293, 15th century. Paper.

XI. MS. PARIS, BIB. NAT. MS. f. fr. 1293, 15th century. Paper.

century. Paper.
XII. MS. PARIS, BIB. NAT. MS. f. fr. 1295,
15th century. Vellum, miniatures.

15th century. Vellum, miniatures.
 XIII. MS. PARIS, BIB. NAT. MS. f. fr. 12397,
15th century. Vellum.

r5th century. Vellum. XIV. MS. Paris, Bib. Nat. MS. f. fr. 12398, 15th century. Paper.

15th century. Paper.
 XV. MS. PARIS, BIB. NAT. MS. f. fr. 24271,
15th century. Paper.

15th century. Paper.XVI. MS. PARIS, BIB. NAT. MS. f. fr. 24272,15th century. Paper. Art. 1.

XVII. MS. MAZARIN LIBRARY. New Nr. 3717 (Werth's, Nr. 514, obsolete,) a most beautifully executed but late copy on paper made in the middle of 16th century. It contains ninety-one miniatures; the first one showing the transition in taste and custom very markedly. It no longer represents a prince holding forth to his huntsmen on the art of venery, but represents the former seated on a throne in the act of receiving a book at the hands of a white-haired veneur. The men's dress, as well as their hunting paraphernalia, bespeak Thus the short, slightly curved huntingthe time. horn so frequently used by Gaston and his contemporaries has changed into one of far greater length, apparently about two feet long. The appearance of the sporting dogs has also undergone important changes, the chien doysel being no longer a long-haired spaniel, as our miniatures portray him, but resembling much more a modern pointer. In the picture that takes the place of the stalking horse a stalking cow, painted on a canvas screen, is substituted. The miniatures have natural backgrounds; the diaper pattern which we find so frequently in our pictures, and which, as a matter of fact, disappears from miniatures after the middle of the 15th century, being replaced by fairly correctly drawn perspective scenery of remarkable minuteness and delicacy. It is a far more correct manuscript version of Gaston Phoebus than are the early printed editions of it by Verard or Trepperel or Philippe le Noir, though these must have existed for nearly half a century when the transcriber of the Mazarin copy penned this MS. In some of the pictures the artist struck out on a new line, thus, in the one representing an experienced veneur instructing his apprentices in the noble art, we see the former holding in his hand two deer's feet cut off at the knee-joint. With these he is making impressions of the slot in the soft ground in order that his pupils might learn by an object-lesson to judge of the "trace" or "footing."

XVIII. MS. CHANTILLY. MS. 480. 15th century. 85 Min. Vellum. The property of the late Duc d'Aumale. A magnificent copy, and very correct text. Bound in its present gorgeous covers for the Great Condé or for his son, there is no indication whatever respecting the origin of this superb MS., and it does not seem to be the same copy that figures in the Moulins Library in 1523, and one does not find it in the list of MSS. belonging to the Condé in 1673.

The prologue is followed by a dedication to Philippe de France, Duke of Burgundy, "to whom an sending my book which for many good reasons I could not, it seems to me, better employ . . . for he is master of us all in the art of venery." The eighty chapters are followed by the thirty-seven Latin and French prayers composed by Gaston Phoebus himself.

On opening the Codex I found pasted on in front of the fly-leaf a letter from Sir Thomas Phillipps, dated Middle Hill, June 5, 1850, to John Holmes, of the British Museum, in which he makes some interesting comparisons between his own copy of the classic and the Duc d'Aumale's. Evidently some correspondence had passed between the two possessors of these bibliophile treasures.

The miniatures in this copy are finely done, but evince in some instances a grotesqueness which is absent from the MS. 676. Thus the much-suffering reindeer comes in again for some quaint limning, with a coat like that of an Angora goat and antlers that are longer than its body, while the badger is depicted with a tail as long as its body and apparently forked at the end, though this latter peculiarity may possibly be meant to represent bristles.

XIX. MS. Tours, MS. 841 (Marmoutier 211). This incomplete 15th-century copy, on paper, was bought in 1716 by the monks of Marmoutier.

bought in 1716 by the monks of Marmoutier.

XX. MS. Lyon, MS. 682. On paper, end of the 14th century, bound together with a contemporary copy of Gace de la Buigne's "Le Roman des Deduiz." This MS. once belonged to Pierre de Becq.

XXI. MS. CARPENTRAS, MS. 339, ff. 189, 15th century, vide Lambert, Cat. Descrip., p. 181.
XXII. MS. COUNT QUINSONAS, fol. 15th

XXII. MS. COUNT QUINSONAS, fol. 15th century. Vellum, adorned with rich miniatures. Formerly in the possession of the Galitzin family, subsequently in that of the Duchess of Berri, it was bought at the sale of the latter's library in 1864 by Count Quinsonas for 5000 francs. This important MS. is the one given by Francis I. to Admiral Bonnivet.

XXIII. MS. British Museum, Add. MS. 27,699, 4to., beginning of 15th century. Vellum. The miniatures are by an indifferent hand: it has the prayers at the end. The costumes show many variations from those in contemporary MSS.; thus the varlets attending the hounds wear high headgear. It was bought at the Yemeniz sale in Paris, May 1867 (lot 1036), for 9800 francs.

XXIV. MS. CAMBRIDGE. Of this I was unable,

GASTON PHOEBUS—continued

in spite of several applications, to obtain any information whatever, sharing in this respect the fate of M. Lavallée, who complains of it bitterly.

XXV. MS. HUNTERIAN MUSEUM, GLASGOW, 2 I. 30. Vellum, fol. min. (vide Hanel, Catalogi Sp. 787). In spite of two urgent applications I could obtain no information about this probably valuable MS., except that it was not in its place on the shelves.

XXVI. MS. CHELTENHAM (Sir Thomas Phillipp's heirs), Nr. 10,208, ff. 127, fol. (15½ by 11½ inches), middle of 15th century. Vellum. Counting the coat of arms and Gaston praying in his chapel, there are eighty-eight illuminations. As few students have seen this exquisite MS., and, excepting Sir Henry Dryden's account of it in his rare little pamphlet (see Bibliography), it figures in no work of reference, I was most anxious to examine it, and after some year's delay I was at last given a chance by its owner or owners to see it at Thirlestane House, Cheltenham, where I spent an interesting

day in examining it.

Next to MS. 616 in the Bibliothèque Nationale, it is the finest Gaston Phoebus I know, and I think I have seen all the best ones in Europe. According to the catalogue of the sale, kindly shown me by Mr. T. FitzRoy Fenwick, Sir Thomas Phillipp's grandson and heir, it was bought on February 5, 1825, at a three-days sale at Mr. Southgate's rooms 22 Fleet Street, where it bore the number 297 in the sale catalogue. It is described in this paper as "a magnificent MS. of the fourteenth century, on vellum, large folio, executed for Gaston Phoebus himself by one of the first artists of the time." begin with the illuminations. The first thing that strikes one is their great resemblance to those in the MS. 616, but without having the latter at its side it is difficult to form any decided opinion or make comparisons, except in so far as actual differences in the representation of the scenes are concerned. As I had all the eighty-eight photographs of the Paris miniatures with me, I am enabled to make a few remarks upon the latter variations. But for these differences one might almost be tempted to say that the Cheltenham MS. miniatures were exact copies of the Paris ones, but in any case it is certain that, if not executed by the same hand, great skill was shown by the artist who copied them. for that they are copies and the Paris miniatures the originals seems fairly certain, not only because the text of the latter MS. shows distinct differences that prove its slightly superior age, but also the pictures themselves do not show on the whole the same brilliancy of finish.

On the first leaf is emblazoned a finely executed coat of arms, consisting of an eagle displayed supporting in front a shield, quarterly; rst and 4th, Castile quartering Leon; 2nd and 3rd, Arragon impaling Sicily; surmounted by an imperial crown. There are, as supporters at the sides, two saints in flowing robes; and at the base and sides of shield the following sentences: "Nimis honorati sunt amici tui Deus Confortatus est principatus eorum confortatorum—Lux in tenebris lucet et tenebrae eam non comprehendunt." The arms appear to

be those of Ferdinand, the Catholic King of Spain and his wife Isabella, although not marshalled according to the English laws of heraldry. His successors added other coats to the four above mentioned. The style of illumination of this shield and of the rich border which surrounds it, differs considerably from that of the illustrations in the body of the volume; and it has evidently been added to the original volume. At the foot of the first page of the prologue is a shield of ermine, surmounted by a crown set with jewels, and heightened with three fleur de lis and three trefoils This was the coat of the Dukes of Brittany, and it is not improbable that Gaston Phoebus's own MS. may have come, with his estates, into the possession of Charles vr., and that this MS. volume is the copy made from it for John vI., Duke of Brittany, who married Joan, daughter of Charles VI., and died in 1443. How it came into the hands of Ferdinand the Catholic does not appear.

The title-picture is a beautifully executed miniature, very like the first one in the Paris MS., differing from it only in the colouring of some of the head-dresses, and the gold cognisance on the robe of Phoebus. In the Paris MS, the emblem is a peacock; here it is unmistakably a sun. In the picture of the as-sembly a man is standing near the king playing a flute, and instead of the fumets being displayed on the tablecloth, one of the huntsmen is holding them in his hands. Both these details are different from the picture reproduced on Plate xxxiv, in the present volume. In the picture representing the breaking up of the wild boar, two men are standing near the sack with potatoes and another is cutting up loaves of bread, which is not quite the same as in Plate VIII. In the fox-hunting picture the leading man has a sword on his right side. In the picture of the hunter shooting with a cross-bow wild boars in a pool, his spear is sticking in the ground reversed, which is not the case in the Paris picture. mounted men throughout this MS. are often represented wearing ostrich plumes, red, white, and blue, in their caps, which we find only in a single illumina-tion in the Paris MS. The hunting-horns are also rather longer than in the latter, both being indications that the Cheltenham illuminations were made at a somewhat later date, possibly by the same hand.

The text resembles exceedingly the original; it is written in much the same beautiful hand, in double columns, but it is not an absolutely true copy, the spelling being more modern; e.g., in montaignes, tesson, fait, assez lui, forests, etc.

Sir Henry Dryden wrote a scarce little treatise on this Phillipps MS., published in 1844, of which more particulars will be found on p. 238. He states therein that the MS. is said to have belonged to the late Duke of Marlborough's library at White Knights, but I was unable to find any trace of such a record. On the fly-leaf are written the words: "Thomas Phillipps, Middle Hill, 1828."

XXVII. MS. SIR THOMAS PHILLIPPS, Nr. 11,592, 16th century. Incomplete.

XXVIII. MS. ASHBURNHAM LIBRARY. Catal II. Barrois MS. 42. 15th century. Paper, ff. 134, min. GASTON PHOEBUS-continued

XXIX. MS. BAILLIE-GROHMAN (bought May 1, 1899, at Ashburnham sale), Ashburnham Cat., M. 179. Early 15th century, 4to. Paper (Werth incorrectly says it is parchment), ff. 125, (numbered 1-136). Fine initials, spaces left blank for illuminations; leaves xiii, xlv, cviij, and vjiiijvjx missing. Last six leaves treatise on falcons and birds (incomplete). This treatise on birds differs entirely from the one in the Barrois MS. 42 (here MS. XXVIII.), and, so far as I have been able to find out, it is the only one of its kind extant

(Werth, pp. 70 and 104).

XXX. MS. Rome, Vatican, Bib. Reg. Sueciæ, 2105, Art. 1. Vide Montfaucon, Bibl. i. p. 61.

XXXI. MS. Rome, Vatican, 2111. Vide Montfaucon as above.

XXXII. MS. Rome, Vatican, Bib. Alexandri Vide Montfaucon as above, p. 91.

Petavii, 530. Vide Montfaucon as above, p. 91. XXXIII. MS. Rome, Vatican, MS. 467. Vide Montfaucon as above.

XXXIV. MS. ROME, Vatican, MS. 1216. Vide Montfaucon as above.

XXXV. MS. GENEVA, MS. 169, Vellum, with miniatures. It belonged century. once to Louis de Bruges, Seigneur de la Gruthuyse. Vide Vanpraet, pp. 152-3.
XXXVI. MS. HAGUE, Count Bentinck's Library.

Vide Marchand, Dict. Hist. t. i. p. 260.

XXXVII. MS. STOCKHOLM, Royal Library. Vide Lavallée (p. xlviii.).

XXXVIII. MS. CARLSRUHE, Markgrave of Baden's Library.

XXXIX. MS. STUTTGART, Royal Hand-library (now joined to the Royal Public Library). Vellum, fol., with fine miniatures

XL. MS. Dresden, Royal Library, MS. O. 61, fol., beginning of 15th century. Vellum. This a very fine and for some reasons interesting MS., respecting which a few descriptive comments may be welcome. It consists of eighty-two leaves, 14 by 10 inches. The frontispiece miniature differs materially from others. On the borders trees are painted, the miniature in the centre represents eight men on horseback and three men on foot, the front one leads six and two hounds, the next five, and the last two and two hounds. At the bottom of the page are illuminated the arms of the Dauphin of France, probably the subsequent Louis XI. He could not have possessed this precious Codex very long, for there is ample evidence that from the year 1467 it remained for very many years in possession of the Dukes of Burgundy, as it appears in that year in the Inventaire de la librairie qui est en la maison de Bruges. In 1485 it is enumerated among the treasures in the Chambre des Joyaulx at Ghent. In 1639 we find it forming part of the library at Brussels of Prince Ferdinand, the Regent of the Low Countries, and in 1641 the MS., registered under the number 464, is among the codices ducum Burgundiae in palatio Bruxellensi, but when Franquen's catalogue of the Burgundian Library is made in 1731 it is no longer there; hence its disappearance from this treasure-house occurred between the years 1641 and 1731. The next we hear of it is that a Leipzig civic judge, Stieglitz by name, offers it to the Royal Library at Dresden in exchange for duplicates worth 40 ducats, and by such ludicrously cheap means the Dresden authorities obtained what is to-day one of the principal treasures of the library.

The Codex contains three treatises: (I) The Livre de la chace que fist le conte Febz de foiz seigneur de beart; (2) Le gieu de eschez . . . par frer Jehan de Vigney; (3) Liure de lorde de cheualerie fait par un tres vaillant cheualier. The treatise on chess contains a picture of a 15th-century chess-board, interesting because containing but twenty squares, five one way and four the other.

The text of this Gaston Phoebus differs in no important detail from those of MS. I. The miniatures, while inferior to those of MS. I., are very fine, the background is almost invariably of the diaper pattern, heightened with gold. The costumes resemble those in other contemporary MSS., and the same love of bright and variegated colours and neglect of the author's instructions about wearing green or grey coloured dress is shown, as in most of the other MSS.

XLI. MS. (?). According to Werth, whose labours in furnishing the student with the first systematic list of hunting MSS. I have already acknowledged. There exists another MS. of Gaston Phoebus, at the time of his writing (1889), in the possession of the Duke of Devonshire. Werth says it is on vellum, fol., ff. 252, with eighty-eight beautiful miniatures, and he refers one to Dibdin's Decameron, vol. iii. p. 478, where it is described as follows:

"Among the miscellaneous MSS. described at the latter end of the first day, I omitted to insert the following: relating to hunting-which was sold by the late Mr. Lochée in the spring of 1815, and for which I sent a bidding on my own account to the amount of £160. The present Duke of Marlborough obtained it at one bidding beyond. The ensuing description from the catalogue is not over charged. Livre de Chasse, folio. This inestimable MS. contains 252 pages of the finest vellum, writ in Gothic characters, and eighty-eight most curious paintings, representing the mode of hunting, destroying, breeding, taming, &c., almost every description of quadruped upon the continent of Europe, besides various very rich ornaments; at the beginning of the chapter on the second page, we find that this matchless work was commenced on the ıst May, 1347" (sic).

Werth does not mention how or when the Duke of Devonshire acquired this MS., and being curious to examine this much praised Codex myself, I took considerable pains to trace it, but could get no further than that it was not in the libraries of either the Duke of Marlborough or the Duke of Devonshire, and that it does not seem to have formed part of the library sold at the Blenheim sale. Like so many other MSS. in private or in public libraries in this country, it seems to have disappeared without leaving a trace. The only possible explanation one can suggest, namely, that this MS. is identical with MS. 10,298 of the Phillipps Library, which figures as MS. XXVI. in the present list, is shown to be illusory by the fact that the number of leaves do not tally.

GASTON PHOEBUS—continued

Printed editions appeared

1. Phébus (Gaston) de deduiz de la chasse des bestes sauuaiges et des oyseaux de proye. Imprimé par Antoine Verard. Paris, no date, probably 1507. Small folio, in double cols., ff. 134. It contains at the end Gace de la Buigne's poems without mentioning the authorship. It is a perfect example of early typography, but the text is in places very incorrect, as instanced elsewhere. It is an exceedingly rare edition, the last copy sold fetching, according to Souhart, at the Pichon sale in 1869 as much as 9900 frcs.

2. Phébus . . . printed by Jehan Trepperel, Paris, without date (after 1505), fol., double cols., ff. 118, woodcut. Gace's poems occupy half of the volume; also very rare, a copy in

1870 fetched 5600 frcs.

3. Le Miroyr de Phebus . . . printed by Philippe-le-Noir, Paris, without date, probably 1515. Small quarto, double cols., ff. 64; (according to Lavallée it has ff. 78).

4. (?) According to frères Lallemant there is another edition by Ph.-le-Noir, dated 1520,

but Souhart doubts its existence.

5. La Chasse de Gaston Phoebus, edited by Joseph Lavallée. Paris, Bureau du Journal des Chasseurs, 1854. This is the edition constantly referred to in this book.

6. A cheap reprint of the Lavallée text, but without the interesting Preface by Lavallée, was issued 1897 by Pairault of Paris. It was evidently intended to supply the demand caused by the increasing price Lavallée's invaluable work is fetching.

Though it hardly comes under this heading one must not omit to mention a small treatise

called:

Le Livre de la Chasse par Gaston III. Conte de Foix.

Privately printed in 1844 at Daventry by Sir Henry Dryden, Bart. It contains only a few pages, a genealogical table and other useful historical notes. It is very scarce, and the copy I saw sold at the Asburnham sale fetched about \pounds_5 . Not in the Brit. Mus.

Although it would be incorrect to look upon Gaston de Foix as a plagiarist, he has nevertheless taken a good deal of matter from earlier writings. His strong personality, which shows itself in his whole book, cropping up time and again, gives it convincing individuality, and saves G. de F. from the imputation of being a mere copyist.

It is, however, interesting to note what passages he owes to others and what are his own. At this we

can arrive only by an arduous comparison of various texts, following in this respect the example of Werth in his study of the sources of G. de F. That G. de F. had the book of Roy Modus before him as well as that of Gace de la Buigne we may assume as certain, for he has in some places copied whole passages out of them, sometimes without any and sometimes with only slight alterations. In some cases he has borrowed an idea only. As for instance that of the seven deadly sins being chiefly occasioned by idleness and the best way to avoid them being to occupy oneself with the chase, is taken from the prologue of the Roy Modus, and can be found also in a verse of G. de la Buigne.

We give below a passage from G. de F. in praise of hounds, in juxtaposition with that of Gace, and with the Duke of York's rendering, to show the similarity between them. It was used by Gaston probably because he liked the description, and not because he himself had nothing to say of hounds, for he continually writes in praise of hounds in different places in his book, and shows that if there was one thing he did understand it was "the nature of running hounds" (see Appendix: Hounds).

Gace: Chien est loyal a son seigneur, Chien est de bonne vraye amour. Gace, 94.

G. de F.: Chien est loyal à son seinheur et de bonne amour et de vraye. P. 84.

M. of G.: A hound is true to his lord and master and of good love and true. P. 44.

Gace: Chien est de bonne entendement, Chien sage a bien vray jugement.

G. de F.: Chien est de bon entendement et a grant connoissance et grant judgement.

M. of G.: An hound is of great understanding and of great knowledge.

Gace: Chien a force... chien a bonte, Chien saige est beste veritable.

G. de F.: Chien a force et bonté; chien a sagesse et est beste véritable.

M. of G.: A hound hath great strength and great kindness.

Gace: Chien a souveraine memoire. Dont je vous parleray encore. G. de F.: Chien a grant mémoire; Chien a grant

sentement.

M. of G.: An hound hath a great memory and great smelling.

Besides this we have already given another instance in (see Appendix: Greyhound) where Gace's description of a greyhound has merely been rendered in prose by G. de F. Werth also suggests another writer whom G. de F. may have had before him as he wrote, Vincentius Bellovacensis (compare G. de F., p. 21, lines 13–27, with V. B., 226b, 52–53 and 226d, 15–16 and 227a).

But more material was taken by G. de F. from Roy Modus, than from either Gace or Vinc. Bellovacensis, in all some 58 passages contain more or less exact quotations from Modus (see comparisons by Werth, 79). The following passage will instance

how Modus was used:

Modus, fol. viii. r. Et toutefois le vieil cerf a plus grand tallon et la sole du pied plus large et les os plus gros et plus larges que celuy qui est jeune et

GASTON PHOEBUS-continued

qui n'est chaçable. Et voyt-on bien souvent qu'ung grand cert a bien la sole du pied creuse et l'esponde du pied trenchant. Save pourquoy? pource qu'il aura tousjours demeuré en pays mol et maresqueux, et n'aura point esté chacé de chiens ne de leups.

G. de F. p. 128, 129. Et aussi le vicill cerf et grant fet meilleur sole de pié et mielleur talon et meilleurs os et plus gros et plus large que ne fait un jeune cerf ne une bische. After some lines of original matter G. de F. again borrows:

Et j'ay bien veu grant cert vieil qui avoit bien creuses trasses, et ce ne peut gréver; mais que les autres signes dessus ditz y soyent; quar creuses trasses et taillant ongle ne senefie se les signes dessus diz y sont forz que cert hara hanté molt païs ou il n'ara guères de pierres, ou qu'il n'ara été chassié guères. (M. of G. p. 73.)

LE BON VARLET DE CHIENS, publié d'après le texte inédit d'un Manuscrit de la Bibliothèque de L'Arsenal avec une notice par Paul Lacroix et de Notes par Ernest Julien. Paris, 1881.

Under the above title, which we cannot help but call a very misleading one, was published a MS. that in the Catalogue of the Library of the Arsenal is noted as: "Chasse du cerf et dou Sanglier." MS. actually bears no title, and the one given in the printed edition was chosen as appropriate by MM. Lacroix and Julien. It would have been more enlightening, however, to the public to have added to the heading that the whole of the Bon Varlet is a mere excerpt from Le livre de chasse, de Gaston Phoebus. Lacroix explains to the reader this fact in his preface, but still leads one to think that the MS. he is editing can lay at least as much claim to originality as can Gaston himself. He says that as Gaston copied from Roy Modus, so did the scribe of the Bon Varlet copy from Gaston. Therefore, one expects at least the impress of individuality, some original passages, some comments at least on the text copied, but one reads through the whole of the 18 chapters without finding a word or sentence that is not absolutely a direct copy from the earlier MS. of G. de F. It is true that only those chapters are copied which refer to stag- and boar-hunting, but this does not make it any the less part of the preceding book of G. de F. He, when he copied, it is incorporated some of the chapters of Roy Modus in a work of his own, but no one could read the two works, Roy Modus and the Livre de chasse of G. de F., and call one merely a copy of the other. The scribe of the Arsenal MS. cannot by any means be put in the same relation to G. de F. as the latter stands to Roy Modus. The following is the description given by Lacroix of the MS. from which he pub-

Small in 80 of 70 fols., on vellum, the two last leaves being blank, writing of the end of xv. century; titles of the chapters in red ink; charming little miniatures heading each chapter; beautiful binding of xvi. century, wood covered with brown morocco,

coat of arms of Moreau de Brosse, in gold with clasps of copper (or brass).

At the beginning of the volume is the *ex libris* of l'abbé Fauvel with his coat of arms; beneath which the inscription: Bibliotheca D. Abbatis Fauvel.

Inside the binding, one reads this inscription "Morene S. Daureuil, 1614, no. 61, 21 Mars. F."

One of the ancient possessors of the MS. has put his signature on the recto of folio 70. There are four lines of rhyme, in a handwriting of the xvt. century. On the verso of fol. 70 are two rondeaux and a virelay, in the handwriting belonging to the end of the xvt. century.

end of the xv. century.

The handwriting of the MS. seems to be about fifty years earlier than the date of the binding. There is internal evidence to show that the MS. was not copied from one of the early and faulty editions of G. de F., but that one of the MSS. of G. de F. lay before the convision.

G. de F. lay before the copyist.

The chapters of G. de F. that are given by the Bon Varlet, are the 32. 33. 34. 35. 27. 28. 29. 30. 45. 40. 41. 38. 37. 42. 43. 54; chapters 30. and 43. are divided into two parts, and of these is made up the 18. chapter. It should, we think, have been reckoned as an incomplete MS. of G. de F., or as a selection from the same, as the only alteration that has been made is in the sequence of the chapters.

MASTER OF GAME.—The oldest treatise on the chase in the English language, written between the years 1406–1413 by Edward, second Duke of York, who fell in the battle of Agincourt (1415).

A .- MSS. IN THE BRITISH MUSEUM

I. Vespasian B XII. A Cotton MS., written about 1420, 4to, on Vellum, ff. 96 (fol. 9-105). It is bound together with the short treatise (ff. 8) of Giffarde and Twety's Art of Hunting (see Bibliography: Twici), both being transcribed by the same hand. The former treatise, consisting of eight leaves, is illustrated by three roughly executed miniatures of animals, but the latter has no miniatures, but some highly finished borders and initials. On the whole, it is the most correct MS. of the fifteenth-century transcripts of the Master of Game, though mistakes of various sort are by no means absent; even in the table of chapters the chapter, "How an hunter shulde seek and fynde the hare," is omitted.

It is the MS. of which we give the exact text with the addition of stops, and the corrections of obvious clerical mistakes, omissions, and duplications.

II. ADDITIONAL MS. 16,165, known as the Shirley MS., paper, large 4to, ff. 75 (fol. 115-190b). Bound together with other treatises, but *all written by the same hand, which is that of John Shirley, named on the fly-leaf, and was probably copied about the year 1450. Shirley, a well-known collector and transcriber of English prose and verse, especially Chaucer and Lydgate, was born about 1366, and died in 1456 (Diet. Nat. Bib.). This MS. is the only one that distinctly states on two occasions who the author was. The passages in question run:

"Here begynnehe he table of he chapitres

MASTER OF GAME—continued

that bebe contened in be Booke of huntyng be whiche is cleped be Maystre of be Game contreued and made by my lord of Yorke bat dyed at Achincourt be day of be batayle in his souerain lordes seruice."

At the head of this passage stand the words:

"Of be boke of huntyng made by Edward Duc of Yorke";

both being written by the same hand that transcribed the rest of the MS. The Shirley and the Vespasian MSS. were not copied from the same original, for not only is the arrangement of the chapters a different one, but numerous variations in the spelling, &c., go to prove this. There is also in the Shirley MS. at the end an addition, in the shape of an invocation to the reader, which is not found in any other MS. I have added it at the end of the texts.

III. Roy. Lib. 17 B XLI. Vellum, 8vo, ff. 76. 15th century. "Mayster off Game" both times in Dedication, and once with only one "f"

Dedication, and once with only one "f."

IV. Roy. Lib. 17 D IV. Vellum, 4to, ff. 86, late 15th century or beginning of 16th century. "Maister of Game" on both occasions. Attached to this MS. are five leaves relating to hawks, their names, &c.

V. Roy. Lib. 17 A LV. Paper, small 4to, fol. 6-124, beginning of 17th century. Sir H. Ellis states that this copy was written for and presented to Henry, Prince of Wales, the son of James I. On four leaves at the commencement are coarsely painted miniatures representing six different kinds of sporting dogs, viz., running-hounds, greyhounds, alaunts, lymers (who have their liams in coils fastened to their collars), and two somewhat doubtful breeds, possibly greffiers and fallow-hounds, of which Turbervile speaks (1575-76 and 1611). There are also six pictures of badly drawn and coarsely coloured red-deer antlers, and five of fallow-buck antlers. "Maister of the Game" and "Maister of Game."

VI. Roy. Lib. 17 B II. Paper, 8vo, ff. 110, 15th century. Incomplete at beginning and end. "Maister of Game" on both occasions.

VII. Roy. Lib. 17 D XII. Paper, large 4to, ff. 38, 15th century. "Maister of Game" on three occasions.

VIII. Roy. Lib. 18 C XVIII. Vellum, folio, ff. 48 15th century. Has no dedication, but text commences at once after table of chapters. On the title-page there is an indifferent miniature representing a king seated on his throne—according to Sir H. Ellis it is meant for Edward IV.—with a crown on his head and sceptre in his left hand, receiving from the author, who is kneeling at one side, a book bound in a green cover. Round this picture is a border consisting of red and white roses, which points more to Henry VII. as the monarch under whom the fusion of the red and

the white rose occurred, than to Edward IV., when the two parties were still waging fierce war against each other. In the colophon it is said that this book is "clepede Master of all games." The text commences, "An hare is a comen beeste."

IX. St. 60. Vellum, 8vo, ff. 146, 15th century. Incomplete. "Maister of Game" on three occa-

sions.

X. St. 3501. Vellum, 4to, ff. 51, 15th century. First page of text is missing. "Maistere of Game" in colophon.

of Game ' in colophon.

XI. HARL. 5086. Paper, 4to, ff. 85, 15th
century. "Maistyr of Game" on three occasions.

XII. HARL. 6824. Vellum, 4to, ff. 10 (fol. 69-78),
15th century. Very incomplete. "Maister of
Game" on three occasions.

XIII. ADDITIONAL 18,652. Paper, 8vo, ff. 85, 15th century. Incomplete. "Maister of Game" on two occasions.

B.--MSS. IN THE BODLEIAN LIBRARY, OXFORD

XIV. MS. Bodl. 546. Vellum, small folio $(9\frac{1}{4} \times 6\frac{1}{4})$ inches), ff. 104, early 15th century. "Master of Game" and twice "Maistre of Game." The six first pages are illuminated in vivid coarse colours as follows: Fol. 1, Coat of arms supported by two griffins, at head a scroll with the words, "Mon Seigneur Daudeley," at foot a silver butterfly. Fol. I' and 2, Six different kinds of hounds, mostly chained in pairs. Fol. 2' and 3, Eleven different kinds of antlers, grey on a bright green ground, with the name under each, thus: broket, stagge, sowrell, &c. Fol. 3', a castle and walls surrounding a hunting-park, in which dogs of different kinds are in the act of chasing a hare, boar, stag, fox, wolf, &c.1 (See accompanying reproductions.) At the head of chapters are rubrics and drawings of the animals described in the chapters. On fol. 79°, at the margin and foot, is a drawing of men horseback following the hounds and a stag hiding in a wood. On fol. 86° another drawing of a stag-The last leaf of the MS. has been cut out.

The arrangement of the chapters—the prologue counting as the first—is precisely the same as in MS. Nr. I, and in other points too there is a good deal of resemblance between the two, and the titles of the chapters in the Table of Chapters tally in sequence with those in the text, though occasionally the wording of the title is a little different.

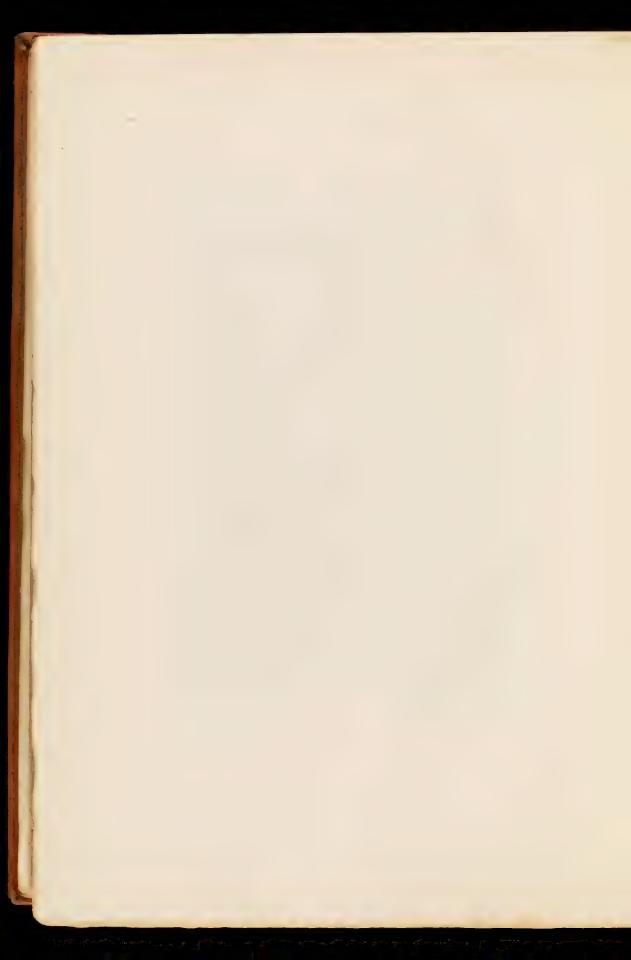
In table of chapters but not in the text, the title of chapter xxx., "grene couertes" is written, instead of "great" or "grete coverts."

XV. Bodl. MS. Douce, 335. Vellum, folio ($ro_3^2 \times 7_4^4$ inches), ff. 74, 15th century. "Mayster of Game" and "Maister of Game" twice repeated. In some respects this is a most interesting copy. It is carefully written, and at the head of some of the chapters are rubrics and illuminated initial letters framing in wild animals or hunting scenes, &c. Of the thirty-nine illuminations of this kind the following deserve notice: Fol. 2, the king or prince

¹ It is not known how this MS. came into the Bodl. Lib., as it does not appear in the Donation Book. It occurs in the Catalogue of 1620, but not in that of 1605.



From MS. Bodl. 546 in the Bodleian Library (facsimile size)



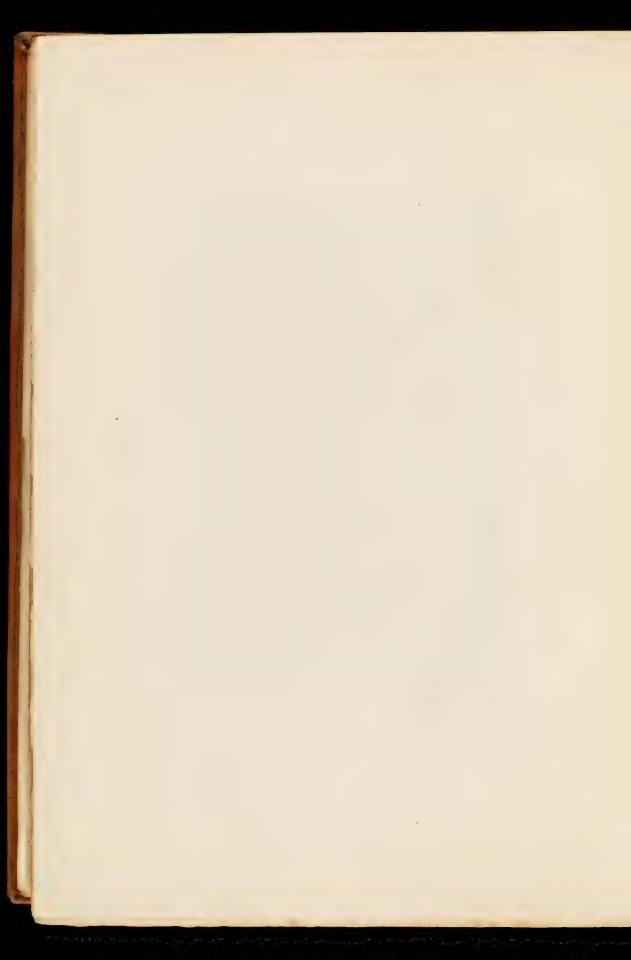


From MS. Bodl. 546 in the Bodleian Library (facsimile size)





From MS. Bodl. 546 in the Bodleian Library (facsimile size)





From MS. Bodl. 546 in the Bodleian Library (facsimile size)





From MS. Bodl. 546 in the Bodleian Library (facsimile size)



MASTER OF GAME -continued

on a throne receiving the huntsman's report; the former is in the act of counting on his fingers, the latter is presenting to the king the fumets (droppings) of the harboured stag on some leaves. On fol. 45° the picture explains "what maners an hunter shuld haue" by depicting a man, probably the king or prince, in a fur cap and long gown, counting on his fingers the desirable qualities about which he is holding forth to his huntsman. The latter is bareheaded, has red sleeves, purple coat, blue nether garments, and a hound on liam is at his feet. On fol. 46 we see a kennel on the outside walls of which the liams are hanging on nails or On the following folio "hou an hunter shold knowe an hert by his trace" is explained by five tracks. On fol. 48 we hear "hou a man shal knowe an hert by the fumes" by having five differently shaped droppings depicted. shows "hou an hunter shold go in quest by twene the playnes and the wode" by depicting a hunter with a hound in front (not on liam) with his nose to the ground. The man has a huge curved scimitar-like sword with an impossible-looking double hook near the point, hanging on his right side. while in his left he holds a partisan of the usual clumsy fifteenth-century shape. On fol. 57" "how the assemble shuld be made wynter and somer after the gyse of beyond the see" is represented by a miniature of the Master, or prince, in red cap, holding forth to six listeners who are bareheaded, the usual gesture of counting on his fingers indi-cating what he is doing. On fol. 58" "In what maner that the hert shal be moued and yron to an so I slayne than with strengthe" is explained by a hart couchant in a wood with his tongue hanging out of his mouth. The MS. is dedicated to the "eldist sone" of Henry v., probably a mistake.

The MS. formerly belonged to Charles Chauncy, M.D., whose book plate is inside. It came to the Library in 1834 after the death of Francis Douce, who bequeathed his manuscripts to the Bodleian. There are some notes in his hand on a flyleaf, in which he mentions that "this MS., which Mr. Stevens borrowed of me, is very frequently quoted by him in his edition of Shakspeare." In this MS. the chapter on fol. 48°, "Hou a man shal knowe an hert by frayng," is divided into two parts, and the heading of the second part is, "Hou a man shal speke among hunters of ye

office of venerye."

At the end of the "Master of Game" are appended on four pages pp. 72-73": "The statutes and the lawes of the kynges forestes," which, on account of their great interest, are printed here:

THESE BE THE STATUTES AND THE LAWES OF THE KYNGES FORESTES

First and formest yf alle thei that ouyte to sewe to this courte be here present or no and ho lakketh present here defautes.

Seres if there ony thing dependaunt atte last sessions not presented but put in respite in to the commynge of the Justise of the forest ye shul do vs to wete what it was, et cetera.

Also yf ther be ony assartes or purprestures made with in the forest mo than haue be graunted by the kynges chartours of olde tyme ye shul do vs to wete ho hath hem made and in what place.

Also yf ther be ony man that hath made or rered ony mylles with in the bounde of the foreste but yf he haue licence therto ye shul do vs to wete in what place and by what auctorite.

Also if ther be ony man that hath take a weye ony bounde of forest or rased ony thing that was sett in the stede of bounde of forest ye shul do vs to wete of his name and where it was.

Also if there be ony man that hath made ony myne with in the forest of marleput cleyput or turff deluyd or digged after yre ore or ony other myn ye shul do vs to wete in what place it is.

Also yf ther be ony man that hath ony close or grounde with in annexed to the forest and largeth his oune grounde and streyteth the kynges grounde by settynge of hegge or dyche ye shul do vs to wete.

Also if there be ony man that mad ony perambulacion or disafforet ony parcell of the forest with oute special commaundement of oure lord the kinge ye shul do vs to wette where it is do.

Also yf there be ony man that hath swyne or geet goynge with in the forest ye shul do vs to wete who oweth hem and the quantite and the price of hem for thei be no beestes of comoun.

Also if thei haue ony specialte of a certeyn nombre of swyn to go in the forest ye shul do vs to wete whether thei be rynged or no and the price of tho tha passe the nombre.

And if ther be ony man that made ony house that ony beest vseth out or go oute at with in the forest that is to say swynhouse nethouse shephouse ye shul do vs to wete ho hath hem made.

Also if there be ony mo forsters than were wont to be of olde tyme ye shul do vs to wete ho hath hem made, and by what auctorite thei were I made and at whos doyng and why.

Also if ther be ony forster or minister of the forest that maketh ony congregacion skotfalles squillectes or extorcions doyng to the kynges peple be coloure of his office ye shul do vs to wete.

Also if ther be ony man that hath shepe comenyng with in the forest that haue come with in the courte .iij .sythe the last sessions and attachied do vs to wete of the price of hem for after thred attachement thei be forfetable to oure lord the kyng.

Also as touching the kinges veert that is to say the kinges wodes if ther be ony man that hath felled ony gret okes or ony other wode with in the forest ye shul do vs to wete and the price of the same and what is his name and if he cary it away by nyytes tyme or by masdayes ye shul do vs to wete and the price of his hors and his cart for it is forfetable to the kinge.

Also if ther be ony man that commeth in to the kyinges forest that felleth and carryeth a way ony smal wode that is to wete blatrous sparres watlyng-roddes or ony other smal wode that hath be therfor iij^{ss} attached he is endi;table.

Also if ther be ony man that cometh in to the forest and taketh away ony facouns Jerfacouns

MASTER OF GAME-continued

egrettes heronsewes her eiron or her berdes ye shul do vs to wite.

Also if the wardeyñ or the liefteneaunt or ony other minister of the forest rewseth ony maisterfull bowes of the kinges okes or ony other tree in a vauntage for the sale rather than the sustenaunce of the kinges deere ye shul do vs to wite what harmes it is to the kyng.

Also if ther be ony man that hath oute of ony holow tree wex hony or swarm of been ye shul do vs to wete what it was worthe in value.

Also if ther be ony man that agistyth his wode in pannage time that is annext to the forest and maketh parcours that is to say if his swyn renne in to the forest in lettyng of the kynges agistement ye shul do vs to wite ho oweth hem and the price of hem.

Also if ther be ony man that felleth in his owne wode that is with in the bounde of the forest with out licence. Also many trees that he may stond on o stempne and telle .v. aboute him making that wast ye shal do ys to wite the name of that wode.

Also if he make wast in his owne wode of vnderwode with oute licence also moche as a wayne with viij. oxeñ ther in may turne a boute ye shal do vs to wete.

Also yf he haue licens to felle ye shal do vs to wete yf he make his copyes hegges therof acordyng to the assise of the forest that is to wete that a doo and he faune of .v. ny3t olde may lepe oute and In. Also ye shul do vs to wete if there be ony mañ that hath fysshed ony reuer with in the bounde. et cetera.

XVI. Bodl. MS., Digby, 182. Vellum, folio (11 $\frac{1}{4}$ × $7\frac{1}{2}$ inches), ff. 58, early 15th century. "Maistre of Game" twice repeated. On a fly-leaf at the commencement is the name "M. Crofte," underneath it a list of birds, &c. On a fly-leaf at the end is the name "Joannes Lumleye miles Dominus Lumleye." The Digby MSS. were given to the Bodleian Library by Sir Kenelm Digby in 1644.

C.—CAMBRIDGE UNIVERSITY

XVII. MS. Ff. IV. 15. Paper, folio, ff. 60. Written in the first quarter of the 15th century. Incomplete at the end. In spite of several inquiries to the authorities at Cambridge, no information about this MS. was obtainable.

D.—LORD DENBIGH

XVIII. GENER. NR. 1506. Consult Catalogi librorum MSS. Angliæ et Hiberniæ (t. ii. p. 38): Librorum MSS. Angliæ et Hiberniæ (t. ii. p. 38): Librorum MSS. honoratissimi domini Basilii, comitis Denbigh catalogus. Werth (p. 170) says this MS. is "almost contemporary, 8vo, incomplete at the end." On writing (May 1899) to Lord Denbigh for further details concerning this MS. he informs me that "he does not know the book and does not think he possesses it," so I am unable to give any further information about this copy of the "Master of the Game."

E.—SIR THOMAS PHILLIPPS

XIX. MS. 10,364. Vellum, folio (10½ by 7 inches), ff. 46. Incomplete. 15th cent. The property of the late Sir Thomas Phillipps, whose celebrated library is now being sold off gradually. His grandson, Mr. T. FitzRoy Fenwick, of Thirlestaine House, Cheltenham, allowed me to inspect this MS. amongst others. Seven of the initial letters have been cut out. "'Maistre of Game'' twice repeated. Last line: "Shulde strake ye assist yat longeth to ye herte slaine with strengthe."

There is some indication that yet another copy of our work was in existence when the above Catalogi Librorum MSS. Angliæ et Hiberniæ was compiled, for it refers to "an old English Book of Hunting called the Master of Game written temp. Henry iv., ff. 102." Of this copy I was unable to find any trace, so have not numbered it.

None of the above nineteen MSS, can make the least claim to be the original. This latter was possibly written by Richard Frampton, the King's scrivener and illuminator, and Wylie has collected some interesting details about his work. Thus we know that in 1408 he worked at a twovolumed portos for the King's own special use and was paid on July 17 (1408) £10—"pour p'chemyn et pour lymenere d'un nri portos" (Duc. Lanc. Rec. xi. 16, 113), the final payment of £25 14s. 6d. being made on Feb. 24, 1409. These two sacred volumes were placed in silk, satin, and damask bags for carrying them about from place to place. By Frampton's hand is what is believed to be the only existing genuine contemporary portrait of Henry IV. It forms part of an initial letter in the book of Duchy Charters preserved in the Public Record Office (Wylie iv. 121).

At the last moment, when the above passages are already in print, my attention is drawn to the two following recent discoveries: MS. XVIII. In my list proves to be identical with MS. XIII., the former having been bought with other MSS. by the British Museum from Lord Denbigh in 1851.

This would reduce the number of existing MSS. by one were it not for an interesting discovery of an hitherto unrecorded MS. of the Master of Game in the library of Lord Ellesmere at Bridgewater House, where Mr. Strachan Holme came across it in the course of his labours in cataloguing that library. Captain Hart-Davis, who also knew of this interesting discovery, and who had proposed to publish an account of it, kindly obtained for me Lord Ellesmere's permission to inspect it, of which I gladly availed myself, inviting Mr. I. H. Jeayes, of the British Museum, to accompany me.

The MS. proves to be a very clearly written copy dating from the middle of the 15th century. It is on vellum, the leaves being 9½ by 8½ in., and bound in brown calf with gold tooling of the beginning of the 17th century or the last years of the 16th century.

The arrangement of the chapters varies somewhat from that in the Vesp. B. XII. Up to the eleventh

MASTER OF GAME-continued

chapter the sequence is the same, the further order being (the numbers in our Table, pp. 5 and 6. are used) as follows: 27. 28. 29. 30. 31. 32. 33. 34. then comes the chapter omitted in the Table, setting forth "how a hunter should seek and find the hare," followed by the 35. 12. 13. 14. 15. 16. 17. 18. 20. 19. 21. 22. 23. 24. and 25. chapters. Chapter 36 in the Ellesmere MS. has a different heading to any in the Vesp. B. XII., i.e., "How a man shall speke among goode hunters off ye offyce of Venerye," and likewise chap. 37. which is entitled: "How a man shulde know a grete wylde bore and for to konne speke among the hunters off beyonde the see."

The circumstance that there are 37 chapters in the newly discovered MS. is explained by a subdivision made in chapter 25. (according to our text), making two distinct chapters of the one, as our text has it.

At the end of the MS. there is a colophon reading:
"Her endeth ye bokke of Venerye called ye Maystre off ye Game which sp(e)cyfyeth all ye nature off ye beestes of Venerye and of her huntyng." Below these lines, written in a hand and ink similar, if not actually the same, to that in the body, is penned:
"Ardua lucra labor pariens non est honorosus

"Sepe dulcia gravi sub pondere munera crescunt."
In the opinion of Mr. Jeayes the scrivener mistakenly wrote the word dulcia after Sepe instead of in front of it, thus marring what would have been a

good hexameter.

It is not known how this MS. came into the Ellesmere Library, various changes, bequests, partitions, as well as the absence of old catalogues, making it impossible to trace it far back, but it is likely that it was acquired by the famous Lord Chancellor of Queen Elizabeth and James I., Baron Ellesmere and Viscount Brackley, one of the few witnesses of the famous rencontre between Queen Elizabeth and Essex when the latter had his ears boxed for some insult he had offered her. From deeds that are extant it is to be inferred that this great legal luminary was very fond of hunting, and it was probably he that had the MS. bound in what were then sumptuous covers. Unfortunately the binder's knife played havoc with some marginal notes.

We need hardly add that the above list of MSS, is the result of individual researches, and as the first of their kind will probably be found incomplete by later students and wider research. It is hardly possible that so few copies of what undoubtedly was once a very favourite work should have survived the vicissitudes of five centuries, however disastrous to old muniments they undoubtedly were.

VON DES HIRSZ WANDLUNG, Vienna, Court Library, MS. 2952, paper, 4°, ff. 98–105^b, beginning of 15th century.

It was printed:

1. By T. G. v. Karajan, Vienna, 1859.

2. ,, ,, ,, ,, ,, 1881, and

published together with Kaiser Maximilian 1. Geheimes Jagdbuch.

This treatise on the *Hirsz Wandlung*, or the hart's tracks, is but a fragment of a larger book on the chase of the hart.

Karajan, the editor, gives both the original and a modern translation, the latter is not entirely correct. E. v. Dombrowski has given an interesting and critical account of it in "Die Lehre von dem Zeichen" (Vienna, 1886).

AENEAS SYLVIUS (Piccolomini) subsequent Pope Pius II. d. 1464. Composed a book on hunting called "de Studio verandi;" but no copy is now in existence; it is cited by Tritheme, Gesner, Possevin, Brillon, and several other writers (Souhart, p. 5). It was probably never printed.

THE BOKE OF SAINT ALBANS, supposed to have been written by Dame Julyana Bernes. It is the oldest printed book in English on hunting. Blades in his interesting introduction to his reprint of the first edition (1881) gives a list of editions known to him. We have augmented it with notes from Souhart and other later writers.

1. Issued at St. Albans in 1486 by an unknown printer; in the colophon to the second edition printed (see below) by Wynken de Worde, it is stated that the first edition was printed by the "Scolemayster of St. Albon," and this, in spite of the most persevering research, is all the positive information bibliophiles possess regarding the origin of the book. Concerning the authorship, the information that has been relied upon so generally as indicating Dame Julyana as the authoress, consists only in the words "Explicit Dam Julyans Barnes in her boke of huntyng," with which ends one of the four tractates, viz., the one on hunting, of which the whole work is composed. Round this meagre bit of evidence has been built by imaginative editors of later editions, amongst whom Hazlewood, Bale, and Dr. Chauncy occupy prominent places, a rich fabric of fiction, the fallaciousness of which it was high time that Blades' scholarly treatise exposed.

2. 1496, printed by Wynken de Worde. The colophon to the book on Hunting has a word added and the spelling of the name is altered; it runs: "Explicit dame Julyans Bernes doctryne in her boke of huntynge." In this edition appeared for the first time the treatise on Fysshynge.

3. Published in 149—, printed by Wynken de Worde "at the Sygne of the Sonne."

BOKE OF SAINT ALBANS-continued

4. About 1503, printed by above "in Flete Strete at ye sygne of ye Sonne." According to Harting's Bib. Accip., a unique copy of this edition was purchased at Daniel's sale in 1864 for £110, for the Huth library.

5. 15-, by W. Powell, "in Flete Strete at

the sygne of George.

6. 15-, by W. Coplande, "in Flete Strete at the sygne of the Rose Garlande.'

7. 15-, by W. Coplande, "in Lothebury."

- 8. 15-, by W. Coplande, "in Saynt Martyns parish in the Vinetre upon the three Crane Wharfe.'
- 9. 1548 (?), by W. Coplande, "in the Vyentre uppon the thre Craned Wharfe."
 - 10. 1550, by W. Powell, London. 11. 1551 (?), by Abraham Vele.
- 12. 15-, by Henry Tab, "in Paul's Chyrch yarde."
- 13. 15-, by I. Waly, "in Foster Laen." 14. 1561, by Wylliam Coplande. Coplande
- was fined in 1561 "iv pence" for printing these

15. 1586, by E. Alde.

- 16. 1590, by John Wolfe, "at the sygne of the gunne.'
- 17. 1595, by Humfrey Lownes, "The Gentlemans Academie or the Booke of S. Albans . . . And now reduced into better method by G. M. (Gervase Markham).

18. 1596, by Wolffe.

- 19. 1596, by Adam Islip; this is also mentioned under Gryndall.
 - 20. 1596, by Edward Alde.
 - 21. 1600, by Wolffe.
 - 22. 1606, by Wolffe.
- 23. 1614, by Helme: "A Jewell for Gentrie," by S. T.
- 24. 1793, "The Book of Cote Armour," reprinted by J. Dallaway, with an introduction.
- 25. 1810, by Hazelwood, reprint of No. 2, only 150 copies were printed. Brunet states it was made in 1811.
- 26. 1881, by William Blades, reproduction in facsimile of No. 1. (London: Elliot Stock.)

This is not the place to discuss at length the authorship of the B. of St. Albans. Blades has shown us on how slight a fabric the biographers of Dame Julyana built up their theories, the culminating point of this fiction having been reached by Joseph Hazelwood, in his reprint of 1810, where he makes her a daughter of Sir James Berners and Prioress of Sopwell nunnery in Hertfordshire. There is nothing except the name to connect the compiler of the verses on hunting with the Sir James Berners alluded to, nor is there in the records of Sopwell, a prioress in the 15th century of the name of Barnes or of any name remotely like it. Blades condenses all the available evidence in the pithy sentence: "What is really known of the Dame is almost nothing, and may be summed up in the following few words. She probably lived at the beginning of the fifteenth century, and possibly compiled from existing MSS. some rhymes on Hunting."

That Dame Juliana Bernes' book is certainly

not original Blades considers evident, as well from the text as from the grouping of the subjects. The hunting part begins with an enumeration of the beasts of the chase and the beasts of venery, a note on the age of the Hart and how to know a hart by the head, the proper names by which to designate the beasts singly and together, hunting of the Roe, of the boar, and hare; of the reward of the hounds, which beasts shall be flayed and which stripped, which beasts shall be rerid with a limer; of the buck, roebuck and hind and of the seasons of hunting and some remarks on hare hunting. Then follows (as Blades considers from another source) an interpolation in which the same subjects are discussed, but instead of being written as if for the instruction

of a child it is a discourse between master and man.

Beginning with: "The boost that the mayster hunter makythe to his man," he goes back again to the original MS., and the dismemberment of the different beasts. This latter as well as the first part of the text is addressed to My deare childe ; Do so my childe, Think what I say my son, &c., and the interpolation is between a master and man, a very common form of writing a book on hunting in the 13th and 14th centuries, as we can see by Roy Modus, Chace dou cerf, and Twici.

At Oxford in the Bodleian library is a MS. on the terms of the chase, the beginning of which is similar to that of Dame Juliana's:

"Mi dere sones, where ye fare, be frith or by fell,
Take good hede in his tyme how Tristram wol tell."

The dame has:

"Wheresoever ye fare, by frith or by fell,
My dear child, take heed how Tristram doth you tell."

It has been often stated that The Boke of St. Albans is nothing but a rhymed version of the "Master of Game," and any one singling out the chapter on hare-hunting in the latter and comparing it with the same in The Boke of St. Albans might readily come to that conclusion. For in both the terms of venery which the huntsman or the child who is learning hunting lore are instructed to use in speaking to the hounds are the same, or resemble each other so closely in orthography and sequence that one can but think they must both have been derived from the same source.

The hunting cries used by Twici also correspond, but in the French MS. there are fewer of them than are given in the B. of St. Albans. In the later MS. of Twety and Giffard, again, there are a greater number given, and these are also similar to those in M. of G. and B. of St. Albans (see Appendix: Hunting Cries).

Any one reading the M. of G. right through, and

BOKE OF SAINT ALBANS-continued

then doing likewise with the B. of St. Albans will find it impossible to believe that the one is a prose version and the other a rhymed version of the The Dame's book is much more same work. primitive in form and matter, and contains nothing like the detail, nor has it anything like the scope of our text. Possibly both the Dame and the author of M. of G. had before them another similar treatise on hare-hunting when compiling their texts, possibly the original version of Twici which seems to have been lost (see Bibliography: Twici), or perhaps they were guided by the familiar traditions of Sir Tristram's hunting lore. Whether this book of Sir Tristram's was ever written or whether the customs of venery attributed to him were dependent on oral tradition we do not know.

With the other parts of the Book of St. Albans we cannot deal; we must leave them to those interested in Hawking and Heraldry, which with Hunting made up the three H's which were as necessary in the 15th century for the education of a gentleman as are the three "R's" in the 20th century.

BRÉZÉ, JACQUES DE, LE LIVRE DE LA CHASSE DU GRAND SÉNÉCHAL DE NORMANDVE ET LES DITZ DU BON CHIEN SAUILLARD QUI FUT AU ROY LOUIS DE FRANCE, XI^{ME} DE CE NOM. (Without name of place or date.) Probably at Paris by Pierre le Caron, between the years 1489 and 1494, small fol. ff. 12.

1. The only copy known to Souhard, belonged to the Lavallière library, and passed through several hands to Richard Heber, and finally to Baron J. Pichon, at whose sale it fetched 2005

2. Baron Pichon published it in the *Trésor des Pièces rares ou inedites*, 13th vol. Paris, Aubry, 1858. 300 copies were printed only.

This is a poem descriptive of staghunting, composed in the latter half of the 15th century by Jacques de Brézé. The Brézés were an old and noble Norman family with large possessions, and Jean de Brézé, one of Jacques' ancestors, was celebrated in the 14th century as a great veneur. He is mentioned by Hardouin de Fontaines-Guérin (1394) in his Tresor de Venerie as being one of those seigneurs who understood the art of sounding the hunting-horn:

"Ont et droit vray entendement De bien corner et bien entendre Quant on corne bien, sans mesprendre."

Pierre de Brézé, father of our Grand Seneschal, played a great rôle at the court of Charles VII., rendering much assistance in his encounters with the English. This, however, only caused Louis XI. when he ascended the throne to regard him with the dislike and suspicion which he accorded to all those who had been faithful adherents of his father. Pierre was kept in prison by Louis and only released on the condition that he went to serve the Duke of

Anjou and Sicily, and handed over half his property to his son Jacques, whom he was to marry to Charlotte of France, natural daughter of Charles VII. and Agnes Sorel. This marriage took place in 1462; fifteen years later Jacques discovered that his wife was unfaithful to him, and he killed her and her lover. For this crime Louis had him arrested and thrown into prison, where the lax justice of the times allowed him to be kept for two and a half years before bringing him to his trial. He was condemned to death in 1481, which penalty, however, was commuted to a fine of 100,000 golden écus, to pay which he was forced to abandon all his property to the king. Louis allowed him, nevertheless, to retain 2000 livres pension, and gave all his possessions to Jacques' children.

On the accession of Charles VIII. Jacques seems to have been made prisoner again, but was released on that king's entry into the town of Clermont, in Beauvoisis, and here he obtained letters of remission by which his property was restored to him. He died in 1494, leaving six legitimate children by Charlotte of France and two natural sons.

His eldest son, Louis of Brézé, served four kings of France on the battlefield and in politics, but it is doubtful whether his name would have been preserved to posterity had he not been the husband of the famous Diane de Poitiers. As was Louis, so was Diane a descendant of a king of France, with a bar sinister on their escutcheon, for Diane was daughter of Jean de Poitiers, an illegitimate son of Louis XI.

To return to Jacques. Inspite of all the vicissitudes of his life he was an enthusiastic sportsman, and had a great reputation as a veneur. He hunted much in company of Anne de Beaujeu, daughter of Louis XI. Whether he held any office of Master of the Game or grand veneur under her is not known. It is to her he addresses his poem, in the course of which he constantly praises her understanding and knowledge of the whole art of venery, for besides being in every way a very perfect woman, God had given her

"L' excellence sur toutes dames, Et le don de perfection."

No mere veneur, says he, could understand the extent of her good sense:

"Nul veneur ne pourroit comprendre Son grant sens ne ses bonnes meurs; En elle sont tous les honneurs Et beaulté que l'on sauroit dire, Les jours sont courts pour les escripre Et les moys pour les estimer."

In the stag-hunt described, it is Anne de Beaujeu who directs all the proceedings, and the Grand Seneschal goes out with his hound in the morning

"-La veille d'une saincte croix de May-"

to see if he can find the tracks of a warrantable stag. In a cornfield he soon comes across signs where a big stag has been pasturing, and his hound before long gets such a strong wind of him that he almost breaks his leash straining after the scent. The thicket is found where the stag has retreated, and the Seneschal makes a ring-walk round this covert, and not finding

BREZE, JACOUES DE-continued

any trace of his stag having left it, he goes back to the meet to make his report. The Duchess decides to run the stag he has harboured; she directs which hounds are to be uncoupled, and gives the names of all the staunch hounds she wishes to hunt with; then she mounts on her Hobin, and with all the veneurs of her court following on horseback, she rides to the covert, where Jacques dismounts at the brisdes or marks he has made, to show where he had tracked the stag, and lets his limer hunt till the stag is found. The hounds are uncoupled, and in his recital the Seneschal gets almost as enthusiastic on the subject of the music of the hounds as did Gace de la Buigne a century before him :

"Dieu scet en quelle joye mon cueur Sera de les ouyr chasser,"

he exclaims, and again he says the music of the hounds hunting would have prevented one hearing thunder:

"On n'eust pas ouy Dieu tonnant, Car nul riens ne leur peult tant plaire Que de sentir cerf fuyant.'

The hounds have at last got the stag to leave the forest, and Anne, viewing him, declares it to be a stag of eighteen points; letting the hounds pass, she gallops after them, giving her horse full rein:

> "Elle se mist en la meslée Tant que chevaulx gallopper purent A la belle bride avallée."

She calls to her hounds, encourages them, checks them; in fact, this duchess of the 15th century was really hunting her own pack and riding well forward!

Madame est toujours la première, Qui va après les chiens huant."

The stag, sorely pressed, at last swims across ome water; the hounds have some difficulty in some water; picking up the scent, but are helped out of their difficulty by one of the ladies of the pack, who had discovered the stag in a small coppice; he is started again; another short turn, and he is again swimming away in front of them. But before long he stands at bay and the hounds pull him down. Madame de Beaujeu rides up, sounds the prise on her horn, and after much blowing and halloaing by all present, according to ancient ceremony the right foot of the stag is presented to Madame, who gives orders for the stag to be put on a cart and conveyed to her castle, as the curée is to take place there.

The Duchess rides home accompanied by only two of her ladies, and the Seneschal remarks that he thinks there can never have been a woman that has taken so much interest in the chase as his mistress Arrived home, she changes her dress, and appears again in time to see the stag brought in, and directs the proceedings of rewarding the hounds. The verses end with another flattering tribute in which

C'est la belle rose fleurye, Le seul reffuge et la maistresse Du beau mestier de vennerye

At what period of his life this hunting poem was

written is not known: possibly when prison walls prevented him hunting. It is also possible that the flattering references to Anne may have been penned in the hopes that the princess might intercede for him with her father, but this is all mere supposition. Jacques wrote another and far more adulatory poem to Anne, in which he pays her attributes to every virtue and grace under the sun. It is entitled Loenge de Madame de Bourbon, and is printed in the same volume in which M. de Pichon has published his edition of Le Livre de la Chasse.

MAXIMILIAN I., Emperor of Germany, Die geuerlicheiten . . des loblichen streytparen und hochberuembten helds und Ritters herr TEWRDANNCKHS. Nuernberg (1517).

2. Augsburg, 1519.

do. 1537.

3. 4. Franckfurt a/M, 1553.

do. 1563.

do. 6. 1589.

do. 1596.

8. Ulm, 1679.

9. do. 1693.

10. By Dr. C. Haltaus, 1835.

11. " J. Scheible, 1845.

" K. Goedeke, 1867 (8). 12.

13. An edition was issued in 1884 by the Holbein Society of Manchester with facsimile reproductions from the old woodcuts.

Theuerdank, to use the more modern spelling, treats in an allegorical and somewhat stiff manner the adventures of the Emperor Maximilian who hides his personality under the above knightly disguise. It was planned by the Emperor himself, and dictated to his "secret secretary" and chaplain Melchior Pfinzing. The 117 wood-engravings which adorn this quaint and interesting autobiography are by famous artists, Schäuffelin, Hans Burgkmair the elder, and Leonhard Beck. Many of the adventures related in Theuerdank occurred on hunting expeditions and throw important light upon the manner in which the Emperor conducted his sport.

MAXIMILIAN I., Emperor of Germany; DER WEISS KUNIG. Vienna, 1775.

This equally instructive work remained in MS. form for upwards of 250 years, for it was not until the providential recovery of 236 of the 237 original wood-blocks which the Emperor had prepared, but which, on account of his unexpectedly sudden death in 1519, were never used, that it was first printed.

- 2. In 1779 a small edition of the woodcuts was published (with a title-page in French) by S. Edwards of London.
- 3. Alwin Schultz issued a new edition, Vienna, 1891.

This work was also planned by the Emperor, but it was put to paper by the hand of another "secret secretary," Marx Treitzsauerwein. The wood

MAXIMILIAN I .- continued

engravings are by the same artists that made the blocks for Theuerdank. It is in prose and deals in the shape of a chronicle with the history of the Emperor's father, Frederick III., and with his own life and adventures up to the termination of his wars with Venice.

KAISER MAXIMILIAN I. GEHEIMES JAGD-BUCH.

I. MS. 2834, Imperial Court Lib., Vienna, fol. paper, about 1509.

This curious treatise, containing, as its title indicates, the Emperor Maximilian's secret sporting instructions, was written by the Emperor's own hand and is really only a rough draft which it was evidently intended to elaborate. It must have been written after Feb. 10, 1508, because the author, who speaks in the third person, repeatedly calls himself Emperor, a title which he did not assume till that date. The secret instructions, consisting of hints as to dress, arms, precautions to be observed while hunting mountain game, &c., are jumbled together with a list of desirable sporting places owned by the Emperor, where sport of various sort could best be enjoyed, and various adventures and feats performed by him. Some of the latter indicate his first-class marksmanship, for to kill 104 ducks with a hundred shots, or to shoot 26 hares with one cross-bow bolt without missing once, were evidently sufficiently remarkable performances to be recorded. There is nothing very secret about these instructions which the Emperor addresses to his successor, whom he, curiously enough, calls "King of Austria," though there was no such title then (or now) in existence. He wrote it probably at a moment when he entertained ambitious intentions of making his favourite Duchy of Austria a kingdom.

- 1. Published by T. G. v. Karajan, Vienna, 1859.
- 2. Published by T. G. v. Karajan, Vienna, 1881.

THE CRAFT OF VENERY. A MS. of the beginning of the 16th century (hitherto unpublished), Brit. Mus. Lansdown MS. 285, f. 215. The following is an exact transcript.

The Craft of Venery.

At the Hart¹ rather then at any other beast wher for he is the most mervelous for he bearethe grease cretethe and Roungethe and so doe nonne other. He is somtyme Male and Female. And therefore a Hunter maye not blowe Menne of him as they doe after other bestes. But he is enchased.

Sir, howe many beastes be enchazed. 4. the Hart, the Hare, Bore the Wolphe. And how many ben encoyled. The Buck, the Doe, the Fox male and female and other Vermyne. Sir, of how many bestes shall a man Blowe Menne—Answer, of 3 males and one female viz., the Hart, the Wolphe male and female and the Bore clepped Singuler,

for the first yere he is a Pyge, and when she hath left him all that yere is called succling, in frenche Sorayne. The 3rd yeare called Hogasties, And when he is iiij yeare he departen out of company, dothe go alone and then called Singuler. Bestes enchazed and atysled bere som hydes and som Skynnes And the beastes that bere suet beare foyne and such as berethe greas bere the fynes except the Hart.

Sr, how will yow seche the Hart. Ye shall blow at the first iii mottes and then let your houndes out of cuple and saye to them, Auant sire auant and 3 tymes, So how, all in heythe. And ye shall blowe alwaye vi mottes betwext Meynne speaking till the Hart be mouyd, and then ye shall say Cha Cha sy auant A ha ha, sydens sy. And yf ye sen that your howndes have lust and great will to aleyne them from yow, howze amy howze venisy mon amy venisy. And yf any hownd fynd of him alone Lythe of him and yf he have a name As Beaumont ye shall say oyez a Beaumont Le Valiant qui qui de trouere leuer cowardes on le court, and so drawe all your hounds to him, And yf your houndes doe enchazen him then here on and theron yf it be into grene Corne or pasture then say, La douce la il est venus par le pastur, and, sa howze, alwaye at the last of your wfords and cast for the asseyne about the feld, and yf any hownd fynd of him then he is passed one and then saye Cha Cha sy advise, and, sohowze, a ha ha sy vaylant si done sy. And he become more theron the playne or Arable land and your houndes seche him ye shall saye, La dans La il est venuz par yfeecher and so howye.

When he is stert you shall rechace vppon your houndes iii tymes and vppon the default yow shall make iii Asseymes one vnder wynd the other agaynst the wynd and the 3rd hall an arpant roundabout. And saye thy houndes, Son assoin ha stye ha ha assoin amy, ho ho and then blow nyne short mottes at 3 tymes. When the harte is take yow shall geve the hallowe to the howndes, that is the necke, the hed, the shoulders and the syde and the loynes shall dwell to the ketchin. And ye shall blowe the pryse homeward and knowe ye that all fayer wordes of venery rysen of the harte for she is cheefe of venery.

Nowe of the hart in his degree, The first yeare he is a calfe, 2d a Brokett, the 3d yeare, Espayard, the 4th Sower the vth yeare a great Sower and the yeare a hart of the first hed, and so call hym tyll he have x demandres or demayndres first perche, next Aunculer Reall Surreall furche of bothe sydes and so he is hart of x demandries and when he hathe the croche on the one syd of 3 and 4 on the other syd then he is of x degraynders and when he is croched on the one syd of 4, and the other of 5 then hit is of xii degraynders and when he is croched on bothe sydes he is of xiii degreynders for it maye not be of xiiii for among a gyde of hartes yow shall fynd tow accordant to iiiior. And when he crocheth on on syd v. and the other vi he is of xvi, and so goethe forth to xxxii. And then he is cliped Cerfy and Resigne of hed, And shall then begin to goe Arereyre (backward) And yf any man

¹ Should read "hare," evidently a mistake of the copyist who transcribed the MS, from some older original.

THE CRAFT OF VENERY-continued

saye he hath seen a hart of more Branches thinck he was not in this land.

Sr Hunter, how will yo blowe when the hart is moved or stert and out of your sight. after one mot 2 motz and yf your houndes com not to your will hasteliche as you would, you shall blowe iiii mottes to warne the men that the hart is stert, and to drawe themme to yow. And then to Reserchen vpon my howndes iii tymes. And when he is far from yow, Blowe thus, trout, trout trororout, trout, trout, trororout, trorororout v tymes the last mot. And why, for as muche as he is at vncerteyne wher the hart is becom or my men and howndes, and would chase with my houndes that be before and rechase with those that com after, whiche we clipe chase forlorgne the other chase is cleped profet Trout, trout, trout, trout, trout, trout, trororororout, thow shalt begin with a long mot and end with a long, So that every man about yow shall knowe your parley by your blowing, and what poynt yow be in. And when the hart is take he shalbe vndo, as other be. And yf the howndes be hardy, and take the hart by might and strengthe then the hunter shall have the syd and he that vnlacethe him shall have the showlder by reason And the howndes shall have the neck the liver and the panch and that shalbe eaten at sight and that is the querrery. The hed shalbe borne home before the Lo[rd] and ye shall Blowe mene at the hall dore, And when the Bore he shalbe vndo and shall have xxxii hastelettes and ye shall geve to your howndes the Bowells broyled with Bred, and that is cleped Rewardes for as muche as is eat on syt is cleped quarryery and the other Reward.

When the Ro is taken reward your houndes with the feet and he shalbe borne home all hole, and the skyn shall dwell with the kitchin, He is not enquelled nor no beast of venery for why he is croysethe

before the houndes.

Ye shall begin with the Ro thus So howye in every chace in feld and wod for to cople and vncople But to no best enquiled shall not be sayd, so howye, but vnto tho that ben enchased it shalbe sayd at the last, by right at euery word, And So howye is as muche to saye as, Sa ho, but so howye is more short to say than sa ho we say so howze.

To blow the pryz is by 3 long mottes and after

3 short mottes and a long mot at the last.

To the fox ye shall blowe at the first 3 mottes and after let your howndes out of cuples and saye, so howze 3 tymes all in hite and trayle after cha ha ha hue ho sire hoe. And yf your hownd that traylethe hath A name as Beamond, etc., ye shall saye Oyez a Beamond, done oyez huye a luy, done a luye, et, avant a Beamond Avant ho sire ho ho ho and drawe all to him and yf he be vncerteyne then trayle after him and when he is found rechase after him as in maner of other bestes and saye to your howndes avant ensemble avant a luy dons aluy aluy and vpon default make 3 Assignes as on the hare ho ho ore sa ho hoye Asigne aseygne hoy aluy aluy dons aluy, and when he is take make your way homeward. Ye maye not chase the fox all the yere by the right of venery, but in Season, at Christmas vntill ouer Lady Daye, The hare is all waves in season.

Yf yow fynd of a fox out of Season will you then rechasen vpon your howndes, yes but I will not knowe it is a fox, and not speake of him but as a hare and yf he be taken I shall rewarde my howndes with Bred and make no abay. Nor the fox shall

not be brought into the hall.

Yf a quarter of the Forest be set with Archers or with Greyhowndes and Wanlassours and it be in gresse tyme of veneyson. And the best ben taken in the Laund with Greyhownd, the greyhound yt penchethe him first and . . erle to the deethe shall have the hyd be right be it Buk or Doe but not of hart or hynd for he that Restreineth it shall have the hyd ever more yf the best woderth and come to the Archers, and be hit with any Archer, he that draweth first blod of him yf it be within the 4° quarters shall have the hyde. And yf he smyt without the 4° quarters and another within, he that smyteth last shall have the hyd be it hart or Buck. And yf the Lo[rds] Hunt[er] be present and hath blown his mot with his horne, he shall have the neck and the hed of every best that is taken in his presence, thoughe none of his howndes be vncupled, or els in his absence he that settethe the Wantlesse shall have the same fee. He that owethe the knyfe shall have the chyne wherewith he is vndo and shall have a shoulder and the forester the other shoulder. And yf the beast be penched by the greyhound and escapethe and wodethe and then the archer shot him and be hurt and yet the greyhound take him, The greyhound shall have the foxe and the Archer shall have a peny for his shot. In park maye no man aske a fee, but at the will of the Lord. Yf a Best be taken in forest or park out of Season the hed is forfet to him that onethe the chase and the fee is the Master foresters or parkers whether he be.

EXPLICIT.

BUDE'S DE VENATIONE, a treatise in Latin by Budaeus, translated into French as TRAITTE DE LA VENERIE, dealing with the chase of the stag. It was printed according to Souhart: " Dans le 2. livre de sa philologie imprimée à Bâle en 1533 in-fo (Walder), et à Paris, en 1536 in-fo (Vascosan), puis dans le 2. volume du Receuil de Crénius: 'Variorum Autorum consilia et studiorum methodi.' Rotterdam, 1694, in 4°. Un extrait en parut en 1564, à la suite du dictionnaire français-latin de Jean Thierry, sous le titre d'Excerpta de Venatione."

This Excerpta was in two parts: 1. " De Venatione ex posteriore philologia Budaei; 2. De Aucupio et accipitraria ex eodem Budaei libro et prioribus annotationibus in Pandectas

1564."

Of the second part there seems to have been no translation, and I cannot find it mentioned anywhere among works on Falconry

THE CRAFT OF VENERY-continued

Harting does not give it among the Latin or French authors in his Bibliotheca Accipitraria. Probably the first part would also have been sunk in oblivion if the MS. of the French translation by Le Roy had not been discovered at the Library of the Institut by M. de Gaulle. (Le chasseur conteur, ed. 1860, pp. 155, 156, 157.)

This MS. M. Henri Chevreul published for the first time with an excellent introduction to:

"Traitte de la Venerie, par Feu Monsieur Budé, Conseiller Du Roy François I. et Maistre Des Requestes Ordinaire De Son Hostel. Traduit du latin en français par Loys Le Roy dict Regius, suyvant le commandement qui luen a este faict à Blois par le Roy Charles IX. Publié pour la première fois, d'après le manuscrit de l'Institut par Henri Chevreul, 1861." Only 230 copies were issued.

Guillaume Budé, better known in his day under his latinised name of Budaeus, was one of the greatest savants of the time. Born in 1467, in Paris, he was a son of Jean Budé, seigneur d'Yerre, de Villiers-sur-Marne et de Marly. From his earliest youth he had been in a position to follow studious inclinations had he possessed any. But these did not develop in his boyhood, and in spite of tutors and opportunities for study provided for him by his father, he failed to take advantage of them, and, it is said, returned after three years from Orleans, where he was sent to study jurisprudence, almost as ignorant as he went there. He devoted himself to hunting, fishing, and riding, and it was not until his twenty-fourth year that he seemed to be seized with a desire for information. in consequence of which he applied himself to the study of Greek and philosophy, soon becoming renowned for his erudition. Charles VIII. received him at his Court, and his successor, Louis XII., employed him in several important confidential missions to Rome, and wished to make him Counsellor of the Parliament and appointed him as one of his secretaries. Budé, wishing to devote himself entirely to his books, refused the first honour and soon resigned his secretaryship, and retired from Court. He, however, reappeared there again later in the reign of Francis I. at the solicitations of that monarch, and was his constant companion in all his travels, being with him also at the Field of the Cloth of Gold. He induced Francis to found the College de France and the post of "Maitre de la Librairie" was created for him. He wrote works on philology, philosophy, and on jurisprudence, and did much for the revival of the study of Greek. It seems a curious anomaly that so learned a man should have condescended to write a description of the chase of the stag, and probably had he lived at any other period or at any other Court where the monarch was not so addicted to the ruling passion of the age as was Francis I., Budé's De Venatione would not have been penned.

De Venatione is written, according to competent critics, in a most barbaric Latin, but luckily for the average student it has been rendered nto French under the title given above by Loys le Roy, a learned man of much distinction, who wrote a life of Budé, and was commanded by Charles IX. to make the translation. This translation remained in manuscript till it was published by M. H. Chevreul in 1861, who precedes his edition with an interesting biography of Budé and Le Roy, from which we have taken the few abridged facts here given.

As one reads the Traitte de Venerie one sees that Budé was writing not so much, if at all, for the edification of sportsmen as for proving his contention that the Latin language was the only one worthy of a polished writer, and that it could be adapted even to the terms of venery. Francis I., who was fond of discussions with the men of letters he attracted to his Court, and with whom Budé was a great favourite, had evidently mooted the question as to the advantages of using Latin instead of French, as was then the general custom among the learned. Francis argued in favour of employing French, instancing the subject of venery as one that could not be so easily described in Latin as it could in the good terms of the French sporting vocabulary.

This much we gather from the treatise itself, which is in the form of a dialogue between Francis I. and Budé. Budé declares that when the ancient Latin tongue is required to accommodate itself to things that are new, it is ashamed, for it is as if a nobleman were to be obliged to serve an apprenticeship to a trade. Upon which Francis retorts: "Si ce qu'il me souvient vous avoir ouy dire est vray, il fault que la Latinité perde ceste honte qui semble illiberale et maligne, ou qu'elle se desparte de plusieurs parties de la vie, et soit rejettée des jurisdictions, des parlemens, des palais, des eglises, des sermons": and that if Latin remains a stranger to pleasures of venery and falconry, as well as other things that concern the courts of nobles and princes, it had better retire and remain in the shade, and: "Parler seulement avec les trespassez et avec les ombres de l'antiquité Romaine": and continues Francis: "Or sus donc, puis que vous vous estes souvent monstré envers moy fidele et diligent protecteur tant de la langue Latine que de la Grecque sa parente, et intercesseur liberal et courageux, aprenez nous comment la Latinité puisse converser entre les veneurs, et parler elegamment et proprement en leurs assemblées."

And to show that this is possible is evidently the whole raison d'être of the book. The author constantly breaks away from the subject in hand to defend his theory as to the adaptability of the Latin tongue, to praise the King, and to apologise for daring to speak of venery before Francis, who is such a past master in the art. The King recalls him to the thread of his story, telling him that he should keep on the scent of the first beast started, and not allow himself to go off on another line. He tells him to speak freely of the chase, so that he can judge whether Budé only writes from book-knowledge or from personal experience. Budé

THE CRAFT OF VENERY-continued

replies that although he has taken a prominent part in hunting, he ever feels a stranger to the subject. "Sire, combien que j'aye aucune fois regardé la chasse dedans les toilles, n'estant seulement du nombre des veneurs, mais conducteur de la venerie privée, en laquele nous exercions, toutefois je me suys tousjours recogneu estrange en ce propos,"

After having commented on Francis' provess in the lists of the tournament and in the saddle, he refers to an incident of the King's courage in attacking a furious wild boar within an enclosure:

"Je vous aye veu quelquefois a cheval assaillir le sanglier escumant et le tuer de vostre espée, lors que je regardois en lieu seur avec la bande desarmée le passetemps, et estant a cheval environois les toilles, et pouvois veoir par dessus le conflict sans danger."

In spite of his thus preferring to look on in safety than to risk his life in such encounters, Budé understood all that belonged to stag-hunting. Pieced together, without the interpolations of side issues, of praise to the monarch and humble apologies for his own deficiencies, we have a very succinct account of all that appertained to the procedure and ceremonial of a sixteenth-century stag-hunt.

When speaking of the ruses of a stag to get rid of the hounds, he relates a story told him by the Grand Veneur of Louis XII., when he was hunting with him on one occasion about six leagues from Paris. The hounds, after hunting steadily, suddenly threw up their heads and would not hunt forward or heel. It was as if the stag had been bewitched and carried off into the sky. Then the marvellous discovery was made that the stag, in jumping into a tangled thicket, had landed on a high whitethorn and had sunk into its branches, and not being able to disentangle himself was thus supported and hidden in mid air.¹

There is nothing of particular interest to note in this treatise as far as hunting is concerned. The finding of the stag with a limer and the hunting with relays of hounds is the same as has been given more amply in previous as well as in subsequent works of venery. Budé notes many details, thus, that for the chase of the stag green should be the colour of the clothes worn, and grey for the wild boar, that one should not omit to take a sword and hunting-knife. He says that two or three horses should be held ready for a day's hunting. "Trois courtaux ou deux pour le moins en un jour, legers et de bonne bouche, afin de les changer et refraischir." So we see that a second horse is no innovation of our The learned man declares that venery had never before reached such excellence as under Francis, for the ancients had never brought this art "a tele grandeur et magnificence qu'elle est parvenue en vostre regne, d'autant que ce passetemps est aujourd'huy faict avec plus grande parade et suyte, qu'il n'estoit jadis." He continues that now even the birds of the air cannot escape as they are chased by hawks.

TOXOPHILUS or the Schole or partitions or Shooting, by Roger Ascham. London, Edouardi Whytchurch, 1544.

Roger Ascham was a distinguished scholar in the reign of Henry VIII., holding the post of Latin Secretary to Edward VI., Mary, and Elizabeth, of whose studies he had been director. Toxophilus was written at the University of Cambridge to recommend the exercise of the bow as a salutary recreation to the studious and sedentary. It is a rare little book; at the Pichon sale in 1869 a copy fetched 860 frcs.

It was republished in 1866 by J. R. Smith.

LA CHASSE DU LOUP, NÉCESSAIRE A LA MAISON RUSTIQUE, PAR JEAN DE CLAMORGAN, SEIGNEUR DE SAANE, PREMIER CAPITAINE DE LA MARINE DE PONANT; EN LAQUELLE EST CONTENUE LA NATURE DES LOUPS, ET LA MANIÈRE DE LES PRENDRE, TANT PAR CHIENS, FILETS, PIÈGES, QU'AUTRES INSTRUMENTS, ETC. DEDIÉE AU ROI CHARLES IX.

Paris, Jacques du Puys, 1566 (the first edition of the MAISON RUSTIQUE was issued in 1564, and from 1566 until 1866 every new edition of this work contained Clamorgan's treatise on Wolf-hunting).

2. Paris, J. du Puys, 1567. 3. Genêve, Fr. Estienne, 1569. 4. Paris, J. du Puys, 1570. 1572. 6. Montluel, Lescuyer et Jacqui, 1572. 7. Paris, J. du Puys, 1574. 8. 1576. 9. Lyon, 1576. 10. Lunéville, J. Courtois, 1578. 11. Paris, J. du Puys, 1578. 12. Lyon 1578. 11 13. 1580. 14. Paris 1583. 15. Lyon 1583. 16. (,,) Gab. Cartier, 1584. 17. Paris, J. du Puys, 1586. 18. (Lyon), Gab. Cartier, 1586. 19. (Paris), J. du Puys, 1589. 20. Lyon, Jac. Guichard, 1590. " Jaq. Roussin, 1595. 2 I. 22. (,,) Gab. Cartier, 1597. 23. Paris, J. du Puys, 1598. 24. " (no name), 1598. 25. Rouen, J. Crevel, 1598. " Jean Osmont, 1598. " T. Daré, 1598. 26. 27. 28. Paris, (P. Bertoult), 1602.

¹ Stags will often hurl themselves with one gigantic bound far into some almost impenetrable thicket and there lie where hounds can never wind them and hardly ever reach them."—" Stag-hunting," Fortescue, p. 148.

LA CHASSE'DU LOUP—continued
29. Rouen, —— 1602.
30. Rouen, Romain de Beauvais, 1602.
31. " Jean " " "
32. Lyon, Pierre Rigaud, 1607.
33. Rouen, T. Daré, 1608.
34. ,, R. de Beauvais, 1608.
35. Lyon, —— 1610. 36. Paris, —— 1612.
37. Rouen, D. Geufroy, 1620.
38. ,, R. Vallentin, 1620.
39. " A. Morrony, 1624.
40. ,, Pierre de la Motte, 1624. 41. ,, Louis Costé, 1624.
41. " Louis Costé, 1624.
42. " Romain de Beauvais, 1625.
43. Lyon, Claude Rigaud, 1628.
44. Rouen, L. du Mesnil, 1629.
45. " J. Berthelin, 1637.
46. Lyon, J. Rigaud, 1637.
47. " La Veuve de Cl. Rigaud, 1637.
48. ,, — 1639.
49. Paris, Nic. de la Vigne, 1640.
50. Rouen, J. Berthelin, 1641,
51. Lyon, J. Carteron, 1645.
52. Rouen, Berthelin, 1646.
53. Lyon, — 1650.
54. ,, Simon Rigaud, 1653.
55. ,, ,, ,, 1655.
56. Rouen, David et Pierre Geoffroy, 1655.
57. ,, T. Maury, 1656.
58. ,, D. et P. Geoffroy, 1658.
59. ,, C. Malassis, 1658.
60. — 1660 (?).
61. Rouen, D. et P. Geoffroy, 1665.
62. ,, J. Machuel, 1666.
63. " J. Hérault, 1666.
64. "————————————————————————————————————
65. Lyon, J. B. Gimeaux, 1668.
66. Rouen, ————————————————————————————————————
C. T. T. I. D. I. I. S.
70. ,, La Veuve de Guillaume Machuel 1676.
71. Lyon, A. Molin, 1680.
72. " J. de Cl. Carteron, 1680.
73. " Benoit Bailly, 1680.
74. " Claud la Roche, 1680.
75. Rouen, J. B. Besongne, 1685.
76. Lyon, Claude Carteron et Ch. Amy, 1689.
77. Cologne, — 1695.
78. Rouen, J. B. Besongne, 1698.
79. " Jean Oursel, 1698.
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80. Lyon, André Laurens, 1702.

La Chasse du Loup was published also

in d'Olivier de Serre's Théâtre d'Agri-81. Lyon, J. Baptiste Deville, 1675. 82. ,, Beaujollin, 1675. Forming part of Du Fouilloux's Venerie, the following editions were issued: 83. Paris, Félix Le Mangnier, 1585. 84. " Abel l'Angelier, 1601. L'Angelier, 1606. 85. 86. " Veuve Ab. L'Angelier, 1614. 87. " L'Angelier, 1621. Cl. Cramoisy, 1624. 88. 5.7 " L'Angelier, 1628. 89. 90. " P. Billaine, 1635. 91. " P. David, 1640. 92. Angers, Ch. Lebossé, 1844. Of German editions there appeared in the Maison Rustique: 93. Strassburg, Bernard Jobin, 1580. 94. — — 1588. 95. — — 1592. In German in combination with the translations of Du Fouilloux: 96. Strassburg, Bernard Jobin, 1590. 97. Dessau, — 1720. 98. " — 1727. In Italian it appeared translated in the Maison Rustique: 99. Venise, Alde, 1581. 100. Turin, Bevilacqua, 1582. 101. " Ratterii, 1583. 102. ---- 1590. 103. Venise, Alde, 1591. 104. Turin, G. D. Tarino, 1609. 105. 1623. 106. Venise, Brigonci, 1668. 107. " " 1677. 108. In Raimondi's *La Caccie*, Brescia Fontana, 1621, Clamorgan is translated into Italian, but the author does not mention his name. 109. Paris, Veuve Bouchard-Huzard, 1866. 110. " Le Cabinet de Vénerie, 1881. Besides these one hundred and ten editions there exist probably many manuscript copies of this popular work; thus in the Dresden Royal Library I have seen a written copy of the year 1582 (Manus. B. 148). A closer examination of the earlier French editions shows the keen rivalry that must have existed among the printer-publishers in the sixteenth and seventeenth centuries. Thus in the year 1598 three different editions were

issued by rival publishers in Rouen; in 1602,

two; in 1608, two; in 1620, two, and in 1624,

LA CHASSE DU LOUP-continued

three; in 1658, two; in 1666, two; in 1676, no less than four, two of them being published by widows of former publishers; and in 1698, two. In Lyon rather similar rivalry appears to have prevailed, for in 1637 there were issued two editions by rival houses, and in 1680 no less than four.

Little is known of the author except that which he tells us himself in his book. He came, like many another celebrated sportsman, of a noble Norman family, and entered the navy in 1515. At the time when he wrote his book (1566) on the chase of the wolf he held a commission which corresponds with that of a Vice-Admiral of the present day. (Clam. Julien. Notice. p. xi.) He had many years before made a universal chart, which he tells us he presented to Francis and which that King accepted and put in his library at Fontainebleu. He seems to have been much at Court and several important missions were confided to him. He must have been at least sixty years of age, if not more, when he wrote his most popular book on the wolf, in which he tells us that he has waged war on wolves for more than fifty years. A true sportsman, he seems to have enjoyed the pleasures of the chase as much, and perhaps more than, the satisfaction of clearing the country of these evil depredators. He says he has often run a wolf for hours, and on one occasion for eight hours, and exclaims that it is the finest of all chases (c'est une belle chasse sur toutes les autres).

In the dedication to King Charles at the beginning of his book he says that three years previously the King had asked him one day in what manner he ran his wolves, and what order he gave when the greyhounds were near the wolf: "Vous plaignant que l'un de vos bons Levriers en avoit esté blessé; qui m'a donné à cognoistre, Sire, le desir qu'avez d'entendre la chasse des Loups qui est certainement l'une des plus belles chasses de

toutes les autres."

When the old sea-captain had his conversation with Charles, the latter could only have been twelve or thirteen, as the book was written about x566 and three years after the conversation, and Charles was born in x550. He tells Charles in the dedication that he has served in the navy for forty-five years, and has spent his leisure in wolf-hunting, and having much experience he can speak boldly on the subject, and that it will be easier to find fault with what

he writes than to improve upon it.

In the first chapter he gives a summary of all the facts he could find relating to wolves in the ancient authors, such as Pliny, Olaus Magnus, Aristotle, and others. The second is devoted to the medicinal qualities supposed to belong to different parts of the wolf's body. Then the rest of the book treats of the actual chase, how to train a limer for wolf-hunting, how you should enter the young hounds to run cubs and give them their food on a wolf's skin. One should watch how they hunt—whether they hold their heads high or low; they should be encouraged with much petting and with encouragement by the voice and cries of Voile

cy aller ! and Harlou! Harlou! when they find the tracks of the wolf. He says that hounds that are not especially trained for this chase are of no use, and that if all the two hundred thousand running hounds that are in France were to be put into a wood, they would not hunt the wolf out of it as one of his would. Most hounds, he says, on finding a wolf run out of the covert with their hair standing on end and two or three of them are generally killed. "Les gentilshommes mes voisins sçavent bien qu'il est vrai, et que le plus souvent perdent de leurs chiens," but that such a thing has not happened to him during the fifty years he has been making war upon the wolves. He says also that he has several times been at Courts, and in the houses of princes and seigneurs who have laughed at the idea of his being able to track a wolf with a limer, but experience showed them the contrary. He had always two or three well broken, even though fourteen running hounds and eight big greyhounds, broken to this chase, had been stolen from him during the troublous times.

After the chapters on the breaking of limers and running hounds, he tells how to hunt without a limer, and how to take wolves with relays of greyhounds. He says his greyhounds were sometimes not as big as the wolves they took, but breed and being accustomed to this hunting count for much. His greyhounds were not so large as those one sees at the Court in Brittany, he tells us, but that a good wolf-hound could be bred from a greyhound of Brittany and a greyhound for the hare (levriere à lievre).

The last two chapters treat of traps, nets, and

The last two chapters treat of traps, nets, and other instruments for the capture of wolves.

BOCCA MAZZO (Boccamazza) (Dominico). Trattato della cacia. Rome, 1548.

Of the eight books into which it is divided the last three relate to falconry. It is a very rare book (see Harting, Bib. Acc. p. 144).

THE INSTITUTION OF A GENTLEMAN, Anon, London, 1555.

2. London, 1568.

3. Modern reprint made in 1839 by the Chiswick Press, only twenty-five copies being issued, "for presentation."

A very scarce little book more fully described by J. E. Harting, in his Bib. Acc. The unknown author remarks: "Ther is a saying among hunters that he cannot be a gentleman whyche loveth not hawkyng and hunting, which I have hard old Woodmen wel allow as an approved sentence among them. The like saying is that hee cannot bee a gentleman whyche loveth not a dogge."

VALLÉS (Mossen Juan) Libro de Acetreria y de Monteria (1556).

There are five MSS. of this work, four of which are in the National Library, Madrid; and the fifth in the Bibliotheca Columbuia, Seville.

Four of these MSS. belong to the 16th century, and one (Nat. Lib. Madrid) to the end of the 17th or beginning of the 18th century.

VALLÉS-continued

Three of them begin on fol. i. as follows:

Libro de acetreria compuesto. Par Mossen, Jvan. Valles. Thesario. General. y. del. Consejeo. de sv. Magestad. en el. Reyno. de Navarra. y. anadido. al cavo. el. de. Monteria. Dirigidos. al. Serenissimo. Principe. Don Carlos... con previlegio Año NDLPI.

The prince Don Carlos to whom this dedication is addressed was son of Philip II. of Spain.

The work is divided into six books, the first four, containing 145 chapters, are devoted to Falconry, the fifth book, containing 33 chapters, to the chase, and the sixth book, with 37 chapters, treats of dogs of the chase, their diseases and the cures for the same.

We cannot find that this work has ever been printed.

LA CHASSE ROYALE, by Charles IX. of France (died 1574).

1. Composée par le roy Charles IX. et dédiée au roy très Chrestien de France et de Navarre Louis XIII., très utile aux curieux et amateurs de la Chasse. Paris, Rousset et Alliot, 1625.

 Edited by Henri Chevreul. Paris, 1857.
 An exact copy of first edition. Paris, Bouchard-Huzard, 1857.

4. Edited by Henri Chevreul. Paris, 1858.

5. Edited by Henri Chevreul under the title "Le livre du roy Charles." After a MS. in the Institut (fonds Godefroy Rec. nr. 194). Paris, Aubry, 1895.

This treatise on stag-hunting was dictated by King Charles to his secretary Nicolas de Neufville, Sieur de Villeroy. It was begun during the last years of his life, but never finished. The modern reprints are preceded by an interesting introduction by M. Henri Chevreul, in which he says that he has gathered together all the information that could possibly be obtained from contemporary documents respecting Charles IX., and has collected those facts which have reference to him, and writes not on him as a monarch, but sur l'homme privé, le poïte et veneur. He endeavours to show that this monarch, who is only remembered with execration as the participator in the massacre of St. Bartholomew, was naturally of a good and noble disposition, and only perverted by the education and regime of his mother, Catherine de Medicis. The result, however, of these were that Charles left the reins of the government to Catherine, and passed his life in amusements, in hunting, dancing, in horsebreaking, and in making locks at his forges in the palaces of the Louvre and at Amboise. the evenings he collected round him the best intellects of the age, sang songs to his own accompaniment on the lute, and made verses himself, or sat up all night listening to Ronsard, the poet of the French Renascence, who would recite or sing his poems to the King. Charles was the devoted friend of Ronsard, and when the poet was not at Court wrote him poetical epistles in verse, and received the same from the poet. M. Chevreul tells us further that the King was simple in his dress, abstemious in his food, and that his morals were better than those of the preceding Valois.

Indeed, after reading this account of Charles and some of the specimens of the courtly and somewhat sentimental verses written by him, one can scarcely imagine that this was the man who consented to, even if he did not take part in, the ghastly massacre of heretics. But there are other traits which M. de Chevreul does not give, that must lead one to the conclusion that he had not only inherited the sporting instincts and his love of the gentler pursuits of literature and the fine arts from his Valois ancestors, but also a bloodthirsty cruelty from his Medicis forebears which showed itself in him at moments of excitement. For instance, he took a delight in testing the strength of his sword by completely severing with one stroke the head from the body of a deer standing at bay before the hounds. Even this might be pardoned as belonging to a barbaric era of sport, but he would similarly try his strength by chopping off the head of cattle and mules he happened to meet when out riding. Once wishing to decapitate the mule of one of his followers, M. de Lansac, the owner exclaimed: "Quel differend, Roy très-chréstien, peut estre survenu entre vous et mon mulet?" There is evidence in Charles' accounts that he paid recompense to those that had suffered losses through his indulging in this cruel mania; for instance, he recompensed the owner of four cows on to which he had set his large greyhounds, who pulled them down and strangled them (de Noir., vol. i. p. 173). A highly excitable and nervous nature, it is no wonder that such deeds of violence and overindulgence in his passion for the chase told on his health. He passed sleepless nights, and would jump up out of his sleep and call to his hounds. horseback before daylight, he would take his limer and harbour the stag himself, he would be six or eight hours in the saddle, and continually call to his hounds and sound his horn (Brantome, ed. 1823, vol. iv. p. 221).

One of the feats which is attributed to Charles was that of taking a stag by himself, literally galloping the stag to a standstill, having neither hounds nor greyhounds with him. This performance was celebrated in verses by two of the poets who frequented the King's Court, Baif and Francois d'Amboise, and are given with other interesting verses and facts by M. Chevreul, but we have no space to repeat them here.

Charles died at the age of twenty-four, some said of poison administered by his mother, others, and most likely this is the right version, that he died from the effects of a day's hunting, when he caught cold and had an attack of pneumonia. This gave rise, no doubt, to the idea that he had injured his lungs by blowing his hunting horn too much, and thus caused his death. His horrible deathbed, haunted by nightmares of violence which drew from the wretched man cries to heaven for forgiveness for the bloodshed committed by him

LA CHASSE ROYALE-continued

or in his name, drew pity even from the persecuted Protestants. It would seem that although he possessed the cruel traits of his mother's character, his mind was not so insensible to good as to be capable of the calm and cold indifference with which the Medicis were able to contemplate their crimes, and M. Chevreul may be right when he says that under different influences Charles might have developed those natural good qualities which he

is at pains to show us he possessed.

The book on stag-hunting by Charles, La Chasse Royale, consists of twenty-nine chapters. first deals with the way to stock a district with deer if there are not any there, for, says the author, if there are no stags it is useless to be a huntsman He recommends that a number of parks be made in the district chosen, surrounded with palisades Some hinds were to be captured and put within them, and leaps or openings were to be made in the fences so that stags could get in, which they will in the rutting time. He quotes several forests that had been stocked in this manner, amongst them his forest at Lyons. In the next four chapters the natural history of the stag is dealt with, and in the sixth chapter the King gives many ancient fables he had collected from various ancient authors respecting the natural history of and the legends about stags. He quotes Aristotle, Oppian, and Pliny, and others, and without accepting their theories, he criticises them, and rejects their ideas and statements when they do not coincide with the observations he has made himself direct from nature. He ends this chapter with an observation made by Solinus, that when a stag hears the bay of hounds he will always fly towards the East. Charles adds, when the stag is chased, he is as likely to fly to the West or any other direction as he is to the East! Although he discredits such fables as that the stag is able to live six hundred years, as some of the ancient writers had asserted, yet he gives credence to the notion that maggots helped or occasioned the annual shedding of the deer's antlers. He says that these small maggots which accumulate between the flesh and the hide of the stag during winter wish to find a way out, and can find no other exit but at the place where the antlers join the head. Here they eat their way out and cause the deer by the irritation they set up to rub his antlers against the trees, and being loosened at the base the antlers are thus shed.1

Charles IX. gives five chapters on the different breeds of "running hounds," which he divides into three races, according to colour. First are the black hounds—les chiens courans noirs. The pure breed of these, he says, are marked with red

or tan about the eyes, and generally also about the legs; they are of medium size, and slow but good line hunters; when the stag foils (or returns the same way by which he came), they follow him, and unravel every ruse, but if the stag gives them the change (i.e., puts up another deer, who takes his place), these hounds are so puzzled and astonished that they remain behind the horses and huntsman, hunting neither the right line nor the change. This breed of hounds is good for such as have the gout, but not for those who wish to shorten the life of a stag, and are therefore better in leash than uncoupled, says the King. The next in order are the chiens gris, their colour being that of a hare's pelt; they stand higher than the others and are faster, but have not such good noses. They do not hunt, as the black ones, slowly on the line, but quickly, making large circles, and when they are uncoupled they go off as if they had nothing in front of them, and thus often overshoot the line. They are not staunch hounds, and if the change gets up, it is impossible to check them. If a stag took a straight line, they would take it quickly, but if he rused, one might as well couple them and take them back to the kennel. Of the third breed the royal veneur cannot say enough in their praise: he says all the good qualities of the other breeds are united in them without any of their defects. They are quicker than the grey and wiser than the black, and when the change gets up, then is the time to see them hunt; hounds of this breed are always staunch on the line. These are really royal hounds, as large as greyhounds with heads like a braque. They went by the name of greffiers, because of their origin, being bred from a white hound of the St. Hubert breed belonging to Louis XII., and an Italian brachet bitch belonging to the greffier or secretary of the King; the latter had thirteen puppies, and by the time Francis I. became King the breed was established, elle estoit tout en estre. Charles says that the park des Loges near his house in St. Germain en Laye was only made to breed and bring up these white "running hounds" (chiens blancs greffiers). All other kinds of hounds are dismissed with short notice as being of mongrel breed. In the ninth chapter, at the end of which he speaks of doublenosed dogs, he says they are always used as limers, and make good ones. It was an old idea that dogs who suffered from this malformation had a better power of scent than others, a fallacy long exploded The twelfth, thirteenth, and fourteenth chapters relate to the breeding of hounds, and treatment of bitches and puppies. In the last-named chapter instructions are given as to how to put the puppies out to walk, first with a labourer who will take the puppy with him every day into the fields, but

¹ In a shed antler small cavities or perforations are to be seen, which were occupied by the veins and arteries that nourished the antler when attached to the head, but which then die and dry up. They are just such holes as might lead to the idea that they had been bored by maggots, and it is a fact that deer are pestered by parasites, such as the botfly, which deposits its eggs in the nostril of the deer. These get sniffed up and hatch out at the root of the tongue into maggots. Also small white maggots infest the deer in winter and get between their flesh¹and their hide, eating their way out. Rooks and magpies frequently sit on the backs of the deer and peck them out without any resistance from the deer. In French these maggots were called toms or tons (G. de Champgrand, d'Yauville). Probably these combined facts being observed, contributed to the mistaken notion that they caused the wonderful annual shedding of the antlers.

LA CHASSE ROYALE-continued

must take care that his charge does not chase rabbits and hares or any other game he may find there. When a year old the hound was to be taken from the labourer, and put in charge of a gentleman who had a pack of hounds for the hare, as there is nothing so good to teach a hound to hunt well as to enter him at hare. After four months of careful treatment by the gentilhomme, the hound is to be taken away and put in the kennel. The King speaks of the place where the gentilhomme housed his hounds as the stable, and says he does this purposely as no one has a right to give the name kennel to any but the place where the hounds of the royal pack are kept. This royal monopoly he can scarcely have been able to insist on, as chevril seems to have been in constant use for any place where hounds were kept-royal or otherwise. Charles says that he does not agree with Du Fouilloux that there are certain sigus by which one can know which puppies will turn out the best dogs, such as three long hairs under the jaw, &c. It is only blood that tells, asserts the King, and quotes an old proverb, Il n'est chasse que chiens de race, and that in all truth if one wishes to know a hound well one must first The next chapters are occupied with see him hunt. madness and diseases of hounds, and various remedies. Then the nineteenth chapter tells us how a kennel-man or valet de chiens should be trained, and the ensuing chapter is about the qualities and knowledge necessary for a huntsman to possess. He says that both the valet and the veneur should be trained to their profession from the age of eleven or twelve, as the whole life of a man too short to learn the art perfectly. The would-be huntsman must be healthy, well made, with a good intellect, for the principal part of his art lies in quick judgment. He must be learned in woodcraft, so that if the hounds are at fault or puzzled by the change, he can help them, and see by all the signs if they are hunting the right stag or not, without the aid of the harbourer, or connoisseur as he is called. Then the various signs of slot, fewmets, are discussed and described. He quotes Phœbus in two instances only to differ with him, once when the Comte de Foix advises the Master to take the foot of a deer and press it in the ground and thus instruct the young huntsman as to the various appearances of the slot. This is little help, as the foot would be dried up, and it is better, says the King, only to show him the view when he finds it when hunting. Phoebus also asserts that the slot in which one can lay four fingers is the slot of a stag of ten; I should say, comments Charles, that when one can lay one's four fingers in the slot, it belongs to a stag, but it does not follow that it is a big old stag nor one of ten points. After the huntsman, the limer demands attention, and there are two chapters describing how to train the limer. This brings us to the last chapter, entitled Comme il faut hausser le nez de son chien-as some facetious commentator remarked, we leave the dog with his nose in the air. To hausser le nez of a hound was to teach him to follow a stale or faint scent, or the track where game had been some days

previously. This was done by first making him hunt heel on the line of the beast, and encouraging him to follow the very slightest indications of game. He tells the huntsman to mark how his limer hunts, as some hold their heads high and others low, snuffling on the ground. One wishes the book had been finished, for Charles tells us that he intends to write: "La maniere de trouver le cerf, le destourner, le laisser courre et pourchasser, quester et resquester jusques à la mort. Puis donner le droict à ses limiers et faire la curée à ses chiens." As it is in an unfinished state, and also being solely of the chasse royale, or stag-hunting, it has been overshadowed by the contemporary work of Jacques Du Fouilloux, who dedicated his book to Charles IX.

Though written a few years after Du Fouilloux's book we have here given it precedence, so as to let Du Fouilloux's work immediately precede its

English translation.

DU FOUILLOUX, JACQUES, LA VENERIE DE JAQUES DU FOUILLOUX, ESCUYER SEIGNVR, DVDIT LIEV PAYS DE GASTINE EN POITOU, DEDIÉE AU ROY TRESCHRESTIEN CHARLES IX DE CE NOM.

Poitiers, par les de Marnefz et Bouchetz frères, 1561. Small fol. Privilege dated 23 December, 1560. With the frontispiece 57 woodcuts. There are some copies of this rare first edition without a date, the British Museum possessing one, on the title-page of which gentilhomme is substituted for escuyer.

- 2. Poitiers, Marnefz et Bouchetz frères, 1562.
- Poitiers, do., without date, 4 preliminary leaves and 295 pages (chiffrées).

4. Poitiers, do., 1568.

- Paris, Pour Galiot du Pré, 1573, first ed., with excerpts from G. de F.'s La Chasse.
- 6. La Venerie et Favconnerie. Paris, pour Felix le Mangnier, 1585.
- 7. Paris, Abel l'Angelier, 1601.
- 8. Paris ,, ,, 1604.
- 9. ,, ,, ,, 1605. 10. ,, ,, ,, 1606.
- 10. ,, ,, ,, 1607.
- 12. ,, ,, ,, 1613.
- 13. ,, Veuve Ab. L'Angelier, 1614.
- 14. " 1618.
- 15. " la boutique de l'Angelier, 1621.
- 16. ,, Cl. Cramoisy, 1624.
- 17. ,, en la boutique de l'Angelier, 1628 (the last edition that has the "Fauconnerie" added).
- 18. " Pierre Billains, 1634.
- 19. " " " 1635.
- 20. ,, Pierre David, 1640.
- 21. Rouen, Clément Malassis, 1650.
- 22. Bayreuth, F. E. Dietzel, 1754.
- 23. Angers, Ch. Lebossé, 1844.

24. Niort, Robin et L. Favre, 1864. German translations were issued:

1. NEUW JAG UND WEYDWERCK BUCH, das ist ein gründtliche beschreibung vom anfang der Jagten. Franckfurt am Mayn, I. Feyerabend,

1582.

2. New Jagerbuch Jacoben von Fouilloux. Strassburg durch Bernhart Jobin, 1590.

3. NEU Jä RBUCH. Dessau (1726). In Italian there appeared one edition: LA CACCIA DI GIACOMO DI FOGLIOSO, by Cesare Parona, published at Milan in 1615. Souchard states that he has editions with the date 1517 and 1518, but these must be ascribed to a

printer's error.

For English editions see Turbervile.

When Jacques du Fouilloux dedicated his book to Charles 1x. in 1560, the king was only ten years of age, but in the woodcut in which the author is represented as kneeling and handing his book to the king, the latter is represented as taller than The woodcut was probably made any one else. earlier, and depicted Francis II., who died December 5, 1560. On his death the dedication which was intended for him was changed to Charles IX., but the picture remained unaltered. In the quaintly worded dedication Du Fouilloux says he has come to the same view of worldly things as did Solomon, i.e., that all is vanity and frivolity under the sun, and that as no science or art can prolong life, he has come to the conclusion that after the fear of God, the best science one can learn is to live joyously. "Pour ce m'a-il semblé, Sire, que meilleure science que nous pouuons apprendre (apres la crainte de Dieu) est de nous tenir et entretenir joyeux, en usant d'honnestes et vertueux exèrcices; entre lesquels ie n'ay trouué aucun plus noble et plus recommandable que l'art de la venerie. Et d'autant qu'en iceluy dés ma jeunesse je me suis incessamment exercé en cela selon ma petite puissance, suiuant le trac de mes predecesseurs: je n'ay voulu estre accusé à bon droit de negligence et paresse, à faute de rediger par escrit ce que l'expérience a peu jusques à present m'en avoir appris."

The book is adorned with primitive woodcuts, varying in number in different editions between fifty-seven and sixty, most of which have been made more or less familiar to the English reader through the English translation that appeared under the title of "The Noble Arte of Venerie" in 1575-6 and 1611, which translation is usually ascribed to George Turbervile. (See Turbervile.) Indeed, they have been mistaken by many for old English woodcuts, so that pictures of French hounds have been published by modern writers as old pictures of British dogs! 1

Turbervile only reproduced these woodcuts of hounds that had already appeared in the earlier editions of Du Fouilloux, and not one of which was intended even to represent a French mastiff, but only different kinds of French hounds; they are probably extremely bad likenesses of these, should scarcely be condemned because they do not give the good points of an English mastiff! The ears may be exaggerated but this perhaps to please the old French veneurs, who liked to have their hounds bien coiffes, or with good hanging ears, which should hang four fingers' breadth below the line of the nose (Salnove, p. 241). See Appendix: Errors.

Besides these woodcuts of hounds there are rude delineations of all the animals of the chase, of huntsmen on foot and on horseback with limers and running hounds, &c. Five pictures show the different growth of deer's antlers to explain the nomenclature. In the chapter of how to blow the horn there are given thirty-six signals for the horn, written on the common treble staves of five lines (see Appendix: Hunting Music), besides the three signals given in the chapter of "How to enter young hounds to the hare." We find two kinds of huntinghorns depicted, some of the huntsmen are carrying the primitive curved horn, and others a horn with a small circular twist in the middle. all cases shown as being worn on the right side, and on the left the huntsman is wearing his sword, while a gourd-shaped wine-bottle is in some cases fastened to the waistbelt. The most amusing picture is that of the gentilhomme being taken in a rudely made cart to the place where he intends to hunt badgers and foxes "below ground." He is reclining in the cart with his head in the lap of a fillette de seize ans, the cart is hung round with bottles and provisions, a man holding a spade leads the horse, and two short-legged bassets run beside There are also several plates showing the kind of pickaxes, spades, and other implements used for digging out foxes and badgers.

Fifteen chapters of La Venerie are devoted to hounds and their management, forty-two to staghunting, ten to boar-hunting, five deal with hare-hunting, and four with fox and badger drawing, and there are twenty-seven receipts for curing the maladies At the end of the book comes a poem of hounds. entitled "L'Adolescense de Jacques du Fouilloux," and then some verses, "Complainte du cerf." The latter is not by Du Fouilloux, but addressed to him by a friend of his, Guillaume Bouchet.2

But this is not all that is to be found in Du Fouilloux's volume, for his book was rarely published without additions from other authors.

^{&#}x27;Wynn says in his "History of the British Mastiff," p. 124: "Berjeau also gives figures of a mastiff dog and bitch with puppies. The latter from George Turbervile's 'Noble Art of Hunting,' plate 28, also a mastiff dog, from the r61x edition of Turbervile. In the former the bitch is extremely short in the muzzle, skull large, body long and deep, on short limbs and long and low generally, the ears are far too large, long and round (a characteristic fault in Turbervile's dogs amounting to conventionality). The mastiff dog No. 2, plate No. 29, is of the same type as the bitch, his skull being large, forehead wrinkled, muzzle very short, but the ears are again much too large."

Bouchet was also the author of the "Recentl de tous les oyseaux de proye qui servent à la vollerie et fauconnerie," frequently printed at the end of La Fauconnerie, of Franchières.

from the Livre de chasse of Gaston de Foix were usually printed with La Venerie, and therefore, unless we possess one of the first four editions, we shall find, following the "Complainte du cerf," some chapters on the reindeer, ibex, chamois, fallowdeer, roe-deer, rabbit, wolf, bear, and otter, none of which had been treated by Du Fouilloux. were first included in the edition of 1573, and then in all subsequent editions. In 1585 the Fauconnerie of Franchières was added as well as the chapters from Gaston de Foix, and in some editions Clamorgan's wolf-hunt is also included, with no mention of the author, so that it has led to the erroneous notion that Du Fouilloux also wrote on wolf-hunting.

Du Fouilloux's direct and simple style in which he relates his practical experience in wood-craft and hunting made his book one of the most popular of the French classics on venery. There is also an individuality about it that lends it a special charm, the pleasure-loving, jovial country squire peeping out again and again between the lines. We can see that he enjoys following in the steps of his ancestors,

of whom he says:

"Car volontiers nostre Genealogie Les filles aime, Armes, et Venerie."

A well-filled wine-bottle, a plentifully stocked larder, a table loaded with bons harnois de gueules, and a pretty lass all had particular attractions for him, but first and foremost he was a keen sportsman, and what he writes of stag, hare, and boar-hunting, as pursued in his day, is beyond all adverse criticism. The vulnerable parts of his book are those in which he has given a confused account of facts, which he could only know by hearsay, or, as he tells us, that he had read of at "other times" in some book "written by hand," or in an old chronicle that he had once seen.

Du Fouilloux only gives a description of four breeds of chiens courans, or hounds, and these he classes according to colour, white, fallow, grey, and black. Greyhounds he only mentions incidentally, when he speaks of hare-hunting, and for badger-drawing he recommends bassets with crooked legs and some with straight legs that have a rough coat like a

poodle.

In the first chapter, relating to hounds, Du Fouilloux gives the legendary history of their first introduction into France, taken, he says, from an old chronicle which he had read in Britanny, written by one whose name was "Ioannes Monumetensis"; which, shortly told, is as follows: Brutus, having killed his father, Sylvius, by accident, flies from his country to Greece, where he delivers some Trojans kept prisoners since the destruction of Troy. With these he sets sail with many ships and men, taking with him a great number of running hounds and greyhounds. He lands in Amorica (Les Isles Amoriques), which country afterwards takes the

of the country now known as Ile et Finistere. Turbervile in his translation has inserted the words given here in italics: "was therein peacably four years, and afterwards took ship again and landed at Torneys, in the west of this Noble Realme, whereupon after his conquests made here over certain giants, one of his captains called Corineus did build the chief towne of Cornewall." It is most likely that Turbervile never had heard of a place of this name in Brittany, and inserted the above to account for the sudden appearance of one of Brutus' captains in that county in England. The result here is that this tale recounted by Du Fouilloux has always been spoken of as the account of the introduction of hounds into England, endless confusion arising between Amorica, the French Bretaigne, and la grande Bretaigne. According to Du Fouilloux, Brutus and his generals confined their cruisings to the coast of Brittany and Poitou. Du Fouilloux says that he considers that all "running" hounds in France came originally of the hounds of Brittany, except the white hounds, which he thinks came Barbary. But here he makes a curious mistake, for he says that Gaston de Foix is also of his opinion, and that when Phœbus was in Mauritanie, another name for Barbary, he had seen reindeer taken by chiens baux; whereas G. de F. says nothing of the sort, and there is no mention of hounds called baux hunting reindeer in the whole of the Livre de Chasse. In the next chapter of Du Fouilloux is a description of those white hounds, "dicts baux et surnomméz Greffiers." The Greffiers were the hounds of the royal kennels of France from the time of Francis I., and were generally known under that name. The name of baux is only given them by Du Fouilloux, and no other writer in France has ever designated a breed of hounds under this name. The word bauld meant bold, courageous, good, and as an adjective was constantly applied to hounds. G. de F. says that there are hounds called "cerfs baus restifz," and 'cerfs bauz mus." "Baus s'apellent pour se qu'ils, sont bauds et bons et sages pour le cerf." He further describes the qualities a good hound should have, a "chien sage baud ne doit jamés crier sil n'est à ses routes" (G. de F. p. 109-110); a chien band should not leave his hunting on account of wind or rain, or heat, or for any bad weather (p. 110); also they should hunt their beast without the help of man, as if a man were hunting with them all the time. Here it is clear that G. de F. only uses the word bauds as an adjective, but not as designating a particular breed of hounds.1 (Lav.

name of Bretaigne from Brutus! He conquered

there peacably four years. During which time

one of his captains named Corineus built the town

of Cornoitaille." This refers, of course, to Brittany

in France, the Cornouaille mentioned being that part

this country without much resistance, and '

¹ M. Pichon says in his introduction to the Sénéschal de Normandye et les Ditz du bon chien Souillard : "Ce nom de baux n'a-t-il pas été suggéré à Fouilloux par ce vers des Dits :

'Droit chien bault ay esté; de ceulx que loue Phoebus?' Mais l'auteur des Dits renvoyant à Phoebus a employé le mot bault, ou plutôt baud dans sa véritable acception, c'est à dire comme épithète et non pas comme nom ou surnom d'une race; tandis que Fouilloux semble bien par ces mots dits baux avoir voulu dire que cette race étoit dite ou nommée celle des chiens baux."

p. 46-47. De Noirmont, vol. ii. p. 314 (note 3), and p. 319. Sénéschal de Normandye, p. xi.)

Du Fouilloux gives the following account of the origin of the "chiens baux surnommez Greffiers," The first of the race was named Souillard, and was given by a poor gentleman to Louis xt. of France. This king, preferring the chiens gris of his kennel, unless it were for to use as limers, did not care for this hound. Seeing this, the Sénéschal Gaston begged the dog of the king to give to Anne of Bourbon, the king's daughter, the wisest lady of the kingdom. "I agree not with you," quoth the king, "in that you have named her the wisest, but you may say less foolish than the others." From the Sénéschal Gaston, Souillard passed into the possession of the Great Sénéschal of Normandy, "who gave the hound into the keeping of a hunter called Jacques de Brézé." Here Du Fouilloux has made a slight confusion, for the Great Sénéschal of Normandy was Jean de Brézé, a famous veneur who hunted with Anne of Bourbon, and wrote a poem on hunting, as well as Les Ditz du bon Chien Souillard, which Du Fouilloux must have seen at some time, for in this chapter, when writing of the black hounds of St. Hubert, Du Fouilloux states he has seen a poem written in praise of a white hound of St. Hubert dedicated to M. de Lorraine. He quotes it thus:

"De Sainct Hubert sortit mon premier nom Fils de Souillard, chien de tres grand renom."

and adds: "dont est à presumer qu'il en sort quelques uns blancs, mais il ne sont de la race des Greffiers que nous avons pour le jourd'huy.

He does not seem to have connected the Souillard belonging to Jacques de Brézé with the Souillard of the verses, when, in fact, they were one. Greffiers of his day having been crossed with an Italian pointer in the first place, and probably with other breeds later on, were so different in appearance to the heavy, low-standing, slow bloodhounds of St. Hubert, that it did not occur to him that there could be any relation between the two. But. nevertheless, the Souillard belonging to Louis x1., and afterwards to the Sénéschal of Normandy, was of the race of St. Hubert, and he or another white dog of his breed was undoubtedly father of the first Greffiers. The "Blason" of Souillard, which Du Fouilloux gives incorrectly, should begin as follows (p. 28):

" Je suis Soulliart le blanc et le beau chien courant, De mon temps le meilleur, et le mieulx pourchassant; Du bon chien Sainct Hubert, qui Soulliart avoit nom, Suis filz et héritier qui eut si grant renom."

Probably Du Fouilloux had only seen this MS., and had it not at hand to refer to. The names he gives of the hounds, which he says descended from Souillard, Cleraut, Joubar, Miraut, Meigret, Marteau, and Hoise la bonne Lyce, are mentioned in the poem not as the offspring of Souillard, but as his companions in the hunting-field. In Les Dits one also finds the account of how this famous hound came into Brézé's possession. Charles IX., whose book, La Chasse Royale, was written some years after Du Fouilloux's book, gives a somewhat different account of the origin of the Greffiers and it must be noted that he never gives them the name of baux, as he certainly would have done had they been so called.

And he was more likely to know the origin and name of the royal hounds, than did the gentleman of Poitou. "Du temps de Roy Louis XII., on print un Chien de la race des Chiens blancs de S. Hubert, en feit-on couvrir une braque d'Italie qui estoit à un secretaire du Roy, qu'en ce temps là on appeloit Greffier, et le premier chien qui en sortit, fut tout (blanc), hormis une tache fauve qu'il avait sur l'espaule, comme encores à present est la race. Le Chien estoit si bon qu'il se sauvoit peu de cerfs devant lui, il fut nommé Greffier à cause dudit Greffier qui avoit donné la chienne, ledit Chien feit treize petits, tous aussi bons et excellens que luy et peu à peu la race s'esleva : de sorte qu'à l'advenement à la Couronne de feu Roy mon grandpere (Francis I.), elle estoit tout en estre " (La Chasse Royale, p. 36).

Charles cannot say enough in praise of these hounds, which, he says, are faster than the chiens gris and stauncher than the black hounds. They were. he says, as big as greyhounds, with pointer-like heads. He does not mention the fault that Du Fouilloux attributes to them of being "much inclined to run

at tame beasts."

The third chapter of Du Fouilloux is of des chiens fauves, or fallow-hounds of Brittany. Fouilloux mentions having seen a book "written by hand" by a huntsman, in which a seigneur of Brittany was mentioned, Huet de Nantes, as having a famous pack of fallow-hounds:

"Tes chiens fauves, Huet, par les forests Prenent à force Chereux, Biches, et Cerfs; Toy par Fustayes emporte sur tout pris De bien parler aux chiens en plaisans cris."

This hunter is the same as Gaston mentions (p. 182) as knowing well how to speak to his hounds: he was Huet des Vantes, not Nantes, as Du Fouilloux has it. He was one of the veneurs of King John (1350-64).

Du Fouilloux says that he read in an old chronicle of the town of Lamballe that a pack of these fallowhounds once hunted a stag from the Forest of Penthièvre for four days and took near Paris, as the crow flies about two hundred and fifty miles! These hounds were the ancient breed of the dukes and lords of Brittany,1 and first became common in France in the reign of Francis I., " Père des Veneurs."

These fallow-hounds, he says, are hardy, enterprising, of good scent, staunch, and have almost as good a constitution as the white hounds (Greffiers), but they cannot stand the heat so well. He says they are better for kings and princes than for gentlemen, as they will hunt the stag only, and do not care for hares and lesser beasts, and they

are also apt to run riot.

Next comes a chapter on the Chiens Gris. This race, he says, belonged of old to the kings of France

1 These hounds have been also cited as "the ancient hounds of Britain," owing to the confusion created by misunderstanding the application of the word Bretaigne.

and the dukes of Alençon, but he does not give us the traditional origin of these hounds, which were supposed to have been brought to France by St. Louis of France from Tartary, on his return from a crusade (La Chasse Royale, p. 32). He says they are not very suitable for kings, as they cannot stand a crowd of huntsmen nor much noise when they are hunting, neither do they care to hunt a chase "which doubleth or turneth before them, but if the chase hold endlong you shall hardly find better or swifter hounds." They are apt to hunt the change because of their heat and folly, and on account of the wide circles they make when at fault. King Charles says of these hounds, that if a stag ruses one might as well couple them up and take them home. They were much esteemed by gentlemen because they would hunt any beast one wishes. Their colour was grey with a reddish tinge along the back-colour of a hare; sometimes they had red or black markings. The last to own a kennel of this breed was the Comte de Soissons, who died in 1612. The race was crossed with others, and has now entirely disappeared. (De Noir. ii. p. 322.)

There are some contemporary verses on a hound called Relay which belonged to Louis XII. and was a *chien gris*, which were published by M. Pichon at the end of his book, *Le Sénéschal*. They begin:

"Les chiens gris, long temps a, cest honneur ont acquis Entre les chiens courans d'estre bons et exquis, Et qui ont, apres eux, laissez, de race en race Dignes successeurs d'eux héritiers de leur grace."

The hound is supposed to describe himself thus:

- " Mon poil qui estoit gris tiroit fort sur le brun, Qui de la vieille race est le poil plus commun: J'avois le dos rablé, jarret droict, jambes souples, Qui, plus, au laisser courre, allois toujours sans couples."
- "Rois et veneurs en moy avoient telle créance Que là où je dressois sonnoient en asseurance: Sans regarder à terre asseuré on estoit Que là où j'appelois que je courrois le droict. Sagement je chassois sans faire aucune faute, Avec une menée agréable et bien haute; Sans craindre chaud ne froid, neige, pluye, ou verglas, Je durois tout un jour sans me voir estre las. Si par faute de jour falloit faire retraicte, Comme souvent advient qu'un grand cerf faict grand traicte,

A briser iceluy, pour courre au lendemain A faute de limiers, j'estois mis en la main."

The last chapter on breeds of hounds tells of the "black hounds anciently come from the S. Hubert Abbey in the Ardennes." Du Fouilloux does not consider them very good to hunt with, though he says they had excellent noses, but they prefer hunting wild boar and foxes and all stinking beasts to stag, as they are too slow to overtake any light beast. Charles IX. gives almost the same account of them as Du Fouilloux, and says they are slow, and good for those hunters who suffer from the gout; they, however, made good limers, and it was this breed that was usually employed as limers in the royal kennels of France (De Noir. vol. ii. p. 316). The English bloodhound is, perhaps, more like this ancient race of St. Hubert dogs than any

that exist to-day, for it is said that the ancient Talbots had some of the St. Hubert blood in them.

Having told us all he knew from books and experience of hounds, Du Fouilloux proceeds to say how the puppies should be treated, and sent out to walk with butchers and in the villages. He shares many of the superstitions of his age, and seems firmly to believe that hounds born under certain constellations are better than others, and he also tells by what signs one can judge which of the puppies will make the best hounds, notions which were subsequently scoffed at by his king, who said it is not possible to know what a dog is like until one has seen him hunt. The description of how the kennel should be built in a sunny spot with well glazed windows, a pleasant courtyard through which a stream of fresh water should flow, of the sleeping-benches well provided with fresh straw, is well known, and it reads as if the plan had been suggested by a modern sanitary architect rather than by a provincial French the sixteenth century. Of the kennel-man and his duties he writes at some length. A good valet de chiens must be both gracious, courteous, gentle, and naturally fond of dogs; he must be good on foot and in wind, as well able to fill his horn as his bottle. After he has cleaned the kennel he is to take his horn and blow five notes on the gresle (high note). He is told how to rub down his hounds with wisps of straw, to exercise them, and not to let them run riot; in fact, it is a complete vade mecum for the kennel-man as well as the huntsman.

As usual when the stag is spoken of at all in old hunting-books, the many remedies to be derived from the various parts of its body are given, and all the ancient authors' strange stories about the habits of the stag gravely set down; what Isodore and what Pliny wrote is amply quoted by Du Fouilloux, and then follows some information on antler lore and some verses entitled "The Huntsman's Blason," beginning:

"Je suis Veneur, qui me leve au matin, Prens ma bouteille et l'emplis de bon vin, Beuvant deux coups en toute diligence, Pour cheminer en plus grande asseurance."

After that come many instructions to the huntsman in woodcraft and how he should harbour the stag in field, coppice, and forest, and then comes the amusing account of a sixteenth-century huntbreakfast, as recommended by Du Fouilloux. a pleasant grassy spot near a running stream the sommelier is to bring three good horses charged with "instruments to wherewith to water the throat," such as barrels, kegs, flasks, and bottles. All should be filled with the good wines of Arbois, Beaune, Chaloce, et Grave; these barrels and vessels he shall place in the stream to keep them cool. Then comes the cook with his bons harnois de guele, such as hams, smoked tongues, chine and ears of pork, brains, beef, &c., pasteys, fillets of veal; then spreading a fair white cloth on the ground, the sportsmen, seated on their cloaks, are to feast and joke whilst waiting the huntsman's report. Such was the picnic hunt-breakfast, which would be but a chilly failure in our climate, but was probably most

pleasant in Poitou, in the stag-hunting season, which did not begin till after the middle of May and lasted till the middle of September.

Another rhyme tells us how the huntsman should make his report, and then a chapter of "How to speak in terms of venery" brings us to the staghunting itself. First we learn how to place the relays, and what the berners in charge of the hounds should and should not do to make the day's sport a success. He writes that although Phoebus says they should be clothed in green for the stag, and grey for the wild boar, there is little use in this, but as long as the pricker is lightly clothed and wears good high bottes (boots), and his horn slung round him, the colour may be according to his own phantasy. The berners having received the previous night from the master the name of the relay they are to have charge of, they should write it on a little bulletin so as to make no mistake; then go and see that their horses are well shod, and provide them with oats, and go to bed so as to two hours before daybreak. Having arrived at the place where the relay is to be posted, a nice tree was sought for shelter, and here the man, with his hounds ready to slip, was to wait quietly till he heard or saw the hunted stag. "It seems to me," says Du Fouilloux, "that to take a stag well at force one should never relay until one sees the hounds of the first running (or the pack). Then one would see some good hunting, and the strength and swiftness of the hounds, but now a days I see few hunt the hart as he ought to be hunted, for men give not their hounds leisure to hunt, neither are there more than two or three that can hunt for there are so many hunters on horseback, which can neither blow, holloa, prick (hunt) perfectly, who ride in amongst the hounds, crossing them and breaking their course, so that it is impossible for them to run or hunt, therefore I say, it is the horses that hunt, and not the hounds," How history repeats itself even in matters of sport! The relays placed, the king and all the huntsmen go to unharbour the stag; each should be armed with a good houssine (stout switch), which Phoebus calls tortuere, to turn the branches back when one rides in the thick wood. The huntsman with his limer draws to the stag's lair, the hounds are coupled and led at some distance behind him. And, when he has dislodged him, the huntsman must be sure, before the hounds are laid on, that it is the right stag that has gone away. there are some stags so malicious that they do nothing but turn about, and seek the change, or sometimes they have some brocket with them. Therefore, the huntsman should never blow the horn when the stag first leaves his lair, but cry 'Gare, gare approche les chiens,' till he has followed the stag some fifty paces, and then when he sees the stag or sure signs of him, he is to blow for the hounds, crying 'Tya hillaud!'"

But space forbids us giving all the interesting details of Du Fouilloux's stag-hunting. After describing the many foils the stag makes, and his many endeavours to rid himself of the hounds, the huntsman is told how to know when a stag is nearly done. then what to do when the stag is at bay. Here care must be exercised, for Du Fouilloux says many accidents have happened, and stags have often killed their aggressors. If the stag is in deep water the first thing to be done is to couple up the hounds, so that they shall not swim after, and thus get a chill or even be drowned. If the hounds and huntsman hide themselves, the stag may then come to land; but, if not, a boat must be got, or, failing this, the huntsman must swim out with a hunting-knife "This I have done in his hand and kill the stag. several times," says Du Fouilloux, "in the presence of many men and swimming pushed the stag to If the stag stand at bay in a wooded place, the huntsman creeps up behind whilst the hounds bay in front, and gives the coup de grace, or, if it is in an open country, he can call off the hounds, and when the stag tries to move away, to ride up as close to him as he can and stab him. In the chapter on the Undoing of the stag and the curée there is nothing striking. The stag was undone, and certain dainty morsels reserved for the Master, while the entrails, mixed with a mess of bread and the blood of the deer, and placed on the hide, formed the reward of the hounds (see Appendix: Curée). The limer had the head, and was rewarded first, the forhu and horn-blowing finishing the ceremony.

After stag-hunting, Du Fouilloux writes, as he says briefly, of the chase of the wild boar, because he does not consider he is a beast that should be counted among those to be hunted at force with running hounds; "mais est le vray gibier des mastins et leurs semblables," as it is a heavy, slow putting more trust in the defence tusks than in his running. He says a wild boar, if pursued by running hounds, will go into the dense thicket, where he knows he can easily kill the hounds, and he has seen a boar hunted by fifty running hounds suddenly face round and create such havoc that not twelve whole hounds were taken back to the kennel. Another drawback is that hounds accustomed to hunt the boar will not afterwards easily hunt the stag, buck, and roedeer, as they are accustomed to a stronger scent. After a few chapters on the nature of the wild boar, and the terms to be used in the sporting vocabulary of the boar hunter, is a chapter on hunting it, beginning: "You must understand that one should never attack a young boar in his third year, that is, to hunt him at force, for he will fly before the hounds longer than a stag carrying six points, but in his fourth year he can be taken as a stag of It seems as if a long fast run was not what Du Fouilloux could appreciate. The boar was hunted with relays in the same way as the stag, and the oldest and the wisest hounds should, Du Fouilloux says, be placed in these relays. When at bay the huntsmen are to surround him and run at him with their spears; in the woodcut illustrating chapter three men have their spears lodged in a boar's side. "It is a certainty that if bells are fastened to large collars and put on the dogs, the boar will not kill them as soon, and will run longer before them without holding bay."

Du Fouilloux is much more enthusiastic when it comes to hare-hunting; saying it is the best, most pleasant sport for gentlemen, as it can be pursued with little cost at any time, and that they can see their hounds hunting, and judge which hunts and quests best. The huntsman must have a good wit, or, as Turbervile translates it, "be wary and wise to marke her subtilities. The which I have practised all my life, which has caused me to put a part of my experiences into writing."

He does not say whether he hunted with running hounds and greyhounds, as was frequently the custom, but we can gather that he sometimes did so, as he instructs the breaker of young hounds not to give these their reward with the greyhounds, for if one accustomed them to see the greyhounds take the hare, they would ever after, when they were holloaed to when hunting, throw up their heads and not put their noses to the ground, expecting the greyhounds to take the hare in front of them. Two long chapters on the science of this chase, and one on giving the hounds the hallow at the end of the day, bring us to the chapters on badger and fox-drawing and badger-baiting. The fox is treated as vermin, and there is no suggestion even that he could afford good sport if hunted with hounds; he is, like brother badger, to be smoked out or pulled out of his earth by small bassets or a cruel-looking pair of tongs. "As touching foxes I account small pastime in hunting of them, especially within the ground. For as soon as they perceive the terriers, if they yearne hard, and lie near unto them they will bolt and come out straightways, unless it be when a bitch hath cubs, then they will not forsake their young ones, though they die for it " (p. 56 rec.).

Less pleasant reading is the instruction that when taken the lower jaw of the badger or fox should be broken, and the young dogs set on to them thus maimed.

At last comes the entertaining account in which Du Fouilloux gives his idea of how to make a pleasant day's sport, as before mentioned when alluding to the woodcuts. He has himself conveyed in a cart with many picnic accessories to the field of action, with spades, pickaxes, and other implements: "Et faut que le Seigneur marche en bataille de cette façon, equippés de tous les ferrements cy dessus mentionnez, afin d'aller donner l'assaut aux gros Tessons et Vulpins en leur fort, et rompre leurs chasmates, plocu, paraspets et les avoir par mine, et contre mine, jusques au centre de la terre, pour en avoir les peaux à faire des carcans pour les Arbaslestiers de Gascongne." Thus writes our gentilhomme, more in joke, it is easy to see, than in earnest.

Then follow the remedies for hounds, of which there are five for the curing of the "five different kinds of madness," and others for mange, and to kill fleas, and for many another canine trouble.

In the poem written by Du Fouilloux and entitled "L'Adolescence," which ends his Venerie, he gives a slight sketch of his youth, though by no means a complete biography. But in the introduction written by M. Pressac to his 1864

edition of La Venerie are collected many interesting details, which we have no space to give in full here. Jacques' father was Antoine Du Fouilloux, descendant of an old family possessing considerable property in Gatine. That he was also fond of the chase we learn from the assurance given by his son, and Antoine seems not to have been content with the sport to be had within his own domains, but to have trespassed and hunted on forests claimed by the Abbey of Fontaine le Comte. of this abbey lodged a complaint against him in the courts at Poitiers for bringing nets, ropes, and other hunting appliances into woods and lands where they claimed the sole rights of the chase: "tout droit de chasse et guerre à cor et cry à toutes manières de bestes a poel et à plume." Jacques Du Fouilloux was born in 1521, his mother, Guerine Taveau, dying at his birth, or shortly afterwards. She brought the castle of De Bouillé into the Du Fouilloux family, and her son was hence Seigneur of Du Fouilloux and De Bouillé, the latter being an estate situated on the high road between Fontenoy and Niort. In the poem entitled "L'Adolescence," Jacques Du Fouilloux tells us that he was sent away from home at the early age of five:

"Transporté fus dehors de ma Gastine Dans un pays de bois et de rochers, Lieu bien hanté de Cerfs et de Sangliers: En servitude en ce lieu fus long temps."

His father's second marriage, which took place about this time, was probably the reason why he was sent to his cousin René de Rochefoucault, at Liniers, to be brought up. He remained under his tutelage for fifteen years, and the servitude he complains of benefited him in so far that he there received the education which enabled him to write his book; but the boyhood was not all spent in studying, for he tells us he exercised himself constantly in the chase. He evidently was impatient of the control of his relatives and determined at the age of twenty to emancipate himself, and to return to his own country. As a wild boar leaves the sounder at the age of three, so does a young man of twenty wish to go away by himself, says Du Fouilloux, and one fine morning, with his limer on leash, and with a bottle swinging at his belt, he took French leave of his foster-parents, and started to walk back to Gatine.

> "De bon matin m'en allay de ce lieu N'oubliant rien sinon à dire à Dieu."

The castle of Liniers upon which Jacques turned his back, was situated not far from Thouars, about two and a half leagues to the west, and not, according to our modern ideas, a great distance from his native country for which he sighed. A glance at the map shows that it cannot be more than twenty to thirty miles as the crow flies. During his journey he comes across the fresh slot of a stag; encouraging his limer to follow the scent, they hunt through forest and thicket. Presently a gentle sea-breeze and the scent of the hawthorn blossom warn him that he is nearing his goal, and he seats himself to rest on a tree-trunk, and, as he says, "regardant ma bouteille." He again follows the line of the

stag, over hill and dale, till he at last finds himself in the forests of his dear Gatine. He rests amidst the blossoming broom:

" Quand je senti de genest les douceurs, Soudain m'endors dedans ces douces fleurs."

It is not the stag that claims his attention when he wakes, but the singing of shepherdesses tending their flocks in the meadows by the river Viette. He sees them from his hiding-place in the broom, and straightway falls in love with one of them. He describes her charms, which he says were not enhanced by any such artificial aids to which the ladies of towns have resort. This shepherdess had a fresh complexion:

"Car point n'avoit de fart ne de Civette Mais tout ainsi que nature l'a faite."

She wore no gants de chamois or mitaines, no shoes or stockings,

"Point ne trompoit le monde en ses cheveux Mais les siens vrais lui tomboient sur les yeux. Pour se coëffer ne luy faut point d'empois, De miroüer ny de teste de bois."

He watches the maidens dancing on the sward, and praises Gatine as a

"Noble pays qui sur toute la France Avez produit des filles d'excellence."

Du Fouilloux is wearing a coat of wolfskin which nearly leads to his undoing, as a wolf runs off with a sheep and all the mastiffs of the neighbourhood are on his track, when they come upon our gentilhomme and tear his coat to pieces and biting him sorely; the shepherdess whom he had singled out as the prettiest comes to his rescue and with her distaff beats off the dogs. The friendship thus begun was

"D'une tant douce et loyale amour, Qui a duré maint annee et maint jour."

Jacques amuses himself so much that he remained with the shepherds for some time,

"Vivant au bois comme un tres-bon hermite---" and, he says, "giving himself a good time:"

" Voila comment sans aymer à moitié Les deux amans ont pris leur amitié Priant le Dieu de tous vrais amoureux. Qu'ainsi que moy soient en Gastine heureux."

Thus does Du Fouilloux write of his youthful love adventure, which was perhaps the first, but by no means the last, for the shepherdess's place in his heart seems to have been claimed by many fair damsels in succession, for the jovial sportsman's morals were of the loosest, even when judged by the lax standard of his day. Still, he had many redeeming qualities, according to his contemporaries, who were likely to know the best as well as the worst of their countryman. In a journal kept by Guilaume and Michel Riche, avocats du Roy (1534–1586), who are considered as reliable chroniclers of the doings of Poitou, it is written of him that:

"C'étoit un homme droit en ses promesses et de bon naturel, qui oncques ne voulut faire tort à autrui, sauf qu'il a toujours aimé ses plaisirs d'avec les filles dont il en a débauché, par ses blandices, plusieurs qu'il a toutefois dotées, et leur a fait du bien, et à ses bastards; et ne laissoit de s'accoster d'elles, encore qu'il fut mariée avec une demoiselle de Poitiers, fille de M. Berthelot, conseiller au parlement et depuis lieutenant criminel dudit Poitiers, lâquelle estoit fort honnête et discrête. Il eut d'elle un fils seul qui fut page de M. du Lude, et décéda après le décès de sa mère, et aupara vant le père qui survécut la mère. Il avait composé un livre de la chasse."

In a note preserved in the Bibliothèque Nationale in the genealogical series, it is related that on the occasion of the king's entry into Poitiers Jacques Du Fouilloux went to meet him with fifty of his sons. If this note is reliable forty-nine of the sons must have been illegitimate, for he only had one

son by his wife.

M. Pressac tells us that he had visited the ancient castle of Du Fouilloux, which was in his day already a total ruin, and inhabited only by squalid peasants. At the end of the vast courtyard was still the fountain which at one time ran through the kennel and slacked the thirst of many a "noble fils de Souillard." The castle had been deserted by its owners and demolished at the time of the Revolution. In the surrounding villages M. Pressac found traditions of the famous veneur still preserved by the peasants, who spoke with great respect of "Monsieur Du Fouilloux," and many were the amusing tales related of him, such as his giving dangerous love-potions in the guise of rosy apples to fair maidens! M. Pressac told, among other tales, that once when Du Fouilloux was at the court of the king of France, he wrote to his farmer at Grand du Fouilloux to take a black ox and a white ox and to go at a certain hour on a certain day and plough on the terrier (the brow of a hill). The same day he is walking with the king; he turns to the monarch and said suddenly: 'Sire, do you not see what I see far away over there? No? My farmer who is ploughing on the hill at Du Fouilloux with a white and black ox." Inquiries were made, and, of course, what he had pretended to see was proved to be true, for, as it was market-day at Parthenay, numerous witnesses who had to pass by this hill on the way to market attested to the truth of the "vision"! The country round his estate, says M. Pressac, can have altered but little since the time when he hunted there, except that there is less forest and more cultivated ground, so that another prediction of Du Fouilloux's is almost realised, i.e., that the hunters that came after him would not have much trouble in looking for stags in "les hautes fustaies."

The old castle of Liniers where Du Fouilloux spent his youth was still standing when M. Pressac visited it, and boars and stags could yet be hunted in the forests near by. The property of De Bouillé, a castle which stood in the marshes surrounded by a moat, had been rebuilt after his time. There was a room in the castle which still bore Du Fouilloux's name, and of the furniture an inventory had been taken in 1604. "When we had entered the Du Fouilloux chamber at the top of the stairs," writes

the clerk who took the inventory, "we found a complete suit of armour for a man-at-arms, a bedstead of nutwood, a table of nutwood, a hutch (baheuf) in wood like ebony, another hutch covered with gilt leather from Holland, an arm-chair in the fashion of Lemozin, eight chairs of nutwood, over the chimney a Venetian glass, two silver chandeliers, a box of gilt leather, an arquebus and two pistols, a coffer of leather adorned with gilt nails, and round the room tapestries with hunting scenes after the fashion of Lemozin, and a picture in a gilt frame that the said Master told us was the portrait of 'Messire Jacques Du Fouilloux autrefois seigneur De Bouillé.'" Unluckily these things disappeared with the room when the castle was rebuilt, and the only memorial left of the celebrated veneur is that which he himself handed down to posterity—his book on the chase, which we have attempted to describe.

THE NOBLE ARTE OF VENERIE OR HVNTING. Usually ascribed to George Turbervile.

t. London (1575?), Henry Bynneman for Christopher Barker.

2. London, 1611, Thomas Purfoot.

This is almost entirely a literal translation of Jacques du Fouilloux's "La Venerie," and of those portions of Gaston de Foix's "La Chasse" that were incorporated in Du Fouilloux's book in all editions after the one of 1568 (see Du Fouilloux). The occasional original passages are usually furnished by the compiler with distinctive headings, thus: "An aduertisement by the Translatour of the English manner in breaking up of the Deare"; or, when printing his original hunting music he calls it: measures of blowing set downe in the notes for the more ease and ready helpe of such as are desirous to learne the same . . . these dayes in this Realme of England as follows," or again, when only interpolating short remarks as, for instance, when describing the Rayndeare he makes it plain that it is an original passage: "I do not remember that I euer heard of any in this our Realme of England; it may be that there be some in Ireland: And therefore I thought not amisse thus to place him amongst the beasts of Venery, although he be not here in use." In other places, again, he merely prints the word "Addition" outside in the margin to distinguish original remarks from the translated matter. Nineteen-twentieths of the book is plagiarised and much the same wholesale borrowing has occurred in the case of the woodcuts that illustrate Turbervile's volume. Of the fifty-three pictures in the first edition only five are original; they were evidently cut expressly for his book, the others are either identical with those used by Du Fouilloux -probably some of the French blocks were imported or are closely copied from the Frenchman's illustrations. In many cases one and the same block does duty to illustrate quite different subjects in Turbervile's compilation, thus the same picture illustrates the chapter on the Baux or Greffier hound and the chapter describing "the tokens whereby a man may know a good and fayre Hound." Some of the hunting pictures have to do duty three or four times.

As we have no positive evidence that George Turbervile was the author or rather compiler of this book, it is necessary to briefly investigate this question; the fact that it is usually found bound together with Turbervile's "THE BOOKE OF FALTONRY" being one of the indications in Turbervile's favour, though those who ascribe it to Christopher Barker have also, as we shall learn, some evidence in their favour. For this purpose we propose to deal with the two editions separately.

First Edition.

There is no printer's name or author's name or date of publication on the title-page. Underneath the title: THE NOBLE ARTE OF VENERIE OR HVNTING, is printed:

"Wherein is handled and set out the Vertues, Nature and Properties of fluetene sundrie chaces togither with the order and maner how to Hante and kill euery one of them.

"Translated and collected for the pleasure of all Noblemen and Gentlemen, out of the best approued Authors, which haue written any thing concerning the same: And reduced into such order and proper termes as are vsed here, in this noble Realme of England."

Then comes a woodcut taking up more than half the title-page, representing two hunters, one blowing a horn, five hounds, and in the background a kennel.

Underneath this picture, which is one of the five original ones not taken from the French parent work, are printed the concluding words:

"The Contentes vvhereof shall more playnely appeare in the Page next followyng."

appeare in the Page next following."

On the back of the title-page the "Contentes" is

set forth, taking up the whole page.

On the third and fourth pages is printed the Dedication: "To the righte noble Sir Henry Clinton Knight Lord Clinton and Saye, Maister of the Hart Houndes to the Queenes most excellent Maiestie, long life, with encrease of honor to the pleasure of the Almightie." It ends with

"Your honors most humble

These are probably the initials of Christopher Barker, of whom more anon.

On the fifth, sixth and seventh pages is the following introduction headed by the words:

"The Translator to the Reader."

"I might well have taken occasion (gentle Reader) to commend unto thee, both mine own paines in translating and gathering this worke, the Printers charge and diligence in procuring and publishing the same, and the perfection of the thing it self, according to the subject and theame whereupon it treateth. But as touching mine own trauaile, I will nothing speake: sithence I did undertake the same at request of my friend (the Printer) who hath

NOBLE ARTE OF VENERIE-continued

so throughly deserued my paynes, as I stand fully contented: his diligence I thinke not meete to be ouerpassed with silence: who to his great costs hath sought out asmuche as is written and extant in any language, concerning the noble Artes of Venerie and Falconrie: and to gratifie the Nobilitie and Gentlemen of this land, hath disbursed great summes for the Copies, translations, pictures and impressions of the same. I wil not say that he hath spared neither English, Frenche, Latine, Italian, nor Dutche Author to search (as it were in the bowels of the same) an exquisite tradition and methode of those two Artes. But to conclude mine opinion in few wordes, he hath shewed himselfe more desirous (a rare example) to pleasure others than to profit himself by this enterprise. And therwithal in his behalf, I must alledge, that as the studies of Diuinitie and graue discourses are (without all comparison) most commendable, euen so yet could he haue trauayled in no one Arte or Science (them excepted) which might haue bene more commendable or necessary for al Noblemen and Gentlemen: not only for the delightfulnes therof, but also bicause it is both profitable and godly. For if (as Solomon sayeth) all earthly things be vanities, then are those moste to be esteemed which may continew the life of men in most comfort and godly quiet of mynd, with honest recreation. And if it be true (as it is doutlesse) that pride (which is roote of al vices,) doth increase by idlenes, then is that exercise highly to be commended, which doth maintaine the body in helth, the mynd in honest meditations, and yet the substance not greatly decaied. For these causes I have always allowed and confirmed their opinions, which do more esteeme Hunting than Hawking. Sithens we do plainly perceive that Hunting is mainteined with much lesser charge.

"And to return to my first begon purpose, I commend to thy curteous consideration (gentle reader) both my trauel, and the Printers charge: assuring thee, that as much as could conueniently be found out either in authoritie, or conference, is here expressed, for thy better knowledge in Venerie. Take it in gree, and be as thankful unto the Printer for his good wil and honest mening, as he hath bin unto me for my study and trauell herein. And so farewell: From my chamber this XVI. of Iune 1575."

The absence of any signature or even initials can hardly have been an unintentional omission. The result of the compiler's diligent search consisted in bodily lifting nearly all of the text and most of the illustrations of one single book—to the author of which not even the scant honour is done of once mentioning his name.

The eighth and ninth pages are taken up with a "commendation" by George Gascoigne of "the noble arte of Venerie," commencing with the sentence:

"As God himselfe declares, the life of man was lent, Bicause it should (with feare of him) in gladsome wise be spent." It ends with the motto: "Tam Marti quam Mercurio," and the initials "T. M."

The following page, the tenth, is occupied with laudatory rhymes by an anonymous author who hides his identity under initials. "T. M. Q. in praise of this booke."

Who list to learne, the properties of hounds, To breede them first, and then to make them good, To teach them know, both voice and horne by sounds, To cure them eke, from all that hurts their blood: Let him but buye this booke: So shall he finde, As much as may, (for hounds) content his minde.

Who list to viewe, what vertues do remaine, In euery beast, which Man doth hunt and chase, What cuares they beare, for many an ache and paine, What seasons serne, to find them best in case: Within this booke he may the same finde out. And so be well resolvde of euerie doubt.

And to be short, as much as Latine, Greeke, Italyans, French, High Dutch or English skill Can teach, to hunt to herbor, lodge, or seeke, To force, to take, to conquer, or to kill, All games of chase: So much this booke descries. In proper termes, as wit can (well) deuise.

Wherefore my Muse, must recommend the same, As worthy prayse, and better worth the price, A pleasant booke, for peers of noble name, An honest booke to recreate the wise:

A Booke well bought, God graunt it so be solde, For sure such Bookes, are better worth than golde.

Latet, quod non patet.

On the following or eleventh page the book really commences by a verbatim translation of Du Fouil-loux's first chapter, the only addition on the part of the translator occurring where Joannes Monumetensis is mentioned by Du Fouilloux. This name the translator quite correctly renders "John of Monmouth," adding the words "an english man." Less happy is the plagiarist where he translates the Frenchman's Bretagne into Bryttaine instead of Brittany, a mistake which has tripped up several modern writers.

To show how closely the translation follows the original I give in the following table the French and English headings of the first twelve chapters side by side:

Du Fouilloux.

De la Race et Antiquite des Chiens courants, et qui premierement les amena en France.

 Du naturel et com-

 Du naturel et complexion des Chiens blancs, dicts Baux et surnommez Greffiers.

3. Des Chiens fauves et de leur Naturel.

de leur Nature.

4. De la complexion et nature des chiens gris.

5. Des Chiens Noirs anciens de l'Abbaye Sainct Hubert en Ardene.

6. Les signes par lesquels on peut cognoistre un bon et beau chien.

Comme on doit eslire une belle Lyce.

Turbervile.

- 1. Of the Race and Antiquitie of Hownds, and who first brought them into Fraunce.
- 2. Of the nature and complexions of whyte dogges, called Baux, and surnamed Greffiers.
- 3. Of Fallow houndes and their nature.4. Of the complexion and
- 4. Of the complexion and nature of dunne houndes, (5. Of blacke Hounds aunciently come from Sainct Huberts abbay in Ardene. 6. The tokens whereby
- Huberts abbay in Ardene.

 6. The tokens whereby a man may knowe a good and fayre Hounde.

 7. How a man may choose a faire Bitche, etc.

NOBLE ARTE OF VENERIE-continued

8. Des Saisons esquelles s petits Chiens doiuent naistre, et comme on doit les gouverner.

 Les signes qu'on doit regarder si les petits Chiens sont bons, ou non.

10. Que lon doit novrrir les petits Chiens aux villages, et non aux boucheries.

II. En quel temps on doit retirer les Chiens des nourrices; et quel pain et carnages ils doiuent manger.

12. Comme doit estre situe et accommodé le Chenin des Chiens. 8. Of the seasons in which it is best to haue yong whelpes, and howe you may best gouerne them.

9. The signes and tokens

which a man ought to re-garde, in judging whether the whelpes will be good or not.

10. That it is best bring-

ing vp of whelpes in Villages in the country, and not in shambles.

11. In what time men ought to withdraw their Whelpes from their Nursse, and what kynd of bread and flesh is best to give vnto

them, 12. How a Kennell ought to be scituate and trimi for Houndes.

The first forty chapters of Du Fouilloux's book follow one upon the other in the "Arte of Venerie in precisely the same order as in the Frenchman's Then the English translation shows different sequence, the chapter "How to Kill a Hart at bay " taking the place of the French hunting music, while "The woful words of the Hart to the Hunter," also translated from the French book, was written for Du Fouilloux by his friend Guillaume Bouchet (see Du Fouilloux).

Following the chapter 1 which treats the diseases of hounds and their remedies, we have a long list of " The Termes of Venery," one of the most useful passages in the book, though it does not follow the sequence observed in Du Fouilloux's book which gives them in alphabetical order. Then comes an original: "Short observation set downe by the Translatour, concerning coursing with Greyhounds," occupying five closely printed pages, by far the longest original passage in the whole of this "Noble Arte of Venerie," and one well deserving to be known to all who take an interest in the history of that sport.

At this point the compiler evidently intended to terminate his book, for he puts "Finis" together with the only indication concerning the press from which this edition issued: "Imprinted by Henry Bynneman for Christopher Barker" without any further address. The latter we find furnished to us in the title-page of "The Booke of Faulconrie" with which, as I have already mentioned, our treatise was usually bound. As an afterthought he inserts four more pages with the musical notes and words of the various English hunting measures, forming an interesting conclusion to the "Noble Arte of Venerie," a stout little quarto which it now takes a couple of fio notes at the very least to secure at book-sales.

On the title-page of the Falconry book stands: "Imprinted at London for Christopher Barker at the Signe of the Grashopper in Paules Churchyarde, Anno 1575," hence we see that Christopher Barker was concerned in the publication of both treatises, and if the initials "C. B." already spoken of really represent this personage, it is likely that he had more to do with the "Noble Arte of Venery'

than had its putative author George Turbervile.

A comparison of the "Booke of Faulconrie" with
the "Noble Arte of Venerie" strengthens one in the belief that George Turbervile had nothing to do with the production of the latter work. In the former George Turbervile, in both the first and second edition, figures as the publisher of the work on the title-page; then his name occurs at the head and at the end of the introductory verses: "Commendation of Hawking," and fourthly at the end of the "Epilogue unto the Reader" with which the book concludes. We see therefore 2 that George Turbervile was not unduly oppressed by feelings of modesty, and consequently arrive at the guesswork conclusion that had he helped in any way in the publication of the "Noble Arte" he would assuredly have caused his name to figure at least once in its pages.

To come to speak of the illustrations in the "Noble Arte," there is one interesting woodcut in the first edition which is omitted altogether in the second. It merits a few words of description. It represents Queen Elizabeth occupying a raised platform or stand" in a forest, surrounded by three courtiers and three ladies-in-waiting. She is in the act of receiving the "report" of her Master of Game or other high official of her hunting establishment, who with bended knee presents to her on a salver of green leaves the fumets or droppings of the stag that has been harboured and is about to be hunted.

There is one other woodcut which, appearing as it does in both editions, throws a sombre light upon the critical acumen of British sportsmen of Elizabethan days. Not counting the woodcut on the title-page, it is the eighteenth illustration and represents a single red deer antler, the letters A, B, C, D, E, marking respectively the brow, bay, tray, fourth tine and the cluster of tines on top, the whole cut being intended to elucidate the technical terms of antler lore. The artist who copied this picture from Du Fouilloux's book, and who evidently did not know the most elementary facts connected with Venery, made a mistake in the placing of the letters of indication, putting the letters in the wrong place. Thus "A" which in the French block is close up to the burr and which in the French text below explains what the meule or burr is, was put by the English engraver at the extreme end of the brow tine; "B" instead of at the brow tine is placed at the tip of the bay tine and The effect of this misplacing in the English book is ludicrous, for the reader is gravely informed in the text below, which is translated verbatim from

¹ It is difficult to say how many chapters there are in "Turbervile," for the heading is done most carelessly in both editions. Occasionally the same number is repeated, and at other times the number is omitted. Both editions both editions. Occasionally the same number is repeated, and at other times the number is omitted. Both editions are full of instances of gross carelessness on the part of the proof-reader, and though some of the incorrect pagination in the first ed. are corrected in the second, other new ones, quite as bad and numerous, show that printers had not become more careful in the interval.

2 The "Booke of Faulconrie" is also "collected out of the best aucthors."

NOBLE ARTE OF VENERIE-continued

the French, that the brow tine is called the "burre," and that the bay tine is named the "first or antiler" tine, and that the tray tine is called the second or surantiler tine and so on.

Second Edition.

Of this edition we know the date of origin, for on the title-page is printed :

At London Printed by Thomas Purfoot An. Dom. 1611

The back of the title-page is left blank and the Dedication, filling two pages, and the Translator's Introduction, taking up three pages, in the first edition are omitted altogether, so that Gascoigne's commendatory rhymes follow "The Contents."
"T. M. Q.'s" quaint verses occupying the tenth page in the first edition were evidently considered too good to be omitted by the publisher of the second edition, for there they occupy the fourth page, immediately preceding the beginning of the I. Chapter. But there are other and more curious changes to be noted in the second edition. In the thirty-five or thirty-six years that intervened between the two editions the throne had devolved from Elizabeth to James I., and the Union of England and Scotland had been effected. Of this the title-page contains a record, for the words "here in this noble Realme of England" are changed in the second edition to "Realme of Great Britaine." Of the 53 illustrations in the first edition the one is omitted altogether which represents Queen Elizabeth on a "stand" in the forest in the act of receiving her Master of Game's report. Two others showing her at a sylvan hunting-feast and handing the knife to undo the dead stag have undergone interesting changes. This consists of a substitution of King James's person for that of the Queen by means of a clever xylographic manipulation. In the two wood-blocks those portions representing the Queen have been cut out, and on the "inlay" James's likeness has been drawn, the rest of the picture remaining intact. Funnily enough the easy-going artist omitted to change into a man's saddle the trappings on Queen Elizabeth's broad-backed hunter, the result being that in the picture of the hunt breakfast in the forest King James's steed, held by a page in the background, is represented with a side-saddle and a lady's footboard, which latter is on the off side of the horse, the artist having evidently forgotten to reverse sides when making his drawing for the engraver.

When the second edition was printed numerous changes in the orthography were made, and in most cases they are very welcome corrections, for they make sense of the text according to our modern mode of spelling. For this reason there is no excuse for the Editor of "The Poetry of Sport," pp. 37 and 38, when, quoting George Gascoigne's "Commendation of Venery" and "The Blazon," he not only copies the unwieldy spelling of the first edition, but adds to the confusion by spelling, for instance, our modern "heart" as "hart," and by making many additional modern misprints,

some of which are of a very misleading nature. Thus the word "few" is made to read "sew" and of "partners" "patterns" is made!

Undeniably "The Noble Arte of Venerie" is an excellent translation of one of the three French classics on sport, and in spite of its pirated contents a most instructive book also for the student of English venery.

SPANGENBERG, M. Cyria. Der Jagteüffel.

1. Eisleben, Gaubisch, 1560, 4°.

2. Leipsig, 1561, 4°.

3. Frankfurt, Weygand Han und G. Raben, 1562, small 8°.

This last edition is not given by Kreysig or Souhart; as I possess a copy of it, there can be no mistake about it.

- 4. Printed in Meurer's Jagd und Forstrecht, 1561.
 - 5. Frankfurt, 1566, 8°.
 - 6. Nordhausen, 1566, 8°.
- 7. Printed in Fritsch's Corpus Juris Venatorio-forestalis, 1675, 1676, 1702.
 - 8. Printed in Theatrum diabolorum, 1775, fol.

This is a curious treatise on the abuses of the chase. The author of this "Hunting Devil" was a learned theologian who quotes extracts from no fewer than one hundred and thirty-nine authors, illustrative of the evil results, dangers, cruelty, Godlessness, malignant banefulness and satanic obnoxiousness of the lust of the chase. To give point to his moralising he tells many well-known legendary stories related in the classics and does not spare trite aphorisms and "wise" apothegms to drive his lesson home. His book was much quoted by his contemporaries who failed to discover the faultiness of much of his reasoning. As an instance of misdirected energy and research it affords amusement.

KAY, or KAIE (John), Joannis Caii de Canibus britannicis liber vnvs, de rariorum animalium et stirpium historia, liber vnvs; de libris propriis, liber vnvs. Londini, Gulielmum Seresium, 1570.

An English translation of above entitled: Of Englishe Dogges, the diversities, the names, the natures, and the properties... Newly drawne into Englishe by Abraham Fleming

Student. London, R. Johnes, 1576.

Another edition of *De Canibus britan*nicis, by Sam. Tebb. London, Car. Davis, 1729.

It was also printed:

1. Fr. Paullini Cynographia.

2. Amphithéatrum Dornavii, vol. i. p. 509-

3. In Burmanni Poetis lat. min., vol. ii. p. 495–505.

KAY -continued

4. In the edition of Latin Poets given by Th. Johnson in 1699.

A reprint of A. Fleming's English edition appeared in 1880, printed by A. Bradley, London.

Dr. John Kay, or as he is better known under the Latinised name of Joannis Caius, was born in 1510. He was educated at Cambridge, and studied also at Padua, became an M.D. of that university, and later was admitted to the College of Physicians in London, of which he was nine times elected president. He was the founder of Caius College, Cambridge, of which he became a master in 1559. Dr. Caius informs us in the beginning of his treatise that he wrote it for the information of his friend Conrad Gesner, and Abraham Fleming, who translated the book three years after its author's death, relates this also in quaint words in his dedication to the Dean of Ely Cathedral: "A most shining light of the University of Cambridge; its jewel and glory, John Caius, wrote not without elegance to Conrad Gesner, a man exceedingly skilled and sagacious in the investigation of recondite matters; armed with everything that relates to natural history; the same man wrote an epitome concerning British dogs, not so concise as elegant and useful, an epitome compact of the various arguments and experiences of many minds; a book which when by chance I had met with it and was covered with delight with the novelty of its appearance, I attempted to translate into English."

Fleming in his preface also says that Dr. Caius had spared himself "no labour, repined at no paines, forsooke no travaile, refused no endeavour finally pretermitted no opportunity or circumstance which seemed pertinent and requisite to the performance of this little libel."

Dr. Caius begins by dividing dogs into "a gentle kinde, serving the game, a homely kind, apt for sundry necessary uses, a currishe kinde, meete for many toyes." The dogs for game he again subdivides into those that "rouse the beast continuing the chase " and the other which "springeth the byrde and bewrayeth the flight by pursuite," or Venatici and Aucupatorij. As hunting dogs or Venatici he first mentions the dog called Leverarius, which Fleming renders harriers. Under this name all hounds seem to be classed that hunt game by scent (excepting bloodhounds and limers) and he gives a list of animals hunted by these hounds: Hare, Fox, Harte, Bucke, Badger, Otter, Weasell, Conny (ed. 1570), to which list Fleming seems to have added the wolfe, the polecat and the "lobster" (see Appendix: Harrier).

This kind of dog may be known, says Dr. Caius, by their "long, large, and bagging lippes, by their hanging eares, reachyng downe both sydes of their chappes, and by the indifferent and measurable proportion of their making"; which is not a very enlightening description of any hound.

Next come the *Terrarius*, or terrar, so called because "they creepe in the grounde, and by that meanes make afrayd, nyppe, and byte the Foxe and the Badger in such sort, that eyther they teare them in pieces with

theyr teeth beyng in the bosome of the earth, or else hayle and pull them perforce out of their lurking angles, darke dungeons, and close caves."

The next on the list is the Sanguinarius or Bloodhound. "The greater sort which serve to hunt, having lippes of a large syze and eares of no small length." He speaks of their use in following a live or wounded beast or tracking a dead one, of their being used to track thieves and evildoers and then says they will not "pause or breath from pursute untill such a time as they bee apprehended and taken that committed the facte." Fourthly comes the Agaseus or Gasehound, which is "a kinde of Dogge which pursueth by the eye, prevayleth little or never a whit, by any benefite of the nose that is by smelling, but excelleth in perspicuitie and sharpenesse of sight."

Then comes the Leporarius or Grehounde which for his incredible swiftness is called Leporarius a Grehounde because the principall service of them dependeth and consisteth in starting and hunting the hare. "It is a bare and spare kinde of Dogge, (of flesh but not of bone) some are of greater sorte and some lesser, some are smooth skynned and some are curled, the bigger therefore are appoynted to hunt the bigger beasts, and the smaller serve to hunt the smaller accordingly."

Next we have the Leuiner or Lyemmer, in Latin Lorarius, which Dr. Caius, curiously enough, praises for their "swiftnesse incomparable," whereas this attribute was one not at all necessary in a good lime hound or limer, as he was always held on leash and generally so held by a man on foot whilst he hunted (see Appendix: Limer). Had the doctor not given the derivation of the name as from "loro, wherewith it is led," we should have thought he was describing a track dog. He says it was a "myddle kinde between the Harier and the grehounde as well for his kinde, as for the frame of his body."

After tumblers or Vertagus, he describes Canis furax, called the "theevishe dog which at the mandate and bydding of his master steereth and leereth abroade at night, hunting Connyes by the ayre, which is levened with their savouer, and conveyed to the sense of smelling by the meanes of the winde blowing towardes him." These must have been the lurchers of his time.

The second part of his discourse is devoted to "gentle Dogges serving the hauke," beginning the chapter with a general statement that "such Dogges as serve for fowling, I thinke convenient and requisite to place in this seconde Section," subdividing them into those that find game on land and those that find game on the water. In the former he classes first those that serve the hawk, and secondly the net, adding that the hawking dogs have no peculiar names assigned to them, save that they are called after "the bird they are allotted to take, viz. dogges for the falcon, the phesant or the partridge, the common sort of people calling them by one generall word namely Spaniells, as though these kinde of dogges come originally and first out of Spaine." Then follows an account of a "newe kinde of dogge brought out of Fraunce," adding: "for we Englishe men

are marvailous greedy, gaping, gluttons after novelties, and covetous corvorauntes of things that be seldom, rare, straunge, and hard to get."

Of "the dogge called the Setter, in Latine Index," and his work among partridges and quails we get a spirited and exceedingly quaint account, which is followed by a similar description of "the water spaniell or Finder, in Latine Aquaticus seu inquisitor.' According to the worthy Doctor these dogs also made themselves useful by bringing to "us our boultes and arrowes out of the water . . . which otherwise we should hardly recover, and oftentimes they restore to us our shaftes which we thought never to see, touche or handle againe, after they were lost, for which circumstaunces they are called *Inquisitores*, searchers and finders."

Of "the dogge called the Fisher in Latine Canis Piscator whereof Hector Boethus writeth, which seeketh for fishe by smelling among rockes and stones" our author happily adds that "he knows

of the dogs which defend their master's goods he says there is a diversity. "For there are some which barcke only with free and open throate, but will not bite, some which doe both barcke and byte, and some which bite bitterly before they barcke. The thirde are deadly, for they flye upon a man without utterance of voyce, snatch at him by the throat, and most cruelly bite out colloppes of fleashe.

The fifth part of the discourse treats of curres of the "mongrell and rascall sort"-the Wappe or Warner, Latin, Admonitor, the Turnespete Veruversator, and the Daunser or Saltator or Tympanista. Lastly, there are three cross breeds which Dr. Caius declares to be "wonderfully ingendred within the coastes of this country."

"The first bred of a bytch and a wolfe. The second of a bytche and a foxe, and the third of a

beare and a bandogge."

"Of the first we have none naturally bred within the borders of England . . . for the want of wolves,' but he seemed to consider that the other crosses existed in England. Lastly, outlandish dogs from Iceland are mentioned, "dogges curled and rough al over, which by reason of the length of their heare make show neither of face nor of body." The doctor gets quite heated at the favour shown to "outlandish toyes" by his countrymen and says: "A beggarly beast brought out of barbarous borders, from the uttermost countryes Northward, &c., we stare at, we gase at, we muse, we marvaile at, like an asse of Cumanum, like Thales with the brasen shancks, like the man in the Moone" (p. 37).

In his supplement at the end of this quaint treatise on the origin of the names of hounds we find what I believe is the first mention of the word hound, as being especially applied to hunting-dogs. Writing to Gesner he says: "Thus much also understand, that as in your language (German) Hunde the common word, so in our naturall tounge dogge is universall, but Hunde is perticuler and speciall, for it signifieth such a dogge onely as serveth to hunt, and therefore is called a hunde" (p. 40).

COCKAINE, Sir Thomas. A short treatise of Hunting, compyled for the delight of Noblemen and Gentlemen. London, 1591.

A very rare little book; besides a copy in the British Museum, Lord Aldenham possesses one (leaf C. 2 in facsimile), bought from Ld. Ashburnham, and from this copy Mr. C. E. Cokayne, a descendant of the author, had a small edition of facsimiled copies printed in 1897, which he presented to the Roxburgh Club.

Five of the woodcuts are copied from Turbervile's "Arte of Venerie," and the other two, representing a hound and a fox (used twice), are of much the same

primitive character.

The preface is chiefly taken up with a somewhat long-winded laudation of hunting as an occupation "Hunters by their continuall trafor gentlemen. vaile, painful labour, often watching, and enduring of hunger, of heate and of cold, are much enabled above others to the service of the Prince and Countrey in the warres," is one of his arguments. In another passage he adds: "I could say much more in praise of this notable exercise of hunting, by which in many other Countries men have been and yet are often delivered from the ravine and spoile of many wild beasts, as namely of Lyons, of Beares, of Woolves, and of other such beasts of pray, and here in England from the hurt of Foxes and of other ravenous vermine."

The first of the short chapters into which Cockaine divides his little quarto is entitled: "A very good note for any yong Gentlemen, who will breed Hounds to hunt the Foxe," and begins with the instruction, "You must breed foureteene or fifteene couple of small Ribble hounds, lowe and swift, and two couple of Terriars." Then follow chapters, 'The order to enter yong Hounds at the Foxe, "The order to be observed in hunting the Foxe,"
"The order how to make your Terriars," followed by three chapters on hare-hunting. In the second hare chapter he tells us that to enter your whelps at the Hare you must at Michaelmas "borrowe two or three couple of fine Hariors, such as will hunt a hare cunningly to the seate," &c., "so that by All Saints day you shall have entered all your whelps." He tells us that he has hunted for "fifty-two years the Bucke in summer and the Hare in winter, two years only excepted," when he was absent in the wars already spoken of.

The next chapter, "How to hunt the Roe," begins thus: "When you have hunted the Hare al winter and made your hounds very perfect, you may at the beginning of March give over the hunting thereof and then begin to hunt the Roe in manner and forme following." At first nine or ten couples are cast off which hunt the roe three or four hours and then relieve them with five or six couple more of your slowest hounds. "When your hounds have killed a roe, the best man in the companie is to take the assay, which he must doo crosse over the tewell." "The sent of the Roe is farre sweeter to hounds than any other chase: the reason is he hath in his forelegge a little hole, whereat when he is hunted issueth out all his moysture, for he sweateth not outwardly as other Deare doo, but only runneth forth at

COCKAINE—continued

the hole. This chase may you well hunt till Whitsontide."

The chapter "How to hunt the Stagge" is a very brief exposition of that chase, for, as the last paragraph, "if you can finde game," suggests, stags were not too common in good Sir Thomas' time. It begins: "After Whitsontide you may harken where a Stagge lieth, either in covert of wood or cornefield and have him harbored for you: whereat bate ten couple of your hounds, and lay a relay of six couple at the water you suppose he will goe to. . . . When you have killed the Stagge with your hounds, the best man in the company must come and take the assay which he must begin at the brisket . . off the Stagges head and giving it to the Huntsman which he ought to carrie home and relieve his hounds with bread upon it a weeke after." "And so betwixt Whitsontide and Midsomer which amongst woodmen is called fence time, once a week you may occupie your hounds in this sort, if you can find game.'

In the only other chapter dealing with the stag, "How to hunt the Stagg after the end of grass time," we are told, "When Grassetime is ended, and that you give over hunting the Bucke, then may you for a fortnight after hunt the Stagge." "Your huntsmen must be carefull to be in when he is readie to dye, and houghsnew him with their swords, otherwise he will greatly endanger your hounds his head is so hard." The author then proceeds to tell us, "I was very well acquainted with the hunting hereof both in Parke, Forest and Chase." The hunting was done with twenty couple of hounds "and bee sure to send ten couple of the slowest to the relay foure miles of."

The two chapters devoted to buck-hunting occupy rather more space than those dealing with stag hunting, the instructions being fuller and details given at greater length. Buck hunting commenced at "Midsomer" when you took up ten or eleven couple of such hounds as you entered to hunt the Buck. "How to enter your hounds at the Bucke" is done as follows: "You must come into the Parke with ten or twelve couple loose at the stirrop, having in your companie halfe a dosen well horsed with long roddes in their hands. . . . Then goe beate the brakes to ffind some greater Deare."

"A good huntsman at the Bucke must ride fast to see what his hounds doo hunt. .

"If you hunt a Buck in any Parke, and he fortune to leap the pale then must the huntsman mot to the hounds blow three shorts and a recheate upon

"If you hunt a Buck wearie in the beginning of Grassetime, and your hounds chaunce to checke and loose him, it is then somewhat hard for a young huntsman to knowe him by head it be full soomed. Yet note this for your better experience, when your wearie Deere hath rested and laine a while, if you then fortune to finde him againe, he will close up his mouth as though he had not been imbossed or hunted that day, making a bragge and setting up his single; yet this secret knowledge you must have to knowe him by, he will swell under the throate bigger than an egge, when he closeth his mouth; his coate also will stare and frise so uppon him, as you may safely knowe him thereby.

Then follows a chapter, "how to hunt the Stagge after the end of Grassetime." A chapter, "How to hunt the Otter," another, "How to hunte the Marteme," and "A Speciall note for an olde man or a lame, that loveth hunting, and may not wel follow the hounds," brings one to the concluding account of "Sir Tristrams Measures of blowing." No musical notes are given and the manner of blowing is described by giving a stated number and combination of long and short notes. Thus, the "Death of the Foxe at thy Lords Gate" is to be blown by "two notes and then the reliefe three

MANWOOD, John. A brefe collection of the Lawes of the Forest, etc. London, 1592. In the Catal. of the Brit. Mus. it is said that this edition is stated to have been printed for the use of the author's friends, and not for sale.

2. A Treatise and Discourse of the Lawes of the Forest. . . . Also a Treatise of the Purallee, etc. B. L. ff. 167. Few MS. notes. Thomas Wright and Bonham Norton, London,

3. (Another edition) Whereunto are added the Statutes of the Forest, a treatise of the seuerall offices, etc. B. L. ff. 528. For the Societie of Stationers, London, 1615.

4. (Third edition) . . . enlarged. pp. 552. Few MS. notes. For the Company of Stationers, London, 1665.

5. (Fourth edition), enlarged by W. Nelson, pp. 435. B. Lintoll, etc. In the Savoy, 1717.

An Abridgement of Manwood's Forest Laws and all the Acts of Parliament made since; which relate to Hunting, Hawking, Fishing, and Fowling. B. L. 1696. See Cox (N.), Esq., "The Gentleman's Recreation, 1697, etc."

A quite modern and most painstaking compilation concerning the ancient forest laws of England during the 13th and 14th centuries is the substantial quarto volume "Select Pleas of the Forest," edited for the Selden Society by G. J. Turner, M.A. and published by Quaritch 1901. It contains a mass of highly interesting notes upon the subject. The light this book throws upon the administration of forests, chases, &c., is, however, more that of the man of law than of the sportsman, and we cannot quite follow the author in his condemnation of Manwood for following Twici's tract rather than the strict law codes. The "Select Pleas" is the result of a great deal of research, and it deserves to be better known than it appears to be.

The introduction deals exhaustively with the

The Forests and the Beasts of the Forests.

The Forest Officers.

The lesser Courts of the Forest.

MANWOOD-continued

The Forest Eyre.

The Regard.

The Clergy.
The Extent of the forests

The Chase, the Park, and the Warren.

Then follow the selected Pleas, the left page containing the original version in Latin, while on the right page is printed the English rendering.

There is an excellent Glossary of which, however, we made no use whatever, for at the time our Glossary was compiled we were unaware of this book's existence, which we regret all the more as in it, as well as in an article that appeared in the April 1902 number of the Edinburgh Review, the whole subject of ancient Forest laws is reviewed in a scholarly and interesting manner.

BEC, Jehan du; Discours de l'antagonie du chien et du lièvre. (?) 1593, reprinted in 1850, Paris (Crapelet), in 1861, Paris (Bureau du Journal des Chasseurs), and in 1880 in the first volume of the "Cabinet de Vénerie," the latter containing many biographical details by Ernest Julien. According to Souhart, Brunet is wrong in giving four earlier editions of this work, viz., Rouen 1597, Bruxelles 1602, Paris 1607, and Paris 1612, which were editions of other books written by this author.

Jehan du Bec came of an ancient Norman family, many members of which had been illustrious from the early days of the 11th century. As Constables of Normandy and Marshals of France, as Abbots, archbishops, cardinals, and as soldiers they had served both church and state for many centuries. The father of Jehan, Charles du Bec, was created by Francis I., Sieur de Boury et de Vardes, Chevalier de Saint Michel, and vice-admiral of France. Jehan, his second son, was born in 1540, and spent his youth in Germany and in travels which took him to Italy, Egypt, and Palestine, so that he only returned to France in the latter part of Charles IX.'s reign. Although said to have been educated as a Protestant, he took up arms in the royal and Catholic cause, and took part in the wars against the Huguenots. He was wounded badly in the stomach by a shot from an arquebus and suffered much for nine years. During these years he devoted himself to study and took a vow to enter the church. Through the influence of his relatives at court he obtained the Abbey of Mortimer from Henry III. The Abbey was situated near the many properties of the du Becs, and thus the Abbot had every opportunity of devoting himself to hunting. In his epitaph placed near his tomb in the church of Mortimer it was related in quaint words that he had written as many books as he had received wounds. (Ce seignuer avoit sur son corps onze arquebusades, qu'il a mariées à autant de livres qu'il a composés.) All these books except the little treatise on the hound and hare seem to have been purely theological works and to have been lost sight of.

Our treatise itself consists of fourteen short

chapters. The arguments in the first of these, respecting the nature of hounds and their "humours are wearisome reading to those not interested in the curious views held even by the most highly educated in those days. Such statements, for instance, as that the hound being hot and dry, by nature, is the reason why he is possessed of such excellent scenting powers, that man lacks this scenting power because his brain is cold and damp, that the hare is of a melancholy cold, and dry nature, and that the qualities and attributes of hounds and horses vary according to the colour of their coat, appear to us absurd, although they may have been as interesting to du Bec's contemporaries, as the discovery of new bacilli and their cures are to us. The last few chapters are better reading for sportsmen, and we see that the Abbot knew something about harehunting, that he was a sportsman interested in that greatest of mysteries, i.e., scent, and one who loved seeing the hounds do their work.

He discusses the unfavourable winds and the reasons why he found his hounds would not hunt or only hunted badly when the South wind was blowing or the North wind from the sea. He states in what respect he thinks hare-hunting has advantages over stag-hunting, and says it is the chase par excellence for the gentilhomme. In harehunting, he says, one can let the whole pack go at once, but in stag-hunting half of the hounds are kept for the relays and scarcely more than two or three of those that started will be in at the death, &c. He warns against too much horn-blowing and holloaing, and says even if you see the hare, let the hounds hunt and do not holloa nor lift them, but let them hunt the line inch by inch. When speaking of the make and shape of the hounds, he remarks with some humour that he lays no stress on the shape of the ears as it is by strength and their noses that they hunt and not with their ears. (Pour les oreilles je n'en fais point compte, les chiens chassent du nez et de la force et non des oreilles. P. 44.)

Even the last three and most readable of his chapters in this treatise are interspersed with moral reflections as to how much men can learn from the wisdom shown by hounds, &c., but as other sportsmen, who were not priests, have shown that they did not consider such digressions out of place in a book on hunting, we must perforce pardon the moralising Abbot. In the last chapter, which is on rewarding the hounds, he says the best manner is to roast the hare and give it to them warm as it is thus most appetising! He ends this chapter and his book with: Voila comment bien faire la curée aux chiens est une des actes principales du chasseur de lièvre.

DIALOGOS DE LA MONTERIA. MS. of the 16th century. Annonym. Bibl. de la Real Acad. de la Historia. Madrid.

This treatise is written in the form of a dialogue between three friends "Solino," "Sylvano," and "Montano," and relates not only to hunting as the title indicates, but also on all manners of the chase as also falconry. De la Vega speaks of it as one of DIALOGOS—continued

the best mediæval works on our subject, but we have not seen it.

GRYNDALL, William, London, 1596, sm. 4°, Il. Let., "Hawking, Hunting and Fowling with the true measures of blowing. . . ." Newly collected by W. G. Faulkener, imprinted at London by Adam Islip.

A very rare little volume, not contained in the Brit. Mus., but in the Bodleian Lib. there is a copy. It is a version of the Boke of St. Albans. See Boke St. Albans and Harting's Introduction to the "Boke of the Keeping of Sparhawkes."

ANGELI (M. And.), Jaegerhoernlein. discussion concerning the merits of sport and the position (as Christians) of sportsmen. Unimportant. Frankfurt, 1597.

2. A second augmented edition, Hamburg, no date.

LA CHASSE DU LIÈVRE aveques les levriers, au Roy de France et de Navarre. MDXCIX.

I. Bibliothèque Nationale, Paris, possesses the only known copy of this MS.

1. It was printed in Paris, 1849, by Crapelet (62 copies), edited by M. Veinant.

This is a didactic poem on hare-coursing. It opens with:

"Puis que l'on ne voit plus luire l'acier des armes, Et que l'on n'entend plus la rumeur des alarmes. .

It is surmised that Habert wrote it, as the name is mentioned at the end. He wrote a similar poem on wolf-hunting which was published in 1624.

It must not be understood that the above bibliographical notes are in any way meant to represent a complete list of mediæval works on the chase before the end of the 16th century, for our chief object was to mention only those relating to the study of Venery in so far as the "Master of Game" is concerned. It may however be useful to add a list of other books of the 16th century and the date of their publications in a chronological order to which collectors desirous of complementing their libraries might like to refer.

Poetical works dealing with the chase were written

Cardinal Adriani Castellesi, Venise, 1505; Strozzi (father and son), Venice, 1513.

Various poems collected under the title Poétes Latins, Venice, 1534.

Salel, Paris, 1539

Basurto, Ferd. de; Dialogo poético; Zaragoza, 1539; Darcius (on dogs), Paris, 1543;

Jodelle, Estienne; Ode de la Chasse;

Paris, Chesneau, 1574;

Lyon, Rigaud, 1597;

Paris, Rob. le Fezelier, 1583;

4, Paris, Lemere, 1867;

Paris, Lemere, 1872;

Binet, Claude; Le chant forestier, Paris, 1575; Bullandre, Simon de, Le Lièvre, Paris, 1585;

Jean Passerat, 1597. Le Paumier's Greek poems on the woodcock, dat ng from about the same period.

Of works of lesser importance or treating with the chase and with falconry jointly there are several:
Aquaviva, duke of Nardo, Naples, 1519;

An anonymous work called Weydtwergk, Strassburg, 1530;

Wotton, Edward; De Differentiis Animalium,

Brodoeus, Joannes; Annotationes in Oppiani Cynegeticon. Basilae, 1552;

Jenofonte; de la Caza y Monteria, Salamanca, 1552;

Gyraldi, Venice, 1553; Isachius, Alfons; De Venatione, Regii, 1570; A treatise by the well-known Conrad Heresbach,

Cologne, 1571; Two anonymous books called De Venatione et piscatione, Frankfurt, 1576; and Hawking, Hunting,

Fishing, 1586; Gauchet, Claude; Le Plaisir de Champs, Paris, 1583; Sebastien de Medicis' Tractatus de Venatione, piscatione, et aucupio, Cologne, 1588 and 1597;

Bernard's treatise published at Vinegria 1597 Relating to ordinances, and legal regulations respecting the chase there are quite a number; they were written by:

Mallenilloeus, Paris, 1561;

Jagdordnung Kaiser Maximilian II., of 1575, published by Dudik, Vienna, 1867; Godelmann's Dissertatio de jure venandi, Rostock,

Halbritter, Tübingen, 1586;

Edicts et Ordinances, Paris, 1588; Harpprecht, D. J.; Disp. de jure venandi, Tübingen, 1591;

Stein von Reichenstein, De Jure venandi, Basel, 1591. Prose treatises on the dog were written by Demetrius Pegagomene, Emperor Paleologue's

physician, about 1261, and printed Vienna 1535;

Carcano (Francisca), Venice, 1547; Blondus "De Canibus et Venatione, authore Mich. Ang. Blondo," Rome, 1544.

The real name of the author was Ravaldini Biondo, and this book is catalogued under Biondo in the A treatise in which on some 37 leaves the dog is discussed. Of no real importance.

Fracastor of Verona, Venice, 1555 Concerning the wolf there are:

Figure d'un loup . . . des Ardennes, Paris, 1587; Jean Bauhin, La rage des loups, Monbeliard, 1591; Le Blanc (Guil.), L'affliction . . . des loups, Tournon, 1598.

Pictorial works of the 16th century without further text than is contained in the legends beneath each picture; there are several, and four deserve to be mentioned specially:

STRADANUS, Joanes, also known as Jan van der Straet, and later on as Giovanni della

STRADANUS—continued Strada, "Venationes Ferarum, Avium, Piscium," 1578.

This is a series of 104 sporting engravings the original drawings for which S. drew. They were engraved by Joan. Collaert, C. de Mallery, Corn Galle, Theodorus Galle and Adrian Collaert, and were published by Joan. Galle, the head of that flourishing Antwerp artist family. There are several editions, which differ principally in the title-page (I have three variations). The sets obtainable nowadays are usually incomplete.

BOL, Joan., Venationis, piscationis et aucupii typi. Philip Galleus exud. 1582.

"Clarissimo viro domino Paulo de Kempenare Brabantiae ordinib. à secretis, omnis elegantioris picturae summo non tantum admiratori, sed et insigniter perito."

This interesting collection consists of 46 (not 48 as Souhart states) copper engravings depicting sporting scenes. It is difficult to obtain a full set.

One incomplete set consisting of 42 plates (since completed by me) I bought for £21. (Quaritch.)

Several of the scenes resemble earlier prints drawn

Several of the scenes resemble earlier prints by Stradanus, but reduced in size.

JOST AMMAN(N), Neuw Jag und Weydwerck. Frankfurt, Joh. Feyerabend, 1582.

This series is frequently indexed as Lonicerus' and Feyerabend's work, and according to Souhart it consists of 39 plates (small fol.).

STIMMER (Tob.), "Kunstlich wohlgerissene... Figuren allerley Thieren und Jagten." Strassburg, 1590.

It may be as well to draw the attention of the reader desirous of inspecting these illustrated works to the circumstance that in the British Museum all bound series of engravings are to be found in the Book department (Reading Room) and not in the Print room. For this reason it is necessary to search the catalogues of both if one is not certain whether the particular print one is looking for is loose or bound into covers.

GLOSSARY

OF OBSOLETE SPORTING TERMS AND WORDS, THOSE PAGED OCCURRING IN THE PRESENT TEXT

Assaien; try or test Assaye, essay; to try, taking assay, to see by a cut the thickness of the

Assemble : assembly, 03

Abai, Abay; being at bay, 64, 96 Aberst, berst, bearest; broke Abite; to bite Abotes; abbots, 72 Anotes; andors, 72
Abouyn; above, 110
Acharneth, acharme; to set on (MS. Bod. 546), to eat fiesh, 33, 34, 35
Achauf; heat, 22
Achaufide; heated, 92
Acherned; blooded, accustomed to eat fiesh, 33, 34, 35
Acquiller, enquiller; a form of accueillir, to rouse animals of the chase with hounds, imprime to hunt (see Appendix), 218
Adown; down, 35
Afferaunt; the haunch, 22
Affeted; fashioned, 78
Affirmacion; affirmation, 35
Afford, affeted; trained or shaped, 17
Affray, affari; O.F. espr., alarm or fright, a disturbance, 40, 86
Aforce; par force, by force
Aforn; before, in front of, 105
Affire; affer, according to, 30
Agarite; agrimony, agrimonia, 55
Aiguillounce; thorny
Akelld; cooled, 106
Akire, Akkerne; acorns, 80
Allaunts, alaunts, alond; allans or allauntes, alaunts, alond; allans or allauntes, alaunts, alaunts, alond, 21
Alle hoole; 1 wici, 38
Allon; alone, 26
Altogider; altogether
Alvelue, O.F. but volu; covered with fleece, fat or woolly substance, 219
Alyned; lined, 31, 46
Annys; amiss, 31, 36
Annes; resonary, 52
Animals of the strength of the strength

Avoy; a hunting cry, probably from "Away"
Axe; ask, 83 Axe; ask, 83

Bace; for Luce, a pike, 62

Baffers; barkers, 66

Bake; back, 110

Baidric, baudric, bawdrick; belt to

which horst was fastened, 72, 78

Balists, balester, we catapult

Balists, balester, we catapult

Balists, balester, we catapult

Baly; balister, conselver, catapult

Baly; balister, conselver, catapult

Bandeg; tied-up dog, 175

Barateur; quarreller

Barbouris; barbers, 49

Bare; boar

Bare; boar

Bare; poar

Bare; poar

Bare; boar

Bard; dager

Bard; dager

Batya; bating, 65

Baudes; baubles, trifles, 46

Bayen; to bay

Beam; the main part of the stag's

antlers, 79

Bed; the place where a roebuck is

couched

Beendyng; bending, 96
Beerners, berners; attendant on hounds (see Appendix), 83
Beestale, bestalie; beasts, cattle, 21
Beestis; beasts, 3, 4, 9, 29
Begynne; begin, 4
Bellen, belowyn, belerve, belowen; below or roar, 01, 92
Beluez; velvet, 16
Beme; beam, also trumpet, 79
Benes; beans, 16
Benynge; bring
Beouee; bevy
Ber; bear
Berole; a mark to shoot at, 125 Ber; bear
Bercelet, berslettis, barcelette; a shooting-dog used by archers (see Appendix), 68
Beries; burrows, earth of fox and badger, 36
Berying; bearing, breaking, 38, 76
Besily; busily, 5
Besmuttered; dirty
Bestis of the Chace; beasts of the chase Bestis of Venerie; 29
Bestis of Venerie; 29
Besynes, bisyness; business, 44, 69
Beten; beat
Bevy; a number of roe deer together
Bevygrease; the fat of the roe deer
Bewellis, bawaylles, bawellis; bowels
Biche; bitch, 14
Biforum; before, 47
Bihalfe; behalf
Bilash; belash, whip, 104
Billetings; the excrements of the
fox Bilaish; belash, whip, 104
Bilaish; belash, whip, 104
Bileitings; the excrements of the
fox
Bineth; beneath, 103
Bisses, bises, bisches; red-deer hinds
Bisshunters; furhunters, 41
Bitte; bitten, taken, 11
Blabber; butble
Blawying; blowing
Blenches; marks, tricks, deceits, 91
Blode hounde; bloodhound
Bocherie; buttchery, 64
Bokeying; the rut of the roe deer, 24
Bokeying; the rut of the roe deer, 24
Bokeying; the rut of the roe deer, 24
Bokeying; butchers' dogs, 65
Boole; bull, 65
Boole; bull, 65
Boole; bull, 65
Boones; bones, claws of stag, 56, 80
Boonys; bones, 12, 53, 73
Boordeloth; table-cloth, 93
Boordeloth; table-cloth, 93
Boordeloth; table-cloth, 93
Boords; boards, 45
Boothe; both
Botches, boothes; sorcs, 15, 55
Botlilis; bottles
Botiffies; butterflies, 37
Boue; aboundary, 210
Bounte; boundy, 200dness, 44
Bouyes; boughs, 94
Bowis, bowes; boughs, 87, 90
Brach, brache; a scenting-hound, later
used for bitches, 14 Brachetus; a hound Braconier; the man who held the hounds

hounds
Brayne, breyn; brain, 100
Breaking-up; cutting up
Breched; breathed
Brede; breadth, 70
Brede; broad, 77
Breethes; breathless, 58
Breke; brook, break, also applied
to dress a deer, 54, 87
Bremyne; brimming M.E., be in

Bremed; burnt, 6, 19, 19, 19
Bremyng; brimming, M.E., be in heat, said of boar, the word breme, bryme or brim used in the sense of valiant spirited, 27, 28
Brennyng; burning
Brent; burnt, 45
Breres; briars, 14, 51
Brigilia; mildew, 52
Broacher; a red-deer stag of second year

Brocard : a roebuck of the third year

Brocard; a roebuck of the third year and upwards
Brock; badger
Broglen; broil
Brokes, brooches, broaches; the first head of a red-deer stag, and of roe-buck; 26
Broket; brocket, young stag, 17, 73
Broket's Sister; hind in the second

year year year ground; proud, 27
Brond; proud, 27
Brond; pright, 92
Buche, byches; bitch, 32
Bugle; buffalo, also horn for sounding hunting signals, 72
Buk, 2 buck, 1, 4, 22
Bukkes, bukes, buckes; bucks, 23
Bukkes, bukes, buckes; sounding stag in second year, 17
Burlysshen; burnish, to rub the antlers when the velvet is off, 17, 24, 75

24, 75
Burr; the lowest part of the stag's antlers

Buttelerys; buttlers Byleuyth; believeth, 5 Byten; bitten, 12 Bytwyn; between

Dytwyn; between

Caboche; to cut off the hart's head close behind the antiers, 99

Calf, calfe; the young stag in his first year, 17, 109

Cammestris; beast of the field or chase—i.e. buck, doe, fox, martin, and roe dense. February 2

Cardanes, carreyns, careine, karin; carcans, 43

Cardyade, a disease affecting the heart, 20

Carres; marshes, 26

Case to: stripping or skinning the hare

Catenums: Supren (Fubbarhia resimi-

Catapucia; spurge (Euphorbia resini-

fera), 55
Catt, catte, cattys; cat, 39
Cautelous, cautels; cautious, crafty, 26,

Cautelous, cautels; cautious, cauty, co, 33
Cautels; ruses, deceits, precautions
Cete; a number of badgers
Chaceable; chaseable, a hert chaseable, which is now called a warrantable stag, one fit to be hunted, 74, 75
Chacechiens; grooms in attendance on hounds—(see Appendix), 83
Chalaunge; challenge, 111
Chase; forest, also used to designate a method of hunting, and also a hunting-party

Chase; forest, also used to designate a method of hunting, and also a hunting-party
Chasse; a French hunting-note Chastised; trained, 51, 107
Chater, chaeer (rechater, recheat); a horn signal, also to chastise hounds
Chaufed, achaufed; Fr. chaufer—heated, in heat, 28, 53
Chaule; chaulis, chavel; jaw, 96

Chaunge; change—, 19, 59, 60 (see Appendix) Cheere; cherish, welcome, 47 Cherlish; churlish, 68 Chese; choose, 94 Cheveraus; roe-deer, 216 Chibollis; chives, 49 Childe; child, 69 Childermas; Innocents' Day (December 28)

Childermas; Innocents' Day (December 28)
Chis; dainty, 46
Chivaucher, chevaucher; to ride
Chosen; chase
Chymene, chymneyis; chimney, 53, 70
Chymer; riding-cloak
Chyne; chine, 53
Chynen; to cut through backbone
Cleer; clear
Clees; claws, the "toes" of a deer's
foot, 27, 54, 58, 73
Cleeves; sur or dew cleeves at the
back of a deer's fetlock
Clenly; cleanly

foot, 27, 54, 58, 73
Cleeves; sur or dew cleeves at the back of a deer's fetlock
Clenly; cleanly
Cleped, clepyd; called, 1, 13
Clere speres; clear spires, woods, 2
Clicqueting; vixen fox when in heat, 36
Clistre; enema, 54
Clustyr; cluster
Coddes; testicles of the hart
Cok, cokke, cooke; cock, 49
Cotiting stone; a quoit
Coler; colier or collar, 45, 51
Colers, coliers places; collier or charcal pits, 17
Comaundeth; commandeth, 69
Companys; companies
Concilida maior; comfrey (Symphytum officinale), 53
Conclida minor; prunella, selfheal, (Primella vulgaris), 53
Coney, cony, conyrige; rabbit, 12, 37, 41
Coninger, conigree; rabbit waren
Contre; counter, back, heal, 96
Contro: counter, back, heal, 96
Contre; counter, back, heal, 96
Contro: counter, back, heal, 96
Contre; counter, back, heal, 96
Contre; counter, back, heal, 96
Contre; counter, back, beal, 91
Coolwort; cabbage, 54
Coolwort; cabbage, 54
Coolwort; cabbage, 54
Coolwort; cabrage, 54
Coolwort; souries, 56
Contragle; cornwall, 3
Corrupcions; corruptions, 42
Cotes; quoits; 101
Couch; the resting-place of game, also hound's bed, 51
Couchers; setters, 66
Couerts; covert, shelter, 12
Counterfeet, countfeit; abnormal, Fr. contre fait, 79
Courser, cursar, curser; swift horse, 15
Couthen, conthen, couth; knew, to be able, ob. could, 3, 74

Courser, cursar, curser; swift horse,

Courser, cursar, curser; swift horse,

Couthen, conthen, couth; knew, to
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ERRATA

Page 13, Foot-note 2, for "Menther" read "Mentha,"

Page 46, Line 19, for "and he hath" read "and if he hath."

Page 52, Foot-note 2, for "rheume" read "rhume."

Page 52, Foot-note 5, Line 8, for "anshes" read "auches."

Page 65, Foot-note 1, for "Velteres" read "Veltres."

Page 89, Foot-note 2, for "affected" read "affected."

Page 170, Line 49, col. 2, for "Nicholson" read "Nichols."



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